

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

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`AbdulRahman ibn Bazz (May Allah forgive and
reward *al-Firdouse* to him and his parents)

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In the Name of Allah, the Most Gracious, the Most Merciful

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Continuation of the chapter on the way to perform Salah by people with legal excuses

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Completion of the chapter on the way to perform Salah by people with legal excuses

1- Ruling on making up for the missed Salah on behalf of some person lacking recognition due to either an illness or due to old age

Q: A sister from Iraq asks: "My mother used to perform Salah (Prayer) and observe Sawm (Fast) regularly. Yet she suffered a severe illness for two years that led to her death. During this period of her illness, she could neither fast nor pray. Is it Wajib (obligatory) on me to pay a Kaffarah (expiation) or make up for the missed Sawm and Salah on her behalf? Please, benefit me, may Allah bless you."

A: Since she died without recovering from this illness and it was beyond her capacity to observe Sawm, no Sawm is due on her. Thus, you do not have to make up for the Sawm she missed nor feed the poor as a Kaffarah on her behalf, praise be to Allah. As for Salah, she was mistaken in not performing it. It was Wajib on her to perform Salah, however she was ill.

It is Wajib on a patient to perform Salah according to his health condition: If they can, they should pray while standing; if they cannot, they should pray while sitting; and if they cannot, then they should pray

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lying on either their right or left side; and if they cannot even do that, then they should pray lying on their back. This was the order of the Prophet (peace be upon him) when one of his Sahabah

(Companions of the Prophet, may Allah be pleased with them) complained to him, where he said: [﴿Pray while standing and if you cannot, pray while sitting and if you cannot, then pray lying on your side, and if you cannot even do that, then pray lying on your back.﴾](#) This is what is Wajib on patients whether they are male or female. They should pray while sitting down- cross-legged, squatting or in the like manner of sitting between the two Sujuds (prostrations)- if they cannot stand up. If they cannot sit down, they should perform Salah while lying on their right side, which is better, or on their left side, according to their ability. They should intend to carry out both the Furud (obligatory, based on a definitive text) [according to the Hanafy School of Jurisprudence] and Wajibat (obligatory) [based on a speculative text, according to the Hanafy School of Jurisprudence] of Salah. They should say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), recite Al-Fatihah (Opening Chapter of the Qur'an)- which is the most important part-, recite whatever Ayahs (Qur'anic verses) one can recite, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and intend to perform Ruku` (bowing), say "Sami`a-l-lahu liman hamidah" (Allah listens to those who praise Him), and say while rising up: "Rabana wa Laka Al-Hamd (O our Lord! All praise is for You)", etc. Then they should say Takbir intending to perform Sujud, during which one should say: "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)" twice, and say Takbir to sit up between the two Sujuds where they should say thrice "O Lord, forgive me." Then they should say Takbir intending to perform the second Sujud. They should complete Salah in the same manner with both intention and speaking according to their capacity. You should not make up for the Salah she missed. Rather, you should supplicate to Allah for her and ask Him to be Merciful to her and forgive her, provided that she was a Muslim woman. On the other hand, if she was known to supplicate to the dead and seek help from them,

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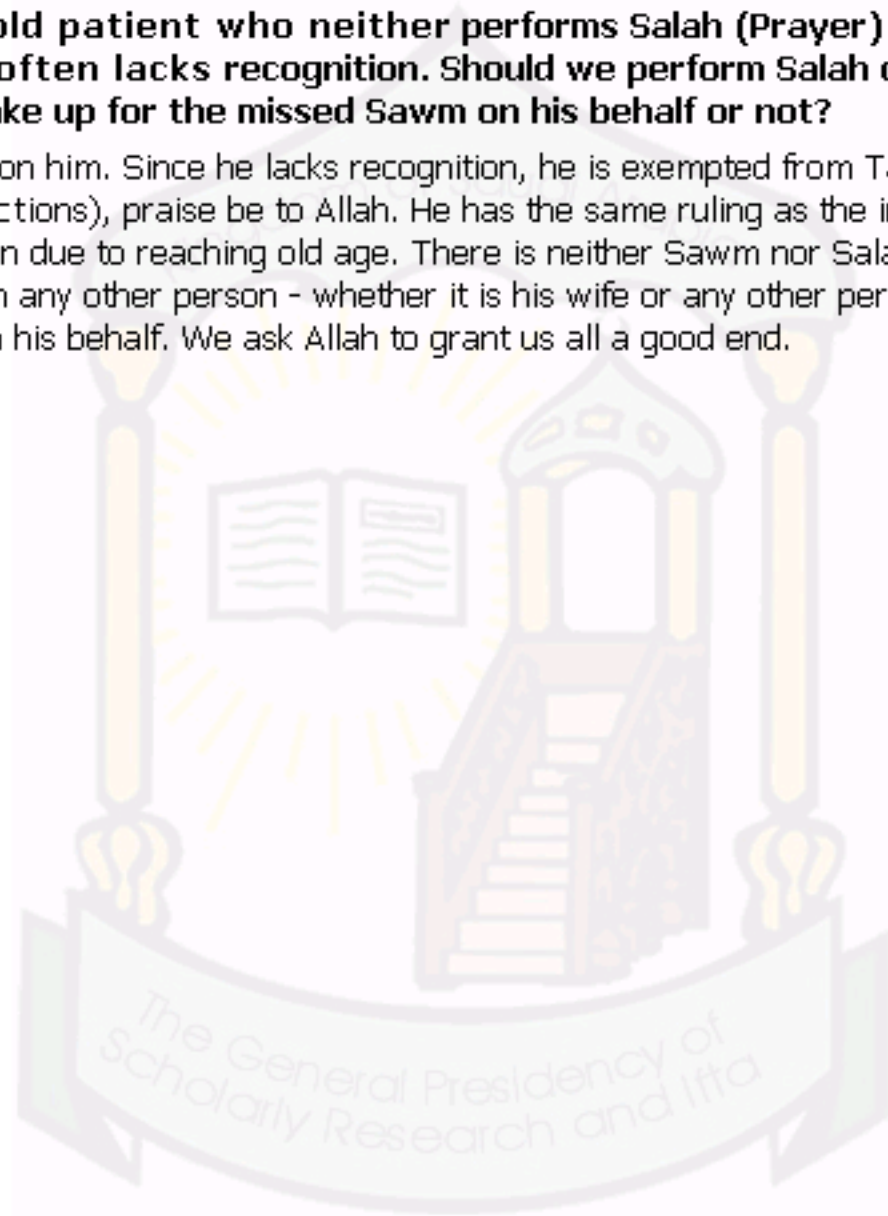
i.e., supplicating to other than Allah, it is impermissible to supplicate to Allah for her, since she committed major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). It should be known that supplicating to or seeking help from the dead, such as Al-Badawy, `Abdul-Qadir Al-Jilany, or even the Messenger, is tantamount to major Shirk. If one dies without repenting from such practices, it is impermissible to supplicate to Allah for them since they died committing obvious Shirk, may Allah safeguard us.

If your mother died believing in Allah Alone without worshipping or supplicating to anyone other than Him, you can supplicate to Allah for her, praise be to Allah. Yet, you do not have to make up for the Salah she missed since Salah is not to be made up for.



Q: We have an old patient who neither performs Salah (Prayer) nor observes Sawm (Fast) since he often lacks recognition. Should we perform Salah on his behalf or not? Should his wife make up for the missed Sawm on his behalf or not?

A: Nothing is due on him. Since he lacks recognition, he is exempted from Taklif (being held legally accountable for actions), praise be to Allah. He has the same ruling as the insane, mad, and those who lack recognition due to reaching old age. There is neither Sawm nor Salah due on him, nor is it Wajib (obligatory) on any other person - whether it is his wife or any other person - to perform Salah or observe Sawm on his behalf. We ask Allah to grant us all a good end.





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2- Salah of a urinary incontinence patient

Q: I suffer from urinary incontinence. How can I offer Salah (Prayer) properly?

A: Like an Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) patient, a urinary incontinence patient has to perform Wudu' (ablution) for each Salah, according to Muslim religious scholars. When it is time for Salah, he should perform Wudu' and join the congregation. All praise be to Allah. He should put a piece of cotton or a similar material on his penis so that urine will not soil his body or clothes. It is the same case as an Istihadah patient; she has to clean herself, put a pad of cotton or cloth on her vulva and offer Salahs on time after performing Wudu' for each Salah. The Prophet (peace be upon him) said to an Istihadah patient: [\(Perform Wudu' at \(the time of\) every Salah.\)](#) Like a fecal incontinence patient, a urinary incontinence patient cannot reach a state of purification which is needed to perform Salah. So he can perform Salah in his current state. At the time of Salah, he should perform Wudu' and join the congregation, even if he passes wind or urine, just like an Istihadah patient who bleeds during Salah. However, he has to perform Wudu' for every Salah as long as the state of Hadath (ritual impurity that invalidates ablution) is permanent. We advise them, urinary incontinence and Istihadah patients, to always put something absorbent on their private parts to protect their body and clothes more.



Q: I am seventeen years old and a urinary incontinence patient.

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I cannot maintain my Wudu' (ablution) to offer Salah (Prayer). What do you advise me to do? May Allah reward you with the best.

A: A urinary incontinence patient is to perform Wudu' for each Salah like an Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) patient. When it is time for Salah, he is to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu', and then he can perform Salah even if he passes urine just like an Istihadah patient who has a continuous bleeding. When it is time for Salah, she is to perform Istinja' and Wudu', put something absorbent (cotton) on her vulva and then she can offer any Salah, including Nafilah (supererogatory) Salahs, and recite the Qur'an from a Mus-haf (copy of the Qur'an), even if she bleeds, until the time for the next Salah comes. Thus, at the time of each Salah, she is to perform Istinja' and Wudu' if she bleeds. The same ruling applies to a urinary incontinence patient. When it is time for Salah, he should perform Istinja' and Wudu' and put something absorbent on his penis. He can then offer any Salah, including Nafilah Salahs, until the time of the next Salah comes, but at that time, if he happened to pass urine, he is to perform Istinja' and Wudu' once again. On the other hand, if he did not pass urine, he does not have to perform Wudu' again as his past Wudu' will be still valid. So he can offer the next Salah without having to perform a further Wudu'. Thus, a urinary incontinence patient, like an Istihadah patient, should perform Wudu' for each Salah. At dawn, for example, he is to perform Istinja' and Wudu' to offer Fajr (Dawn) Prayer.

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Likewise, at noon, he is to perform Istinja' and Wudu' and offer Zhuhr (Noon) Prayer as well as Nafilah Salahs till the time of the `Asr (Afternoon) Prayer. He can also recite the Qur'an from a Mus-haf. At the time of `Asr Prayer, he is to perform Istinja' and Wudu' once again, if he passed urine. The same applies to Maghrib (Sunset) and `Isha' (Night) Prayers.



Q: There is an old man who suffers from urinary incontinence. He is bedridden and his bed is often unclean. He cannot control himself, nor can he leave his bed easily. Can he offer Salah in such a state? May Allah reward you with the best.

A: Allah (Glorified and Exalted be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) He has to perform Wudu' (ablution) for each Salah (Prayer). He is to put a piece of cloth or the like on his penis, and wash the parts of his body and clothes affected by urine, or have them washed by his wife or children. That is enough for him. He is to perform Wudu' for each Salah. For example, he is to perform Wudu' and offer Zhuhr (Noon) Prayer and then he can recite the Qur'an from a Mus-haf (copy of the Qur'an) until the time of `Asr (Afternoon) Prayer. At that time, he is to perform Wudu' once again if he has passed urine. The same applies to Maghrib (Sunset), `Isha' (Night)

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and Fajr (Dawn) Prayers. The bed should be cleaned by putting, for example, a pure sheet to offer Salah on it. If the sheet is soiled by the urine, it should be replaced or the unclean areas washed at the time of each Salah.

Like an Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) patient, if he passes urine during Salah, there will be nothing wrong with this. [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) However, if the time of the next Salah comes, he is to perform Wudu' once again and wash the areas of his clothes which have been soiled (by the urine) or replace them with clean ones.



Q: Does a person suffering from urinary incontinence because of old age or illness have to observe Salah (Prayer)? Or will he be excused from offering it?

A: Salah cannot be waived as long as a person has a sound reason. Like an Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) patient, a urinary incontinence patient has to perform Wudu' (ablution) for each Salah and offer Salah on time. They cannot be excused from offering Salah. Both patients may combine Salahs if they find it difficult to offer individual Salahs. However, a man should not combine Salahs in order to pray in congregation. A woman can combine Salahs for pressing needs, as the Prophet (peace be upon him) allowed Hamnah (may Allah be pleased with her) to combine Salahs. Thus, a urinary incontinence patient is to perform Wudu' for each Salah, join the congregation and

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fasten a piece of cloth to his penis so that urine will not soil his clothes. He should perform Wudu' for each Salah. All praise be to Allah.

If any unclean fluid is passed by an Istihadah or urinary incontinence patient during Salah, there is nothing wrong with this.



3- Taharah for a person permanently in a state of Hadath

Q: A message from a listener reads: First of all, let Allah and then you testify that I love you for the sake of Allah. I have been afflicted by a disease so that I can hardly control my bladder. Consequently, my Wudu' (ablution) may be violated more than once during Salah (Prayer) or while going to the Masjid (mosque). It may not be violated sometimes, but I do not know when my Wudu' is violated and when it is not. Being in such a state, am I considered one of the people with valid excuses? If yes, may I perform Wudu' before the due time of Salah so that I will be able to join the congregation? I read a Fatwa (legal opinion issued by a qualified Muslim scholar) by Ibn Taymiyyah that states that a person with a valid excuse is to perform Wudu' for each Salah or at the time of each Salah. May I perform Wudu' before the due time of Salah to join the congregational Salah, given that if I perform Wudu' when it is time for Salah, I may not be able to join the congregational Salah? Can I combine two Salahs with only one Wudu', being led by an Imam (the one who leads congregational Prayer) who is combining Salahs due to heavy rain or due to being on a journey?

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May I wipe over my socks being in this state? May I lead the congregation if the Imam of the Masjid is absent, and I am the best reciter of the Qur'an and the most knowledgeable one about the Sunnah (acts, sayings or approvals of the Prophet) from among the congregation? Will I commit a sin if I lead the congregation? Please advise me. May Allah reward you with the best.

A: I ask Allah to grant us and you recovery and safety from all sorts of harm. As for loving me for the sake of Allah, love for the sake of Allah is one of the best Qurbahs (good deeds by which Allah's Pleasure is sought). I say: "May Allah, for whose sake you love me, also love you." The Prophet (peace be upon him) said: [\(If one of you loves a fellow Muslim brother, let him tell him that he loves him.\)](#) So if somebody tells his brother that he loves him, the latter is to reply, "May Allah, for whose sake you love me, have love for you." It is authentically reported from the Messenger of Allah (peace be upon him) that he said: [\(Seven are the persons whom Allah would give protection with His Shade on the Day when there would be no shade but His \(i.e. on the Day of Judgment, and they are\)...\)](#) He mentioned two men who loved each other for the sake of Allah, and so they, whether together or apart, keep loving each other solely for the sake of Allah. It is also authentically reported from the Prophet (peace be upon him) that he said that Allah will say on the Day of Resurrection: [\(Where are the people who loved one another for My Sake? Today, I will give them protection with My Shade, on the Day when there is no shade](#)

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[but Mine.\)](#)

As for the permanent state of Hadath (ritual impurity that invalidates ablution), you are to perform

Wudu' at the time of every Salah, as the Prophet (peace be upon him) instructed the Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) patient who suffered a permanent state of Hadath: [\(Perform Wudu' at \(the time of\) every Salah.\)](#) (Related by Al-Bukhari)

So you are to perform Wudu' at the time of each Salah. If you pass some impurity on the way to or at the Masjid, or during Salah, there is nothing wrong with this. All praise be to Allah. If you perform Wudu' when it is time for Salah, the impurity you may pass on the way to or at the Masjid, during or after Salah, will not invalidate your Wudu'. You may offer Salah on time so long as you are in such a state, until the next Salah comes. You may offer Salah, recite the Qur'an from a Mus-haf (copy of the Qur'an) and circumambulate the Ka`bah. If you perform Wudu' to perform, for example, `Asr (Afternoon) Prayer, you may make Tawaf (circumambulation of the Ka`bah) with the Wudu' for `Asr Prayer. If you perform Wudu' to perform, for example, Zhuhr (Noon) Prayer, you may pray and make Tawaf with the Wudu' for Zhuhr Prayer. If you are going to combine two Salahs, it will be enough to perform only one Wudu'. All praise be to Allah. So you can perform Wudu' and offer the two Salahs with only one Wudu'. And expect that good will come from your Lord. We ask Allah to grant you good health and success.



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4- Explanation of what should be done by a person who cannot control breaking wind

Q: I cannot perform Salah (Prayer) since I suffer from an illness in my stomach that makes me unable to control breaking wind. However I perform Wudu' (ablution) before every Salah, yet I often break my Wudu' while praying. Is my Salah valid in this case or not?

A: As long as you cannot control Hadath (ritual impurity that invalidates ablution), you take the same ruling as a person suffering from incontinence. In plain words, your Salah is valid in spite of your breaking wind. The same applies to a woman during Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), where she cannot control discharging blood. You should perform Wudu' right before every Salah and perform it without paying attention to this matter, provided that this is beyond your control. Allah does not charge a soul except with that within its capacity. You should perform Wudu' for every Salah, knowing that it does not matter whether you break wind before, during, or after this very Salah, provided that you are incontinent. You have the same ruling as a woman suffering from Istihadah or an incontinent who cannot control their urination. You are excused in this case. Allah (Glorified be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#)



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5- How an unconscious person should make up for missed Salahs

Q: I am a diabetic who receives medical treatment. Sometimes my blood sugar decreases below the normal level, which makes me faint and sleep. When I regain consciousness, I cannot determine whether I am still in the same day or that happened a day before. I ask my family who can determine the correct day for me. Thus, I try my best to make up for the missed Salahs (Prayers) but I cannot determine whether I performed the correct number of Rak`ahs (units of prayer). Are these Salahs valid or should I make up for them when I am fully aware? Thank you.

A: It is Wajib (obligatory) on the one who suffers fainting to perform Wudu' (ablution) upon recovering consciousness and make up for the Salahs he missed, provided the faint extended for a short period, i.e., one, two or three days. It is reported that some Sahabah (Companions of the Prophet), such as `Ammar and others, fainted and made up for the missed Salahs after recovering consciousness. Thus one should make up for the missed Salahs after regaining full consciousness since it is conditioned to determine the correct number of Rak`ahs for each Salah. In plain words, performing Salah while one's reason cannot determine whether one has performed two or three Rak`ahs, means that one's brain is still ill and thus one's Salah is invalid. Rather, one should wait till regaining full consciousness and then make up for the Salahs which one's family tell them they have missed.

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As for the Salahs the inquirer has made up for while not gaining full consciousness, he should repeat them again since he did not perform them in the prescribed way. He should do his best to determine whether the Salah he missed was Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer. All praise be to Allah.



6- Explanation of the period during which a traveler is allowed to shorten Salah

Q: An inquirer from Madinah asks: "How long is a traveler permitted to shorten Salah (Prayer)? How long did the Messenger (peace be upon him) shorten Salah during his travel to Makkah? Is it right that he (peace be upon him) continued to shorten Salah for ten days?"

A: The Farewell Hajj continued for ten days, where the Prophet reached Makkah on the morning of the fourth day of Dhul-Hijjah and left it on the fourteenth day of the same month. He (peace be upon him) shortened Salah during this period. Yet, scholars inferred that a traveler is permitted to shorten Salah for four days, since the Prophet remained there from the fourth day to the eighth day, and then departed to carry out the rites of Hajj. Thus, if a traveler determines to remain in a place for more than four days, they should perform Salah in full. On the other hand, if he determines to remain for four days or less, he can shorten Salah. If one determines to remain in a place for more than four days, one should perform Salah in full, which is preferable and to be on the safe side because the other periods during which the Prophet remained for more than four days do not indicate that the extra days were a part of the intended stay. For example, the Prophet (peace be upon him) remained for twenty days during the battle of Tabuk watching the enemy, which indicates that he (peace be upon him) had not predetermined to remain for that period. Perhaps this was due to dealing with the status quo. What is meant is that

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scholars state: If a traveler intends to remain more than four days abroad, they should perform Salah in full. On the other hand, if a traveler determines to remain for less than four days, there is no sin for them to shorten Salah. This is the view adopted by most scholars and there is nothing wrong with that. If a traveler continued to shorten Salah for more than four days, there is nothing wrong with that. Yet, following the opinion of the Jumhur (dominant majority of scholars) should be given priority in order for one to be in the safe side.



7- Ruling on the traveler shortening Salah

Q: Would you please explain for us the case of shortening Salah (Prayer) for a traveler?

A: Travelers are permitted to pray the four-Rak`ah Salah (Prayer consisting of four units) of the Zhuhr (Noon), `Asr (Afternoon), and `Isha (Night) Prayers as two Rak`ahs. According to the Sunnah (acts, sayings, or approvals of the Prophet), the travelers can shorten a four-Rak`ah Salah to two Rak`ahs only after they cross the boundaries of their city and until they return. However, if the travelers stay for more than four days, they should perform Salah in full, according to the Jumhur (dominant majority of scholars). Yet, if the travelers stay for two or three days or do not know how many days they will stay, they can shorten Salah, for they do not know whether they will stay for four or ten days, as they are waiting to fulfill a need. In such a case, they can shorten Salah even if they happened to stay for a long time. However, if the travelers plan to stay for more than four days, they should complete their Salah in full, according to the view maintained by the Jumhur. The same applies for Sawm (Fast); the travelers can break their Sawm. If people travel in Ramadan for a necessity and not to escape from performing the Sawm, it is prescribed for them to break their Sawm until they return home. However, if the travelers stay for more than four days, they should fast.



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8- Ruling on the traveler combining Salah

Q: Your Eminence Shaykh, when is it permissible for a traveler to combine Salah (Prayer)?

A: Whosoever is allowed to shorten Salah can combine it too. However, it is preferable for the traveler who settles in a place to offer every Salah at its appointed time. For instance, if a traveler settles in a place for two or three days to fulfill a need, it is preferable not to combine Salah; however, if they do, there is nothing wrong with that. The evidence that supports this view is that the Messenger (peace be upon him) did not combine Salah when he settled in Mina though he combined it when he settled in Tabuk. There is latitude in the matter In sha'a-Allah (if Allah wills). If a traveler settles down comfortably and does not undergo any hardship, it is preferable not to combine Salah, especially if one settles for two, three, or four days; however, if they did combine Salah, there is no blame on them. In a word, whenever it is permissible to shorten Salah, it is permissible to combine it as well.



9- Ruling on shortening and combining Salah for a traveler passing by their city

Q: What is the ruling if I am on travel and settle in my city for one or two days? Can I then shorten and combine the Salah (Prayer) or should I attend the congregational Salah?

A: If you travel alone, you should attend the congregational Salah. However, if you are a group of two or more persons, you have the choice

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of shortening the Salah if you offer it together, not in congregation. Otherwise, you complete it in full whenever you attend the congregational Salah. There is latitude in this matter.



10- Travel period for which it is permissible to shorten and combine Salah

Q: What is the meaning of shortening and combining Salah (Prayer)? When is a person permitted to do both of them? What is the Farsakh (a set distance)? And what is its equivalent in kilometers? What is the distance for which it is permissible to shorten Salah and break the Sawm (Fast)?

A: Shortening Salah is to pray the four-Rak`ah Salah (Prayer consisting of four units), such as the Zhuhr (Noon), `Asr (Afternoon), and `Isha (Night) Prayers, as two Rak`ahs due to travel. Salah is not shortened except on travel. There is no shortening of Salah for illness. However, a sick person can combine the Zhuhr Prayer and the `Asr Prayer at the time of one of them and combine the Maghrib (Sunset) Prayer and the `Isha' (Night) Prayer at the time of one of them. In this case, the Zhuhr Prayer will not be two Rak`ahs, rather, the four Rak`ahs of the Zhuhr Prayer should be performed. Shortening is only in the case of travel. Combining Salah means to combine the Zhuhr and `Asr Prayers together and the Maghrib and `Isha' Prayers together. Thereupon, this combination of Salah is permissible for both a traveler and a sick person. The Jumhur (dominant majority of scholars) holds that the distance for which a person can shorten Salah is the travel of two days, a distance that ranges from 70 to 80 km. The distance of travel is four Buryads (a Buryad is half a day) which is four Farskhs (a Farskh is 3 miles [4.527 km]) i.e. a Farskh is a quarter of a Buryad and one-eighth of a day. In a nutshell, two days of travel in the past equals approximately 70

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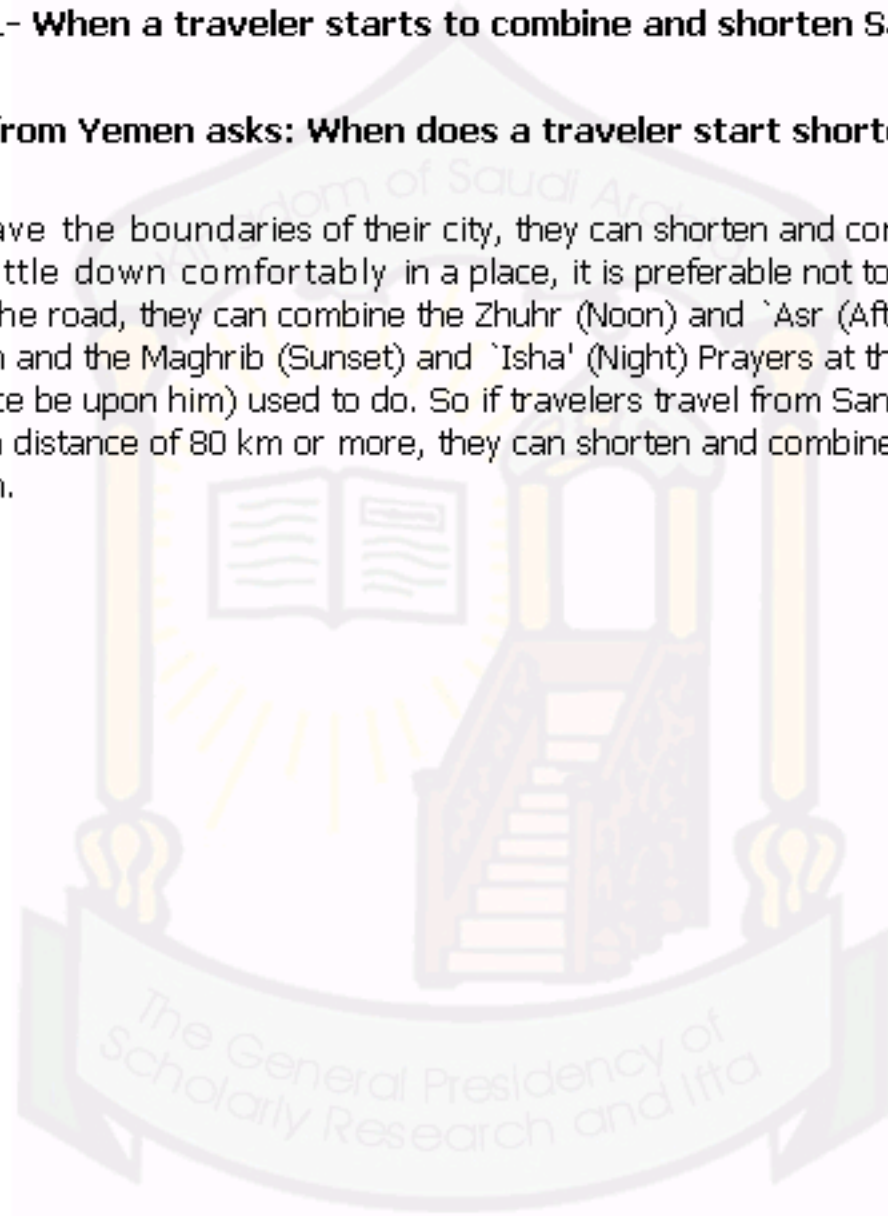
or 80 km today.



11- When a traveler starts to combine and shorten Salah

Q: A questioner from Yemen asks: When does a traveler start shortening and combining Salah (Prayer)?

A: If travelers leave the boundaries of their city, they can shorten and combine Salah. However, when travelers settle down comfortably in a place, it is preferable not to combine Salah. Yet, if travelers are on the road, they can combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of one of them and the Maghrib (Sunset) and `Isha' (Night) Prayers at the time of one of them, as the Prophet (peace be upon him) used to do. So if travelers travel from Sana to Makkah, Madinah, or elsewhere for a distance of 80 km or more, they can shorten and combine Salah if they wish. All praise is due to Allah.





Q: When is it permissible for a traveler to shorten Salah (Prayer)? Is it permissible when leaving Madinah or even before leaving it?

A: Travelers can shorten Salah after they leave the boundaries of Madinah. It was reported that the Prophet (peace be upon him) did not use to shorten Salah except after leaving Madinah and reaching Dhul-Hulifah. Travelers can shorten Salah after leaving the boundaries of their city. The same applies to their journey back home; travelers can shorten Salah until they enter their city.

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As long as travelers are outside the boundaries of their city, they can shorten Salah. If the airport is located outside the city, travelers can shorten Salah in the airport.



Q: If a person intended to travel, but he did not; is he permitted to shorten and combine Salah (Prayer) though he has not left the city yet? Or should he be outside the boundaries of the city to shorten and combine Salah? Please advise us. May Allah reward you with the best.

A: As long as a person has not yet left the city, he prays the four-Rak`ah Salah (Prayer consisting of four units) in full without shortening or combining until he actually travels.





Q: Please guide us in regard to the Salah (Prayer) of travelers. When is it permissible for travelers to shorten and combine Salah?

A: It is permissible for travelers to shorten the four-Rak`ah Salah (Prayer consisting of four units) of the Zhuhr (Noon), `Asr (Afternoon), and `Isha (Night) Prayers to two Rak`ahs. Travelers can shorten these three Prayers to two Rak`ahs (units of Prayer) following the example of the Prophet (peace be upon him). The Prophet (peace be upon him) used to pray the four-Rak`ah Salah as two Rak`ahs on travel until he came back home. However, the Magrib (Sunset) Prayer is offered as three Rak`ahs without shortening on travel or when being resident. Likewise, there is no shortening of the two Rak`ahs of the Fajr (Dawn) Prayer. Shortening is applied only to the four-Rak`ah Salah. Whenever travelers leave the built-up area of their city to the airport that is far away from the boundaries of the city, or leave the city in their cars, they can pray the four-Rak`ah Salah as two Rak`ahs. Yet, travelers should offer four Rak`ahs in full as long as they are still inside their city.

When travelers leave the built-up area of their city, they can shorten the four-Rak`ah Salah to two Rak`ahs

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on their way to their destination. Likewise, when travelers pass by a city during their travel or is on their way back home, they can pray two Rak`ahs only. However, if travelers pray with the residents, which is better, behind a resident Imam (the one who leads a congregation Prayer), they should pray four Rak`ahs in full. This is the Sunnah (action following the teachings of the Prophet). [\(When Ibn `Abbas \(may Allah be pleased with him and his father\) was asked about a traveler who completes the Salah as four \(Rak`ahs\) with a resident Imam, he replied: "This corresponds with the Sunnah."\)](#)

If travelers attend Salah with the residents in Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), or elsewhere, they should follow the resident Imam and complete four-Rak`ahs. If travelers intend to stay in a place for a long time, beyond four days, they should complete the four-Rak`ah Salah according to a view held by the Jumhur (dominant majority of scholars). However, if travelers stay for three, four, or two days, they can shorten Salah if there is another traveler with him; otherwise, they should attend the congregational Salah and complete the Salah in full as a person is not permitted to pray individually. However, if a person travels alone, he can shorten Salah to two Rak`ahs with no blame on him. Also, if there is a company of travelers, they can shorten Salah in the city they pass by as they are still travelers, unless they intend to stay there for more than four days, they then should complete their Salah in full. The Prophet (peace be upon him) was reported to have stayed on the Farewell Hajj for four days in Makkah, when he reached it on the 4th of Dhul-Hijjah. He stayed there until the 8th day of Dhul-Hijjah, when he went to Mina. The Prophet (peace be upon him) intended to spend these four days in Makkah and shortened his Salah during this time. This denotes that when travelers intend to stay in a place for four days or less, they can shorten Salah. However, if a traveler is alone, he should attend the congregational Salah and complete his Salah in full; he should not pray alone except if there is no one else or if he misses the congregational Salah. In this case, the traveler can shorten his Salah and pray two Rak`ahs, for he is on travel.

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Similarly, if travelers are not sure whether they will stay for two, five, or fifteen days, they can shorten Salah to two Rak`ahs as long as they do not know how many days they will stay, even if the period lasts for a long time, as the case when they are looking for someone and do not find him or are seeking to fulfill a need. In this case, they pray two Rak`ahs, for they come under the ruling of travelers.



12- Ruling on the traveler combining and shortening Salah while residing in another country

Q: Is it permissible for a traveler to shorten and combine Salah (Prayer) en route? If not, should the person who did so make up for these Salahs which were offered? What is the ruling if the person forgets the number of these Salahs?

A: A traveler can shorten and combine Salah and there is nothing wrong with doing this, for this is the Sunnah (action following the teachings of the Prophet). Shortening the Salah is to pray the four-Rak`ah Salah (Prayer consisting of four units) of the Zhuhr (Noon), `Asr (Afternoon), and `Isha (Night) Prayers as two Rak`ahs. Combining the Salah is to combine the Zhuhr Prayer with the `Asr Prayer at the time of one of them and combine the Maghrib (Sunset) Prayer with the `Isha' Prayer at the time of one of them. The laypeople mistake the combining of Salah for shortening Salah. The combining of Salah is to combine the Zhuhr Prayer with the `Asr Prayer, and the Maghrib Prayer with the `Isha' Prayer at the time of one of them.

While shortening the Salah is to pray the four Rak`ahs of the Zhuhr, `Asr, and `Isha' Prayers as two Rak`ahs as a traveler is permitted to shorten Salah on travel.

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A traveler may offer Salah at its prescribed time without combining them and this is the Sunnah (action following the teachings of the Prophet). If there is an urgent necessity to combine Salah, as when a person intends to travel in the afternoon, it is better to combine the `Asr Prayer with the Zhuhr Prayer at the time of the Zhuhr Prayer and leave afterwards. Similarly, if a person moves from one place to another while traveling after sunset, it is better to combine the `Isha' Prayer with the Maghrib one at the time of the Maghrib Prayer. However, if a person is traveling before noon, it is Sunnah to combine the Zhuhr and `Asr Prayers at the time of the later one. Likewise, when a person is traveling before sunset, it is better for him to combine the Maghrib and `Isha' Prayers at the time of the later one. This is what the Prophet (peace be upon him) used to do. However, if a traveler settles down comfortably in a place, it is better for him to perform Salah in full at its prescribed time. The Prophet (peace be upon him) was reported to have performed his Salah at its prescribed time without combining them when he settled in Mina on the Farewell Hajj.

In a nutshell, it is better for a traveler who resides in a place to perform Salah in full. It is better also not to combine Salah when traveling by land unless there is a necessity to combine them and in this case there is nothing wrong with doing this.



13- Ruling on combining and shortening Salah on board a plane

Q: When is it permissible to shorten Salah (Prayer) on travel? After how many kilometers can a traveler shorten Salah? Is the ruling the same regardless a person travels by car,

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air, or sea? Advise me, may Allah reward you with the best reward.

A: Yes, travelers shorten Salah whether they travel by land, air, or sea. Once the travelers leave the boundaries of their city, they can shorten the four-Rak`ah Salah (Prayer consisting of four units) to two Rak`ahs. The travelers can shorten Salah in the airport or elsewhere if it is located outside the boundaries of the city. If travelers leave their city by car or move to take a ship or a steamer, they can shorten Salah as long as they are on travel. However, when travelers settle down in a place for more than four days, they should complete their Salah in full, according to many scholars. But if travelers settle for four days or less, they shorten Salah to two Rak`ahs, according to the Jumhur (dominant majority of scholars).



14- Travel distance allowing Salah to be shortened

**Q: What is the distance over which it is permissible for me to shorten Salah (Prayer)?
And what is the description of shortening?**

A: The traveling distance is that which takes one day and one night on a riding animal, which is now estimated to be approximately eighty kilometers. Shortening Salah is performed by praying the four-Rak`ah Salah (Prayer consisting of four units) with two Rak`ahs; that is, to perform Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers with two Rak`ahs each. This is shortening. Combining, on the other hand, is to combine Zhuhr and `Asr Prayers,

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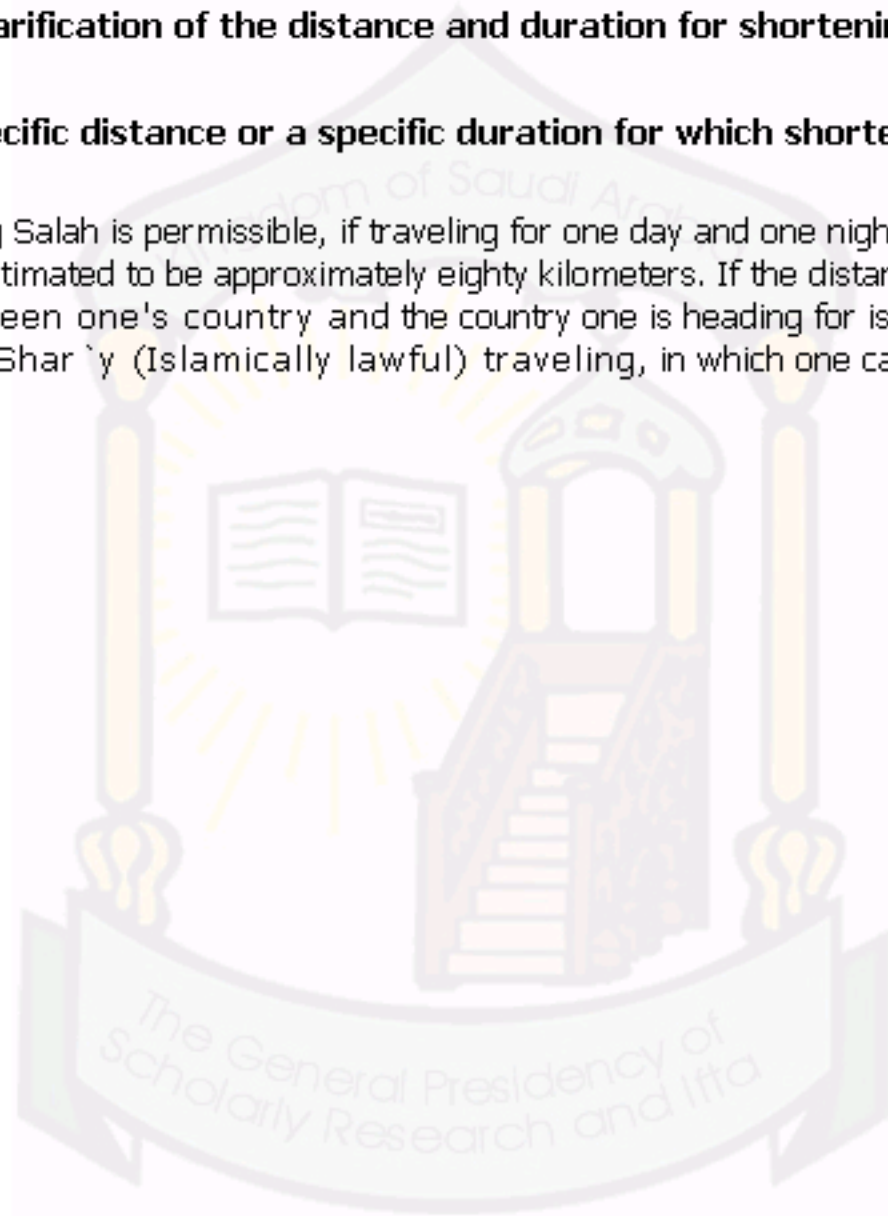
and Maghrib (Sunset) and `Isha' Prayers while being ill or on a journey. May Allah grant us success.



15- Clarification of the distance and duration for shortening Salah

Q: Is there a specific distance or a specific duration for which shortening Salah (Prayer) is permissible?

A: Yes, shortening Salah is permissible, if traveling for one day and one night on foot or on a riding animal, which is estimated to be approximately eighty kilometers. If the distance that one travels, or the distance between one's country and the country one is heading for is eighty kilometers, it is considered to be Shar`y (Islamically lawful) traveling, in which one can offer shortening and combining of Salahs.





16- Ruling on shortening and combining Salahs while on a trip for pleasure

Q: We live in Makkah Al-Mukarramah, and we went on a trip for recreation that was a distance of one hundred kilometers from Makkah. Is it permissible for us to shorten and combine Salahs (Prayers) when the time of Salah starts, or to shorten only? May Allah reward you with the best.

A: If the case is as you mentioned, it is prescribed for you to shorten the Salah, because you are considered to be travelers. The Sunnah (action following the teachings of the Prophet) is to pray the four-Rak`ah Salah (Prayer consisting of four units) with two Rak`ahs. As for combining Salahs, it is optional; there is no problem if you combine,

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but it is better not to do so if you are settled and if abandoning the combining of Salahs does not impose any hardship upon you, because the Prophet (peace be upon him) did not combine Salahs in Mina during his Farewell Hajj as he was staying in Mina. The Prophet (peace be upon him) did not combine Salahs in that case, but it is permissible for the traveler to combine. However, it is better not to combine Salahs if one is relaxed and settled.



Q: We have a rest house which is about ninety km away from Riyadh to which we go every weekend. Can the rulings of travel be applicable to us when going to it?

A: Yes, the rulings of travel apply to you when you go to it if you stay there for one, two, or four days, as you are then considered travelers. Ninety kilometers is a long distance. But if you stay there for more than four days, you will be then considered residents, according to the Jumhur (dominant majority of scholars), and so you cannot shorten Salah. But, if you stay there for four or less days, like spending only Thursday and Friday, you will be then considered travelers if you travel for a distance of eighty km or more, or 24 hours on a riding animal. On the other hand, you can still offer the Salah in full.





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17- Distance in kilometers over which shortening Salah is permissible

Q: Is the distance of eighty-five kilometers considered traveling? Is it permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers, and to abandon performing the Rawatib (supererogatory Prayers performed on a regular basis) and other Nafilah (supererogatory) Salahs (Prayers) while traveling for this distance?

A: The distance of eighty kilometers is considered a traveling distance, which is the distance that takes one day and one night. Therefore, if the distance reaches eighty kilometers or more, it is considered a traveling distance, because this concept was reported from a number of Sahabah (Companions of the Prophet). Thus, what takes this distance is considered traveling in which it is permissible to shorten Salah, which means to perform Zhuhr, `Asr, and `Isha' (Night) Prayers with two Rak`ahs (units of Prayer) each. It is also permissible to combine Zhuhr and `Asr Prayers at the time of Zhuhr, or at the time of `Asr. This also applies to Maghrib (Sunset) and `Isha' Prayers; one may combine them at the time of Maghrib or at the time of `Isha', because the Prophet (peace be upon him) used to shorten and to combine Salahs while traveling.



18- Ruling on combining and shortening Salahs for the traveler who is settled in a place other than his country

Q: Is it permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers if I am traveling over a long distance? May Allah reward you with the best.

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A: It is permissible for the traveler to combine Zhuhr and `Asr Prayers, and Maghrib (Sunset) and `Isha' (Night) Prayers, because the Prophet (peace be upon him) used to combine Salahs (Prayers) while traveling; and if he was settled in a place, he used to only shorten Salahs without combining them. And when he was on a riding animal, he used to combine Salahs. That is, when he started traveling before Sunset, he used to delay performing Maghrib Prayer until the time of `Isha', and then to combine the two Salahs at the time of the `Isha' Prayer; and when he traveled after Sunset, he used to combine Maghrib and `Isha' Prayers at the time of the earlier one, which is Maghrib; and when he traveled before noon, he used to combine Zhuhr and `Asr Prayers at the time of `Asr; and when he traveled in the afternoon, he used to combine Zhuhr and `Asr Prayers at the time of Zhuhr. But if the traveler is settled in a place and relaxed, it is better not to combine Salahs, because the Prophet (peace be upon him) only shortened Salahs without combining when he was staying in Mina while performing the Farewell Hajj. It is thus better for the one who is settled to pray each Salah on its own; but the Prophet (peace be upon him) combined Salahs for a few days while he was in Tabuk, which shows that it is permissible for the settlers to combine Salahs, especially during difficult circumstances, such as shortage of water or extreme coldness and so on. But it is better to perform each Salah on time if the traveler is settled in a place. On the other hand, if the traveler is riding in a vehicle, it is better to combine Zhuhr and `Asr, and Maghrib and `Isha', as the Prophet (peace be upon him) used to do that when he was riding an animal.



19- Clarification of the opinion maintained by scholars concerning the duration for which it is permissible to shorten Salah

Q: A questioner asks: What is the evidence that shows it is only permissible to shorten Salah (Prayer) for a maximum of five days? According to my readings, the Prophet (peace be upon him) used to shorten Salah on all his journeys,

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whether he stayed for five days or more. And is shortening Salah Wajib (obligatory) or a Sunnah (supererogatory act of worship following the example of the Prophet)?

A: The majority of scholars stated that the basic principle is that the resident should pray the whole Salah without shortening it. This is the basic principle, because when the Prophet (peace be upon him) stayed for four days during his Farewell Hajj, and then marched to Mina on the fourth day, which was the eighth day of Dhul-Hijjah, they said: The Prophet (peace be upon him) had intended to stay those four days and that is why he shortened Salahs during them, and we will shorten to follow his example, and if the duration exceeds four days while we are residing in a place, we will perform Salah in its full form without shortening.

Other scholars said: It is prescribed for one to shorten Salah even if the duration exceeds four days as long as he has the Intention of traveling, and is actually traveling; it is therefore permissible for him to shorten Salah if he stays for four days or less or more, as long as he is still traveling.

Additionally, Ibn Abbas and others said: The duration for which shortening Salah is permissible is nineteen days, because the Prophet (peace be upon him) stayed in Makkah for the nineteen days of the year in which the Liberation of Makkah occurred. They also said that if the duration exceeds nineteen days, the traveler should perform the Salah in its complete form without shortening.

Other scholars said that the duration is ten days, because the Prophet (peace be upon him) stayed for ten days during the Farewell Hajj; that is, he arrived on the fourth day, and then traveled to Madinah on the fourteenth day, which amounts to ten days as Anas and others mentioned. Thus if someone intends to stay for ten days, he may shorten the Salah, and if he stays for more than ten days, he should perform the Salah in its complete form. However, it is better for the believer to follow the opinion maintained by the majority of scholars in order to be on the safe side; that is, to shorten the Salahs as long as he is staying for four days, or for the period in which twenty-one obligatory Salahs should be performed. Therefore, if he intends to perform more than twenty-one obligatory Salahs - that is, if he intends to stay for a period in which more than twenty-one obligatory Salahs are offered - he should perform the Salah in its complete form to be on the safe side, because

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the basic principle for the resident is to perform the Salah in its full form without shortening. This opinion is maintained by the Jumah (dominant majority of scholars) for the purpose of being on the safe side.



Q: When is it permissible for a Muslim to shorten the Salah (Prayer)? What is the duration for which shortening the Salah is permissible?

A: If a believer travels for a distance over which shortening is permissible, it is prescribed for him to shorten the Salah, because Allah (Glorified and Exalted be He) says: [﴿And when you \(Muslims\) travel in the land, there is no sin on you if you shorten As-Salât \(the prayer\)﴾](#) The Prophet (peace be upon him) used to shorten the Salah while traveling, which means performing each of Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers with two Rak`has (units of Prayer). These are the Prayers for which shortening can be performed, but Fajr (Dawn) and Maghrib (Sunset) Prayers cannot be shortened, because shortening is associated with the four-Rak`ah Salahs (Prayers consisting of four units) only, which are Zhuhr, `Asr and `Isha' Prayers. Thus, the traveling distance should be seventy kilometers, eighty kilometers, or more; this distance was defined in the past time as the distance covered by camels in two consecutive days. But now that cars are used instead of camels, the traveling distance is determined as seventy or eighty kilometers. It is therefore prescribed for the believer to shorten the Salah if he travels for this distance; but if he travels for a distance of fifty or forty kilometers, it is better for him not to shorten the Salah in order to be on the safe side, because this distance is similar to the distance covered when going around town, and is also considered near to one's country due to the speed of cars. Additionally, some scholars said that any distance in which the traveler needs provisions and water is considered a traveling distance, even if it does not reach seventy kilometers or take the duration of one day and one night.

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Accordingly, it is permissible for the traveler to shorten the Salah if he covers the distance in which he needs food and water, such as the distance of fifty or forty kilometers and so on, whether on foot or on a riding animal. Riding cars, however, is commonly known to be different from walking on foot or riding animals, due to their speed. Therefore, it is better to assume that traveling is what takes the distance of seventy or eighty kilometers approximately, in order to be on the safe side, and also in order to abide by the opinion of the scholars who stated that the traveling distance is that which takes one night and one day. Thus if the believer travels for this distance approximately, it is permissible for him to shorten the Salah; that is, to perform Zhuhr, `Asr, and `Isha' Prayers as two Rak`ahs each. However, if the distance is shorter, it is better not to shorten the Salah, but to perform the complete four Rak`ahs in order to be on the safe side.



Q: What is the duration for which it is permissible to shorten Salah (Prayer), which means the duration that a traveler stays outside his country?

A: The duration of traveling is classified into two types: a duration that one can determine, and a duration that one cannot determine. A duration that one cannot determine is that in which a person has something to do in a country, but has no idea of the time it will take to achieve this task, such as looking for a person whom he might find or not, or seeking to acquire some right from a person, or seeking to put an end to a controversy and so on. In all these cases, the definite duration that cannot be determined; the duration ends when these objectives have been achieved, even if that takes one or two days. In this case, the traveler may shorten the Salah for the whole duration of the time he spends outside his country, because it is not

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a definite period.

The second case is that in which the traveler has determined the duration of time he intends to spend traveling; for example, he says: I will stay for four days, five days, ten days, twenty days or forty days. This is a controversial matter among scholars; some scholars say that the duration of traveling for which it is permissible to shorten the Salah is three days, or four days, or fifteen days, and some say it is twenty days. To be on the safe side, however, one should consider the duration to be four days. Then, if the traveler intends to stay for more than four days, he should perform the complete form of the Salahs without shortening, because the Prophet (peace be upon him) stayed for four days during his Farewell Hajj; he went to Makkah on the morning of the fourth day of Dhul-Hijjah, spent the fourth, fifth, sixth, and seventh days there, and then went to Mina and `Arafat on the eighth day. Scholars said: The Prophet (peace be upon him) had intended to stay for four days, and that is why he shortened the Salah during this period; but if one intends to stay more than four days, he should offer the complete form of the Salah, because the basic principle concerning Salah is to offer it in its complete form; that is, performing the Salah in its full form without shortening is obligatory.

Allah has prescribed shortening for the traveler, but this is considered residence, not traveling, and thus one should offer the complete form of Salah, unless he stays for four days or less, in which case, he will fall under the ruling of a traveler, as the Prophet (peace be upon him) did in the Farewell Hajj, and this perhaps is closer to the correct opinion and will keep him on the safe side In sha'a-Allah (if Allah wills).



20- The opinion of the four Madh-habs on the period of shortening Salah

Q: Is it true that a traveler may shorten Salah (Prayer) regardless of the period of his travel, even if it lasts for two years, or is there a specific period of time after which one must not shorten Salah? What is the ruling on

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the one who travels for the sake of study or working abroad? Is it right that he may shorten Salah until he returns home?

A: It is Sunnah (action following the teachings of the Prophet) for the traveler to shorten Salah as long as he is on his journey. If one, for instance, travels from Saudi Arabia to America, he may shorten Salah as long as he is on the road. Moreover, if one travels from Makkah to Egypt or from Egypt to Makkah, he may shorten Salah as long as he is traveling. The same ruling applies if he stays in a country if he intends to stay there for four days or less. This is supported by the fact that the Prophet (peace be upon him) shortened the Salah when he traveled to Makkah during the Farewell Hajj. He (peace be upon him) reached Makkah on the morning of the fourth of Dhul-Hijjah and he (peace be upon him) kept shortening Salah until he set out to Mina. The same ruling applies if one intends to travel to a certain place and stay therein but he does not determine a period of time for his stay. He may say: whenever so-and-so happens, I will travel. He does not know when his stay will end. He stays until he fulfills his need and he does not know when he will fulfill it. This is like the case when one seeks someone who is indebted to him or someone whom he needs. Or when he seeks a certain commodity but without knowing when he can find it. Or when there is a dispute and he does not know when it will end or things of the sort. In such cases, one may shorten the Salah as long as he is staying because his stay is indefinite and he does not know when his stay will end. Here, one is considered a traveler and he is permitted to shorten Salah and not observe Sawm (Fast) during Ramadan even if he stays for years.

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However, if one stays for a long time abroad for the sake of study or for some other purposes, while intending to stay there for a long time, he has to offer the Salah in full. This is the right opinion that is maintained by the Jumhur (dominant majority of scholars, the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and others. If one stays more than twenty nights, he has to offer Salah in its complete number of Rak`ahs (unit of Prayer). Scholars held different opinions whether the stay is limited to nineteen or fifteen days. Some scholars were of the opinion that one may shorten Salah if his stay lasts nineteen days. This was reported from a group of scholars. Nonetheless, the authentic opinion here states that the stay is four days or less and this is the opinion adopted by the majority of scholars and it is the opinion that is safest regarding this great act of worship, which is the main pillar of Islam. So, my advice to my traveling brothers, who are abroad for the sake of study or for any other purpose, is to offer Salah without shortening it and to observe Sawm during Ramadan and not to refrain from Sawm unless the stay is for four days or less or in case it is not specified and one does not know when it will end because he has a need to fulfill and does not know when it can be

fulfilled. In this case, the ruling of the traveler applies to him. This is the best thing said in this regard and it is the opinion adopted by the Jumhur and it is the opinion that is safest as the Prophet (peace be upon him) said: [\(Leave that which causes you doubt for that which does not cause you doubt.\)](#)

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He (peace be upon him) also said: [\(Anyone who guards against the doubtful matters will protect his religious commitment and honor.\)](#) The Prophet's (peace be upon him) stay in Makkah for nineteen days on the year of the Liberation of Makkah is understood to mean that he (peace be upon him) did not intend such a stay. Rather, he stayed to fix the affairs of religion and establish Tawhid (belief in the Oneness of Allah) in Makkah and to direct Muslims to their duties. Hence, it is not necessary that he (peace be upon him) had intended this stay. Rather, it could be understood that he (peace be upon him) spent such days, without having the previous intention, managing the Muslims' affairs and fixing what needed to be fixed and establishing the rituals of religion in Makkah Al-Mukarramah. There is nothing to prove that the Prophet (peace be upon him) had intended such a stay so that it would support the opinion that the period of shortening Salah is nineteen days as reported from Ibn `Abbas (may Allah be pleased with him). Similarly, there is nothing to prove that the Prophet (peace be upon him) had intended to stay twenty days in Tabuk. Apparently, he stayed to check the affairs related to the war with the Romans. Hence, there was nothing certain about the period he needed to stay there because, in principle, the stay could not be ascertained except with a proof and he was traveling to make Jihad (striving in the Cause of Allah) against the Romans. However, he slowed down in Tabuk for this period to consider things that were related to this war and whether he (peace be upon him) should proceed with Jihad and fight the Romans or return. Then, Allah chose for him to return to Madinah and this Jihad was then resumed by the Sahabah (Companions of the Prophet, may Allah be pleased with them).

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To sum up, there is no certain proof that he (peace be upon him) had intended to stay nineteen days in Makkah or that he (peace be upon him) had the intention to stay in Tabuk for twenty days. Hence, it cannot be said, based on this, that this is the least or shortest period for the stay. Rather, this is probable as stated by the majority of scholars when they determined that the stay counted is four days or less. If one stays longer than that, he must offer the Salah in full to be on the safe side and this is supported by the fact that the Prophet (peace be upon him) stayed in Makkah on the year of the Farewell Hajj for four days, and there is no doubt that he intended such a stay for performing Hajj since the fourth day (of Dhul-Hijjah) until he left to Mina (on the eighth of Dhul-Hijjah).

A group of scholars determined the duration of the stay by ten days because the Prophet (peace be upon him) stayed in Makkah for ten days for the Farewell Hajj. They included by this his stay in Mina and in `Arafah. They stated that the stay counted is ten intended days and this is a strong opinion. However, the majority of scholars considered his setting out from Makkah to Mina an intention of traveling because he headed towards Mina to perform the rituals of the Hajj then travel back to Madinah. Anyway, this is an issue regarding which scholars held different opinions. Yet the best and safest opinion is the opinion of the majority of scholars which has been previously mentioned; that if one intended to stay in a country more than four days, he has to offer the Salah in its full number of Rak`ahs. And if he intended a shorter stay, then he may shorten the Salah. If he had no specific intention, like the one who says that he will travel next day because he has a need to fulfill and does not know when it can be fulfilled, then the ruling of the traveler applies to such a person. May Allah grant us success.

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The one who travels for the sake of study or a training course, we advise him to offer the Salah in full and not to shorten it and not to break his Sawm. The same applies to ambassadors in all countries, unless the country where they live commands them to return to their home country. Such people have to offer the Salah in full and have to fast because they are considered residents not travelers.



21- Clarification of the preponderant opinion concerning the duration for which shortening Salah is permissible

Q: Determining the duration for which it is permissible for a traveler to shorten Salah (Prayer) is a controversial matter among scholars; some scholars say it is four days or less, and others say that the Prophet (peace be upon him) did not determine a definite duration. What is the most correct opinion that is shown through evidence?

A: As the questioner has mentioned, this is a matter of some controversy among scholars. However, what is recommended and is closest to the correct opinion is to determine the duration using four days. So if a traveler intends to stay for four days or less, he may shorten the Salah, because the Prophet (peace be upon him) shortened the Salah when he stayed for four days in Makkah before he went to Mina during his Farewell Hajj. Scholars stated that the Prophet (peace be upon him) had intended to stay for this duration, and that is why he shortened the Salah. This shows that if a traveler intends to stay for four days or less, he may shorten the Salah, which means that he may pray Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers with only two Rak`ahs (units of Prayer) each; but if the duration is more than four days, one should perform the Salah in its complete form because the basic principle

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concerning Salah is to perform it in its full form. This is the basic principle for the Salah of a resident; therefore, one should abide by this principle by praying four Rak`ahs. This is the opinion maintained by the Jumhur (dominant majority of scholars), and this is what we recommend because it keeps the person on the safe side.



Q: We need a clarification on the issue of shortening Salah (Prayer) while traveling. Was it reported from the Prophet (peace be upon him) that he performed Salah in its full form while traveling? And is shortening Salah dependent upon the distance and duration of traveling? Please clarify this issue with evidence from Qur'an and Sunnah (acts, sayings, or approvals of the Prophet), may Allah reward you with the best.

A: While traveling, the Prophet (peace be upon him) used to pray the four-Rak`ah Salah (Prayer consisting of four units) with two Rak`ahs (units of Prayer); that is, he used to pray Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers with two Rak`ahs until he returned from his journey. This is what is known from the Prophet (peace be upon him).

It was also reported that the Prophet (peace be upon him) would sometimes shorten Salah and sometimes perform it in its complete form. But this is not reported through authentic Hadiths. What was reported through authentic Hadiths is that he used to shorten Salah until he returned home. But as for Maghrib (Sunset) Prayer, he used to perform it as it is with three Rak`ahs whether he was traveling or not; as well as Fajr (Dawn) Prayer, which he used to perform with two Rak`ahs whether he was traveling or not. He also used to pray two short Rak`ahs with Fajr Prayer as its Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), but he used to abandon performing the Sunnah (supererogatory) Salah of Zhuhr, Maghrib and `Isha'. Therefore, the believer should follow the example of the Prophet (peace be upon him) while traveling. The definition of traveling, according to scholars, is the distance that takes it

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one day and one night to cover - that is, two phases. This is the opinion maintained by the Jumhur (dominant majority of scholars), and this distance is estimated to be approximately eighty kilometers by car, by plane or by ships and steamships. Thus covering this approximate distance is considered to be traveling according to the `Urf (custom) that is known among Muslims. Therefore, if someone travels on a camel, on foot, by car, by plane or on a ship over this distance or more, he falls under the ruling as a traveler.

On the other hand, some scholars said: Traveling is determined according to `Urf and not according to the approximate distance estimated by kilometers. Rather, what is known by `Urf to be traveling is considered to be traveling and the Salah is to be shortened during it; and what is not known by `Urf to be traveling is not considered traveling and shortening Salah is not permissible during it. The correct opinion is that which is maintained by the scholars who stated that it is determined by the distance. This is the opinion maintained by scholars, and therefore it must be followed, because it was reported from the Sahabah (Companions of the Prophet, may Allah please them and be pleased with them), who are the ones who know Allah's Religion and the teachings of His Prophet (peace be upon him) best.



Q: A questioner says: While traveling, I shortened Salah (Prayer) according to the duration that I spent in the place to which I traveled - which is about two or three months- according to my knowledge of the duration for which shortening Salah is permissible. What is the ruling on the shortened Salahs that I performed while traveling? And what should I do?

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A: Your Salahs are valid, and you should not repeat them, because a group of scholars stated that the traveler should shorten the Salah regardless of the duration that he spends, according to the literal meaning of some Hadiths; and this is a strong opinion. But if the believer wants to be on the safe side, he should perform Salah in its full form if he intends to stay for more than four days in any country, village, or land. This is the opinion maintained by the Jumhur (dominant majority of scholars), but if the traveler shortened the Salah according to the other opinion, there is no sin on him, and he should not repeat the Salah. But the Sunnah (action following the teachings of the Prophet) is to abide by what keeps the person on the safe side; that is, if he intends to stay for more than four days in his residence on the land, in the village, or in the country that he is traveling to, it is better for him to perform the Salah in its full form, which is four Rak`ahs (units of Prayer). And he should not pray alone, it is rather obligatory upon him to pray with people in Masjids (mosques) if he is in a country.



Q: If someone knows that he is traveling for more than four days, should he shorten the Salah (Prayer) starting from the first day, or after the first day ends, or for four consecutive days?

A: If the traveler intends to stay for more than four days, he should pray four Rak`ahs (units of Prayer) without shortening. That is, if he decisively determines to stay in a certain place, such as Makkah or Madinah or any other place for more than four days, the traveler should perform Salah in its complete form. This is the opinion maintained by the Jumhur (dominant majority of scholars). On the other hand, if he is not sure whether he will stay for two, three, four, or five days,

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he should shorten the Salah; he may also combine Salahs until he decides to stay for more than four days. And when he decides this, he should pray four Rak`ahs while combining if he is with other people; but if he is alone, he should perform the congregational Salah, because it is Wajib (obligatory), while shortening is Sunnah (supererogatory) and one should not abandon the Wajib in order to perform the Sunnah. Therefore, he should pray with others without shortening. If he travels for four days or less, there is no problem if he shortens and combines the Salahs in the place in which he is staying, as well as during traveling.



Q: When is it permissible for the traveler to shorten and combine Salahs (Prayers)? What is the duration for which this can be done? If a person intends to travel and combines Zhuhr (Noon) and `Asr (Afternoon) Prayers, then arrives at his destination, is it permissible for him to combine and shorten Salahs if he will stay at his destination for less than four days? And if he stays for more than four days, is it permissible for him to combine and shorten Salahs or not? May Allah reward you with the best.

A: Traveling has been clarified by scholars and the Sahabah (Companions of the Prophet, may Allah be pleased with them) to be the duration of one day and one night on a riding animal. Thus if a person travels to any country or village on a riding animal for one day and one night, that is, for twenty four hours, this is considered a journey in which it is permissible for him to shorten the Salahs, and also to combine Zhuhr and `Asr Prayers and Maghrib (Sunset) and `Isha' (Night) Prayers. And if he goes to a country and intends to stay in it for one, two, three, or four days, he may shorten and combine Salahs unless he is alone, because in this case he should pray four Rak`ahs (units of Prayer) with other people without shortening, because performing the congregational Salah is obligatory. That is why he should join

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the congregational Salah with others, because when the traveler prays with the resident, he should perform the Salah in its full form. On the other hand, if he is accompanied by two or more people, he may combine and shorten the Salahs on his own, and he may also pray with other people as long as he is staying for less than four days. If, on the other hand, he intends to stay for more than four days, he should perform the four-Rak`ah Prayers in their full form.



22- Ruling on offering Adhan and Iqamah while combining two Salahs

Q: A questioner says: Please Shaykh, which is the correct option: Combining Maghrib (Sunset) and `Isha' (Night) Prayers after offering the Adhan (call to Prayer) once and the Iqamah (call to start the Prayer) twice, or combining them with two Adhans and two Iqamahs?

A: The Sunnah (action following the teachings of the Prophet) is to combine them with one Adhan and two Iqamahs. This is what the Prophet (peace be upon him) used to do during Hajj and while traveling; he used to offer one Adhan for Maghrib and `Isha' Prayers together, and one for Zhuhr (Noon) and `Asr (Afternoon) Prayers together, and to offer Iqamah for each Prayer. This is the Sunnah that should be done while combining Maghrib and `Isha' Prayers, and Zhuhr and `Asr Prayers while traveling, as well as during Hajj, because this was authentically reported by Jabir (may Allah be pleased with him) and through many other Hadiths.



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23- An issue concerning combining and shortening Salahs

Q: An Egyptian living in Iraq asks: Is it permissible to shorten the Salah (Prayer) for three days, or is there a specific duration for shortening?

A: The traveler is allowed to shorten the Salah for four days according to the correct opinion maintained by scholars, which is the opinion of the Jumhur (dominant majority of scholars). If the traveler decisively intends to stay for four days in any place - for example, he travels to Iraq to achieve something and he intends to stay in Iraq, in Baghdad, in Basra, or in any other place - for four days or less, he may shorten the Salahs by praying the four-Rak`ah Salahs (Prayers consisting of four units), which are the Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers to two Rak`ahs each.

But if he intends to stay more, that is, he determines to stay for five days or for ten days, he should pray with four Rak`ahs (units of Prayer) without shortening, because the Prophet (peace be upon him) shortened the Salah for four days during his Farewell Hajj while he was staying in Makkah, at which he arrived on the fourth day of Dhul-Hijjah, and then headed for Mina on the eighth day; thus, he stayed for four days and shortened the Salah during them. Therefore, if the traveler stays for the same duration that the Prophet (peace be upon him) spent in Makkah, it is permissible for him to shorten, but if he decides to stay for a long time, such as five days or more - that is, more than four days -, he should pray four Rak`ahs. This also applies to

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the accidental residence on the way of traveling; in this case, it is permissible for the traveler to shorten for one day, two days, or three days on the way, that is, to pray the four-Rak`ah Salahs as two Rak`ahs. As for combining the Zhuhr and `Asr Prayers, and Maghrib (Sunset) and `Isha' Prayers, it is better to abandon it if the traveler is settled, but if he needs to combine, he may combine, and all praise is due to Allah. Also, if he stays for a short time in the place where he resides, and then he leaves after Zawal (midday), he should combine Zhuhr and `Asr Prayers at the time of Zhuhr; and if he leaves before sunset, he should combine Maghrib and `Isha' Prayers at the time of `Isha'; and if he leaves before noon, he should combine Zhuhr and `Asr Prayers at the time of `Asr, because it is easier for him, therefore there is nothing wrong with doing this.



24- Determining the duration for which shortening and combining Salah is permissible

Q: Our respected Shaykh, what is to be done if a traveler intends to stay for more than four days in a place?

A: If the traveler intends to stay for more than four days, he should not shorten Salah (Prayer). However, some scholars say: He may shorten Salah as long as he has the intention of traveling even if the duration is longer, because the Hadiths did not determine a specific duration, and because the Prophet (peace be upon him) shortened the Salah for more than four days when he stayed in Makkah for nineteen days, and also when he stayed in Tabuk. The scholars said: This shows that the traveler may shorten Salah as long as he has not intended to stay in the place forever, and they have evidence from the previously mentioned actions of the Prophet (peace be upon him). However, the Jumhur (dominant majority of scholars) state that the Prophet (peace be upon him)

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stayed in Makkah and Tabuk without determining in advance; therefore, if a person travels and stays in a place, and he does not know when he will return back because he is waiting for some people or waiting for something to happen, he may shorten the Salah even if he stays for months, because he does not know when he will leave. The Jumhur, therefore, explained the residence of the Prophet (peace be upon him) in Tabuk, and Makkah in terms of this opinion, because he stayed in Makkah to remove the remains that the flood left behind, and stayed in Tabuk with the intention of invading the Romans. Then Allah chose to let him return and not to go on with his intention. Accordingly, the Jumhur stated that this residence was not previously determined, also he had not yet taken the decision and had been waiting for something to happen.



25- Ruling on combining and shortening Salah for the traveler who intends to stay for a month

Q: A questioner from Jordan says: I travel to a foreign country and I stay there for two to four months, but I do not determine the duration that I will spend there. For example, Respected Shaykh, I went once to a country with the intention of staying for one month for urgent reasons but I had to stay for three months. How should I perform Salah (Prayer) concerning combining and shortening?

A: If you are determined to stay for more than four days, you should perform Salah in its full form without shortening, according to the opinion maintained by the Jumhur (dominant majority of scholars). The Jumhur stated that whether a person stays one month, two months or ten days,

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he should perform four Rak`ahs (units of Prayer) without shortening. If you intend to stay four days or less, it is permissible for you to shorten Salah by praying two Rak`ahs instead of four, unless you are alone. In this case, you should not pray alone, but you should join the congregational Salah and perform the four-Rak`ah Salahs (Prayers consisting of four units) with four Rak`ahs without shortening, because performing the congregational Salah is Wajib (obligatory). On the other hand, if you are accompanied by some friends, you may all shorten the Salah together by performing it with two Rak`ahs as long as you are staying for four days or less. However, if the Muslim is determined to stay for more than four days, he should perform the Salah in its full form without shortening or combining, according to the opinion maintained by the majority of scholars, who based their opinion upon what the Prophet (peace be upon him) did in his Farewell Hajj. He shortened his Salah for four days while he was staying in Makkah, since he arrived to it on the fourth day of Dhul-Hijjah and shortened his Salah until he went to Mina on the eighth day. Therefore, he shortened the Salah during this period although he was staying in Makkah. Then, if the traveler stays for four days, it is permissible for him to shorten the Salah; but if he intends to stay more than four days, he should not shorten, because the basic principle concerning the Salah of the resident is performing it in its full form without shortening. Thus, the traveler should not combine or shorten Salahs if he is determined to spend more than four days, but if the duration that he will spend is not definite, that is, he does not know whether he will stay for three or five days or for a month, because there is a mission that he does not know when it will end, he falls under the same ruling as a traveler, and he may shorten and combine Salahs, because he is not sure about the duration of staying. This only applies to the traveler if he is accompanied by some friends; but if he is alone, he should pray with people without shortening. That is, he should pray the congregational Salahs in mosques and pray the full four Rak`ahs, because performing the congregational Salah is obligatory.



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Q: We travel from our governorate to another in a duration of seven hours by the express train, which is a distance of about three hundred and fifty kilometer, and we stay for a whole month to attend lectures in university. During this period we shorten and combine Salah (Prayer). Respected Shaykh, is this valid?

A: According to the opinion maintained by the Jumhur (dominant majority of scholars), you should not shorten the Salah if you intend to stay for a month, because your stay is longer than four days. The Jumhur stated that if the duration that the traveler spends exceeds four days, that is, the traveler has intended to stay for more than four days; he should not shorten Salah, because the basic principle is that the resident should not shorten Salah. This is the basic principle, whereas traveling is a temporary action. Thus, if the traveler intends to stay for more than four days, he should not shorten Salah because the Prophet (peace be upon him) had intended to spend four days in Makkah during his Farewell Hajj, as he arrived at Makkah on the fourth day of Dhul-Hijjah, and then went to Mina and then `Arafat on the eighth day. Additionally, the basic principle for the resident is to perform the Salah in its complete form without shortening. However, some scholars stated that the traveler may shorten Salah as long as he is traveling, until he returns back home, even if he stays for a long time. This is a strong opinion; but the believer, who wants to be on the safe side, should not shorten Salah. That is, if he intends to stay for more than four days, he should not shorten, in order to be on the safe side, and to abide by the opinion maintained by the majority of scholars.



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26- Combining and shortening Salah in a non-Muslim country

Q: A questioner asks, "I used to travel to non-Muslim countries seeking work. At the places of work in those countries I could not pray the Zhuhr (Noon) Prayer because there were no places to perform Wudu' (ablution). So, I used to come back to the hotel to perform Wudu' and combine the Zhuhr Prayer with the `Asr (Afternoon) Prayer and the Maghrib (Sunset) Prayer with the `Isha' (Night) Prayer, but I managed to offer Fajr (Dawn) Prayer at its due time. Is this correct?"

A: Firstly, I advise you not to travel to non-Muslim countries, because acts of Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship) abound there, let alone many acts which are against Islam. Do your best to work in a Muslim country to avoid such acts. Anyway, If the duration of your travel is short (i.e. not more than four days), you can combine (and shorten) the Zhuhr Prayer with the `Asr Prayer at the time of the earlier one or the later one, and combine (and shorten) the Maghrib Prayer with the `Isha' Prayer (whether at the time of the earlier one, or at the time of the later one). However, according to the view held by the majority of scholars, if your stay will take more than four days, you should not combine or shorten Salahs, but you should pray each Salah at its time. However, if you are not sure whether it will take less than four days or not, there is no problem in shortening and combining the Salahs (Zhuhr with `Asr, and Maghrib with `Isha').

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Qasr (shortening of Salah) means praying Zhuhr Prayer as two Rak`ahs (units of Prayer), `Asr Prayer as two Rak`ahs, and `Isha' Prayer as two Rak`ahs,

while Jam` (combining the Salahs) means praying Maghrib Prayer and `Isha' Prayer at one time respectively (whether at the time of the earlier one or at the time of the later one), and Zhuhr and `Asr prayers at one time respectively (whether at the time of the earlier one or at the time of the later one).

Also, try to pray the obligatory Salah in congregation. If there is a Masjid, join the congregation in it (without doing Qasr). If there are some Muslims around in the hotel, pray with them in your room or in any place at the hotel. However, when you pray as a Ma'mum (person being led by an Imam in Prayer) behind someone who is resident, do not do Qasr. Yet, if you are two or three traveling people, you can pray alone (in congregation) observing Qasr, but if you join a congregation of resident people, do not do Qasr. May Allah grant all of us success.



27- Ruling on students on scholarships availing themselves of Rukhsah for travellers

Q: A student sends a question from America, which reads as follows: Do those who travel for the purpose of studying, respected Shaykh, fall under the same ruling as travelers with regards to shortening and not fasting in Ramadan and so on, even if the period of studying becomes very long?

A: There is controversy among scholars concerning this issue, which comprises the learner who travels for studying, or the ambassador who stays in a country for some time and then goes back home, or the merchant who travels with goods and then

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returns; there are two opinions maintained by scholars in this respect:

First opinion, it is permissible for the traveler to shorten Salah even if he stays for one year, two years, or more, as long as he does not intend to settle, but is just going for the purpose of trading, seeking knowledge, or working as an ambassador and so on.

Second opinion, which is maintained by the Jumhur (dominant majority of scholars), is that any traveler who intends to stay for more than four days should not shorten or combine Salah; and this is the correct opinion that we recommend, because it is closer to the rules of Shar` (Law) and keeps the person on the safe side. Therefore, if someone stays for a period of more than four days with a previous intention to do so, he should perform the Salah in its complete form, that is, with four Rak`ahs (units of Prayer), whether he is a student, a merchant, or an ambassador, etc. Additionally, he should not combine Salahs, because he falls under the same ruling as a resident, since the basic principle is that the resident should not shorten. This is the basic principle, according to what the Prophet (peace be upon him) did when he stayed for four days - which are the fourth, fifth, sixth, and seventh days of Dhul-Hijjah - during his Farewell Hajj, waiting to perform the rituals of Hajj, and then he went on the eighth day to Mina and then to `Arafah. Therefore, the duration that the Prophet (peace be upon him) stayed for certainty is four days, after which he went to perform the rituals of Hajj; and the Jumhur consider going to perform the rituals of Hajj to be the beginning of traveling, because the Prophet (Peace be upon him) finished the rituals of Hajj and returned in the morning of the fourteenth day. On the other hand, some scholars stated that the duration is ten days, because the Prophet (peace be upon him) spent ten days during the Farewell Hajj: the four days that he spent before starting Hajj, in addition to the days in which he performed the rituals of Hajj, which all add up to ten days, from the fourth till the fourteenth day of Dhul-Hijjah. Other scholars mentioned that the duration in which it is permissible for the traveler to shorten is nineteen days; and this is the opinion maintained by Ibn `Abbas (may Allah be pleased with him and his father),

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because the Prophet (peace be upon him) stayed in Makkah for nineteen days. He said: Therefore, if we stay for nineteen days, we may shorten, and if we stay longer, we should not shorten. But the preponderant opinion, which keeps one on the safe side, is that the traveler should not shorten or combine if he stays for more than four days. One should abide by this opinion in order to preserve his

religion and to apply the whole Sunnah (whatever is reported from the Prophet).

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Q: A questioner from Al-Qasim asks that he will be studying in Riyadh for three years, so is it permissible for him to shorten Salahs (Prayers) during this period and must he perform Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet)?

A: It is obligatory on him to perform the four-Rak`ahs Prayers in full with worshipers in the Masjid (mosque) if he has decided to stay more than four days, according to Jumhur (dominant majority of scholars). Thus, he must perform the four Rak`ah Prayers with others in the Masjid. Moreover, it is Sunnah (whatever is reported from the Prophet) to perform Al-Sunan Al-Rawatib; four Rak`ahs (units of Prayer) before Zhuhr (Noon) Prayer performed two Rak`ahs by two and two after it, and it is preferable to perform four Rak`ahs after Zhuhr. It is also commendable to perform four Rak`ahs before `Asr (Afternoon) Prayer though it is not a Ratibah; they should be performed two by two according to the Hadith Sahih (authentic Hadith): [\(May Allah have mercy on one who performs four Rak`ahs before Salat al-`Asr.\)](#) Two Rak`ahs after Maghrib (Sunset) Prayer, two Rak`ahs after `Isha' (Night) Prayer and

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two Rak`ahs before Fajr (Dawn) obligatory Prayer. These are the Rawatib and it is Sunnah to perform them, therefore, this person is not permitted to shorten the Salah because his period of residence is too long.



28- Ruling on the Salah of students whose school is at a distance over which it is permissible to shorten Salah

Q: I am a student at a university which is 150 km from my hometown. I come back home to my town every one or two weeks, and during the months of my study I stay at the youth hostels. May I consider myself a traveler and shorten my Salah (Prayer) and observe the two Rak`ahs (units of Prayer) before Fajr obligatory Prayer and that of Witr (Prayer with an odd number of units), as the Prophet (peace be upon him) used to when he was on a journey? I hope you will explain this issue to me.

A: It is *Wajib* (obligatory) on you to perform Salah in full like residents because this is actually your case. You must perform four Rak`ahs like all residents, because you are not considered as those on a journey. Moreover, it is *Wajib* on you to observe *Sawm* (Fast) of Ramadan like others, because the person on a journey is one who stays for a limited period of four days or less. So, if the period of residence is more than four days, according to *Jumhur* (dominant majority of scholars), you have to perform your Salah in full and observe your *Sawm*, since you are not considered a traveler. This opinion guards against abuse of using Islamic *Rukhsahs* (concessions) and applying them without clear and sound evidence. So, we advise you to perform Salah in full; four Rak`ahs with other Muslims in congregation, and you must observe *Sawm*

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of Ramadan like others. Furthermore, you must not consider yourself as a traveler because you will be staying for a long period of time for the purpose of study. So is the case when you visit your family if your intention is to remain with them after finishing your studies; it is your homeland, but if you have decided to leave your hometown to the town where the university is, when you visit your family, it is permissible for you to shorten your Salah if you stay less than four days. Moreover, you are not allowed to perform Salah alone since it is *Wajib* on you to perform Salah in full and in congregation at its due time. However, if you miss any Salah, you may shorten it to only two Rak`ahs. This is applicable if your stay is four days or less, after deciding not to reside in this town after finishing your university studies. However, if you have stayed away only to study and after that you will return home, you are still considered a resident and not a traveler.

One example of the evidence on this issue is that when the Prophet (peace be upon him) moved from Makkah to Madinah and lived in Madinah, when he came back to Makkah, he shortened Salah performing only two Rak`ahs because he was a traveler who migrated from Makkah to Madinah which he considered as his homeland in this period of time. Therefore, upon returning to Makkah for the Farewell Hajj, he did not perform Salah in full; rather, he shortened it.



29- Ruling on the Salah of one who resides in a non-Muslim society

Q: I am postgraduate engineering student living in a non-Muslim society; namely in Ireland. Is it permissible for me to combine and shorten Salah?

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A: If you are residing in that country for a certain purpose, it is not permissible for you to shorten or combine your Salah (Prayer); rather, you must perform it as a full four Rak`ahs, moreover you must perform it at its due time if your stay is more than four days. You must perform four Rak`ahs Zhuhr (Noon) Prayer, four Rak`ahs `Asr (Afternoon) Prayer and four Rak`ahs `Isha' (Night) Prayer at their due time, in addition to Maghrib (Sunset) Prayer and Fajr (Dawn) Prayer at their due time.

This is Wajid (obligatory) on you, but if you are there for an indefinite period which you do not know for sure how long it may be; two, three, four days or more than this, in this case it is permissible for you to combine and shorten your Salah. Similarly, if your stay is limited to only four days or less, you are allowed to shorten and combine your Salah as you like without any blame on you. However, if one decides to stay in any place for more than four days to study or to do anything else, they must perform Salah in full and cannot combine it. If the period of this study is seven years for example, there is no reason for shortening or combining Salah, nor is he allowed to break Sawm (Fast), rather he must observe Sawm with other Muslims.



30- Ruling on combining and shortening Salah for a person who stayed in any place other than his hometown because of his work

Q: I am a Jordanian teacher in Sultanate of Oman. I travel there to teach staying for one to two years, and then return to my homeland in Jordan. Is it permissible for me to shorten the four-Rak`ah Salah (Prayer consisting of four units), or must I perform it in full during my stay; though I have not decided to remain in Oman as a resident for the rest of my life?

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A: It is Wajib (obligatory) on you and those who are in this similar situation to perform your four-Rak`ah Salah in full if you stay there for the purpose of teaching. You must perform your four-Rak`ah Salah in full and in congregation; moreover, it is not permissible for you to combine two Salahs (Prayers), but you must perform each Salah in full and at its due time. This ruling applies to anyone who resides in any country other than their own homeland for more than four days, and thus must perform Salah in full and in congregation. Moreover, it is not permissible for you to perform Salah alone if you have no companions who can perform Salah in congregation with you. However, if your stay is four days or less or you are not sure when you will leave, such as traders and others who stay abroad without a definite period, it is permissible for you to shorten your Salah during this period because you are considered a traveler who has no definite intention of residence; but you must perform Salah in full if you find people performing congregational Salah, and you are not to perform Salah individually because congregational Salah is Wajib, but if you are alone, you may not shorten your Salah.



31- Ruling on Salah while traveling

Q: I have heard that travelers are to shorten their Salah (Prayer). We are presently residing in other countries, though our wives are back home. Could you please explain for us the issue of shortening Salah for those who are traveling, since I have never heard this before? May Allah reward you with the best.

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A: The Salah for those on a journey is two Rak`ahs (units of prayer) in Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers according to Allah's (Glorified and Exalted be He) Saying: **﴿And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer)﴾** This Ayah (Qur'anic verse) refers to traveling. As for His (Glorified be He) Saying: **﴿...if you fear that the disbelievers may put you to trial (attack you, etc.)﴾**, this conditional phrase is Mansukh (abrogated text) according to scholars, because the Messenger (peace be upon him) shortened his Salah in a state of safety, which is evidence that this is not a condition and is a description of majority or it is Mansukh according to the opinion of some scholars but it is not Wajib (obligatory). Shortening Salah is Mustahab (desirable). Therefore, if one performs Salah in full while traveling, the Salah is valid. This is what `Uthman, the Rightly-Guided Caliph, did in the last years of his life when he and other Muslims traveled to perform Hajj during which he performed Salah in full. Thus there is nothing wrong with this but it is preferable to shorten Salah. If one is on a journey, one should shorten the Salah to only two Rak`ahs, as is the case with one who passes through a country for a period of four days or less. One should also shorten the Salah, but if one intends to stay more than four days one must perform Salah in full, according to the opinion of Jumhur (dominant majority of scholars). However, when passing through another country looking for something or someone or settling a dispute or looking for something missing or Luqatah (a lost item found by someone else) without a definite schedule, it is permissible to shorten Salah; however long the period may extend if one does not know when they will conclude their business. If one decides to stay for a set period extending to four days or less, one is permitted to shorten the Salah, but if one will stay for more than four days, one must perform the Salah in full according to the opinion of Jumhur.



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32- Ruling on combining and shortening Salah for one who travels constantly

Q: If I work as a driver of a lorry and am always traveling, the shortest distance between Makkah and Jeddah being about seventy five kilometers, is it permissible for me to observe Sawm (Fast) and perform Salah (Prayer) in full along with Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet)? What is the shortest distance after which Salah should be shortened and one is permitted not to observe Sawm, and if I come across a Masjid (mosque) should I perform congregational Salah with the worshipers there?

A: The Sunnah (action following the example of the Prophet) during travel is to shorten Salah and not to observe Sawm; however, there is nothing wrong with performing Salah in full or observing Sawm while traveling, but it is preferable not to observe Sawm and to shorten Salah because it is the Sunnah of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet). The Prophet (peace be upon him) at times would observe Sawm while on a journey and at other times he would not. This was also the practice of his Sahabah among whom were those who used to observe Sawm while others used not to observe Sawm while traveling. The Sunnah gives evidence that it is preferable not to observe Sawm while traveling, especially if it is too hot. Therefore, not observing Sawm and shortening Salah is preferable in all cases. If one is on a journey, one can shorten the four-Rak`ah Salah to only two Rak`ahs. The distance after which it is permissible to shorten Salah is the distance traditionally considered as traveling which requires preparation with food and supplies. So, if one travels along a road which does not have motels, this is considered a journey. Most scholars identified it to be

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the distance of two days travel, i.e., about seventy to eighty kilometers, for which one needs food and supplies; especially if there are no rest stops along the road. Reasonable people take great care before setting out on journeys like these, by taking enough water and food; however, less preparation is needed when traveling along roads furnished with rest stops and motels where one can easily find what one needs, so, this is not considered a journey. Therefore, any distance after seventy or eighty kilometers, such as the distance between Al-Ta'if and Makkah or Jeddah and Makkah is considered as a distance of traveling. However, a Mu'min (believer) should not perform Salah individually; rather, he must perform Salah in congregation with other Muslims whenever he comes across any Masjid. If he finds others performing congregational Salah (Prayer), he should join them and perform Salah in full if they are residents. He is not allowed to shorten his Salah because congregational Salah is Wajib (obligatory), but if he finds no congregation, he is allowed to shorten his Salah and perform only two Rak`ahs (units of Prayer) as it is the Sunnah. If he is accompanied by other travelers, they should form a congregation and shorten their Salah, performing two Rak`ahs for Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers since there is no shortening for Maghrib (Sunset) and Fajr (Dawn) Prayers, which are always to be performed as three and two Rak`ahs respectively. So, only Zhuhr, `Asr, and `Isha' are the Salahs which are to be shortened, and Allah (Glorified and Exalted be He) knows best.



Q. A questioner says: I often watch your TV program and I have some questions which

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confuse me, hoping that Your Eminence will clarify them. I am a truck driver, and I spend most of my time traveling. My question is: Should I shorten my Salah (Prayer) or should I offer it at its due time in full ?

A: It is permissible for you to shorten your Salah as long as you are traveling. You are permitted to shorten Zhuhr (Noon), 'Asr (Afternoon) and 'Isha' (Night) Salahs to only two Rak'ahs (units of Prayer). There is no shortening in Maghrib (Sunset) or in Fajr (Dawn). However, if you are taking a rest during your travel, it is preferable to offer each Salah individually at its due time wherever you are. Yet, if it is difficult for you to do so, you are permitted to combine every two Salahs; Maghrib and 'Isha' and Zhuhr and 'Asr. If you have a comfortable means of travel and you leave after Zawal (midday), it is preferable that you combine Zhuhr and 'Asr at the time of the earlier one (Zhuhr). You can combine the two Salahs of Maghrib and 'Isha' at the time of Maghrib, if you start your journey after sunset.

However, if you start your journey before Zhuhr Prayer, it would be preferable that you postpone Zhuhr Prayer and combine it with 'Asr Prayer at the time of the latter. Also, if you start your journey before Maghrib, it would be preferable that you offer it combined with 'Isha' at the time of 'Isha', since this is what the Prophet (peace be upon him) used to do. This was narrated by Ibn 'Abbas (may Allah be pleased with him and his father) and others. Again, if you take a rest before noon and plan to resume your journey in the evening,

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it would be preferable for you to offer Zhuhr and 'Asr at their due time. However, if you are not traveling at night, it is preferable to offer Maghrib and 'Isha' at their due time, even though there would be nothing wrong if you combine them. The same is applicable to Zhuhr and 'Asr Prayers. The Prophet (peace be upon him) combined two Salahs while he was resting at Tabuk, but at Mina - during the Farewell Hajj -, he did not combine Salahs, as he offered every Salah at its due time individually (peace be upon him).

Nevertheless, if you are not on a journey and are residing in your country, it is not permissible for you to shorten or combine your Salah as you have to offer Prayers in congregation and at their due time in full. For example, if you are living in Jeddah, Madinah, Damascus or Baghdad or any other place, you have to offer your Prayers in full and at their due times in congregation in the Masjid (mosque). However, if you have already commenced a journey from Madinah to any other place, you are permitted to shorten and combine your Salah if you like. If you have left Riyadh and went beyond the city dwellings, you can shorten and combine your Salah if you like. If you have left Cairo or Damascus and went past the borders of the city, you are permitted to shorten and combine your Salah if you like, and this applies with any other city, be it Baghdad, Lahore or any place in the world; if you leave the city borders and pass the distance at which shortening Prayer is permissible, you can utilize Rukhsah (concession) of shortening and combining Salah and of breaking your Sawm (Fast) in Ramadan and wiping

over your socks for three successive days and nights. These are the rulings related to travel, but as long as you are residing, whether in your country or any other country, it is not permissible for you to either shorten or combine your Salah. Rather, you must offer your Salahs in full at their due time and in congregation. While in your residence, it is permissible for you to wipe over your socks for only one day and one night, though you are not permitted to combine two Salahs or break your Sawm in Ramadan, unless you are on a journey. In this case, you are permitted to break your Sawm and shorten your Salah if you are in the company of others, because you have to offer Prayers along with other Muslims. If you are traveling alone, you are not permitted to shorten your Prayer. If you decided to stay in any place for more than four days, you have to offer your Prayer in full in congregation and you are not permitted to break your Sawm in Ramadan because you are considered a resident according to your intention to reside. This is according to the Jumhur (dominant majority of scholars).



Q. What is the ruling on someone who is constantly on a journey, like drivers who travel between large cities? Is it preferable for them to shorten their Salah or to offer it in full? Is it preferable for them to carry out other Rukhsahs (concessions) while traveling ?

A. Drivers who are constantly traveling, like taxi drivers or cameleers, are permitted to shorten and combine their Salahs so long as they are traveling, but they have to offer their Salahs in full at their due time once they are back home. Moreover, if they decide to stay in any place for more than four days, they are not permitted to shorten or to combine their Salahs. However, as long as they are really on a journey or fall under the rule of travelers, even if they travel a lot,

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they are permitted to shorten and combine their Prayer according to the explicit Nas (Islamic text from the Qur'an or the Sunnah) of the Qur'an and Sunnah (whatever is reported from the Prophet), since the ruling is applicable to both of them, even if their temporary stay in the places they pass by is four days or less. However, they are not permitted to offer their Prayers on their own if they do not have others with them and are in a place where a congregation prayer is held, they have to offer Prayer in full exactly like residents.



33- Ruling on shortening and combining Salah and breaking Sawm for those traveling daily, a distance exceeding that at which shortening Salah (Prayers) is permissible, to go to work

Q. A questioner says: Is it permissible for a person, who travels daily to work in another city which is more than one hundred miles away from his dwelling place and comes back on the same day, to shorten and combine his Salah and break his Sawm (Fast)? I hope Your Eminence will clarify the issue for us. May Allah reward you with the best.

A. It is permissible for such a person to shorten his Salah while traveling to work and during his work because he is on a journey as long as he is not residing in the place where he works. He should not offer Salah individually but he has to offer it in congregation. However, if there are more than one person and they shorten their Salah in congregation, there will be nothing wrong with it. But, if this person does not have company, he has to offer Salah in congregation and in full. He is not permitted to shorten his Salah either on the road to or at his work place if he has others with him as they

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should offer their Salah in congregation. The same applies if one is joining the Imam (the one who leads congregational Prayer) during travel; the person in question should follow him when he either shortens or completes Salah. It is not permissible for anyone to offer Salah individually if there are other people with whom he could offer it in full and in congregation. In fine, this person is permitted to shorten his Salah whether he is still on his way to work or is already at work. There will be nothing wrong if he does so.



34- Ruling on shortening Salah for those who travel to the outskirts of a large city

Q. A questioner says: We went to King Khalid Airport in Riyadh to see one of our friends off. Some fellows then told us that it is permissible for us to shorten our Salah though we were not on a journey. We shortened 'Isha' (Night Prayer) along with our friend who was traveling then. Was this Islamically correct? Is it obligatory on us to make up for 'Isha' Prayer in full taking into consideration that the airport is about sixty kilometers far from our house?

A. Going to Riyadh Airport, Jeddah Airport or the like is not legally considered as traveling, but it is more like moving inside the same city or country. The person who is traveling can shorten his Salah in the airport before boarding the airplane, but those who accompany him are not on a journey since they are not traveling through Jeddah Airport, Riyadh Airport or other such places. These are suburbs within the same city or country which are not included under the ruling of traveling because those who go to them are not traditionally known as travelers; so, they can neither shorten nor combine their prayers.



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35- Ruling on shortening Salah in a travel for less than the minimum distance at which shortening Salah is permissible

Q. A questioner from Yemen says: I work in the city of Sanaa and sometimes I visit my relatives who live in a town that is about forty- five to fifty kilometers far from mine. Moreover, I usually come back home on the same day. Is it permissible for me to combine and shorten Zhuhr (Noon Prayer) and 'Asr (Afternoon Prayer), and other four-Rak'ahs Salah? If it is permissible, what kind of combining of two Salahs (Prayers) should I adopt? May Allah reward you with the best. ?

A. The correct opinion is that this person is not a traveler if he goes out of Sanaa to any other place which is less than eighty kilometers far because travel is known traditionally to take one day and one night riding camels or horses, like what our Salaf (righteous predecessors) used to do. Now in modern times and after the invention of cars, if the distance is eighty kilometers, it is treated as the distance over which it is permissible to shorten Salah, but if it is less than eighty kilometers, a person is not considered a traveler. So, if a person goes to any of those villages which are far from Sanaa or any other place locating about forty, fifty, or sixty kilometers far, this is not considered as traveling. The most preponderant opinion according to the majority of scholars is that such a person is not permitted to shorten or combine prayers.



Q. A questioner asks: Is permissible for anyone to combine Salah (Prayer) while traveling for about twenty to twenty-five kilometers horseback ?

A. It is not permissible for anyone to combine Salah in such a case because one must offer each Salah at its due time unless they

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are on a journey. If on a journey, one can combine Salah. But twenty or twenty-five kilometers journey is not considered traditionally as a travel because the minimum distance over which it is permissible to shorten Salah is eighty kilometers. The most preponderant opinion is that this distance is about one day and one night ride, which can be estimated as a distance covering eighty kilometers. If this person covers this distance or more, he is permitted to shorten and combine his Salah, but if he goes on a picnic or for any other reason covering the distance of twenty, thirty, forty or even fifty kilometers, it is not permissible for him to shorten or to combine his Salah; rather, he has to offer his Salah at its due time in full.



36- Ruling on the Salah of a person who has exceeded the distance over which it is permissible to shorten Salah without shortening it

Q. A questioner from the Postal Institute in Riyadh says: We accepted the invitation of some friends who live in a town which is far from Riyadh; about one hundred and thirty kilometers far. We stopped during our travel to offer Zhuhr (Noon Prayer) but we disputed over whether to shorten prayer or to offer it in full taking into consideration that we did not have any intention to combine it with 'Asr (Afternoon Prayer) because we were supposed to offer 'Asr with the person who invited us to his party. What should we do? Kindly explain this issue for us. May Allah reward you with the best.

A. This distance is considered traditionally as a distance over which it is permissible to shorten Salah. So, it was permissible for you to shorten and combine your Salah while you were still traveling, since you covered more than the minimum distance over which shortening prayers is permissible. If a person shortens or combines Salah while they are on a journey, there would be nothing wrong with that. All praise be to Allah.



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37- Ruling on shortening Salah for women while they are at their parents' house which lies beyond the minimum distance over which it is permissible to shorten Salah

Q. Is it permissible for women to shorten their Salah (Prayer) when they visit their parents who live at a distance over which it is permissible to shorten Salah? May Allah grant you success.

A. Of course, it is permissible for any woman to shorten her Salah, if she travels for more than the distance over which it is permissible to shorten Salah to visit her parents or for any other reason, as long as she is not at her husband's house. So, if she visits her parents, it is permissible for her to shorten her Salah whenever the distance covered during the travel reaches the distance over which it is permissible to shorten Salah, that is a one day and one night on journey on foot or horseback or by any other means of transport. Today, this distance is about eighty kilometers.



38- Ruling on applying Rukhsah on leisurely travel

Q. A questioner from Jeddah asks: If someone goes camping to a certain place or goes on a journey for pleasure and offers his Salah (Prayer) individually while residing in his place because it is difficult to find a congregation, is there any sin on him for abandoning congregational prayers? Is it correct that he should not apply the Rukhsah (concession) of shortening and combining prayers while traveling on a journey for pleasure?

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A. Traveling for one's own pleasure does not prevent a person from using the Rukhsah of shortening and combining Salah (prayer) according to the correct opinion maintained by scholars. So, if a person travels for a hike or a picnic in the desert seeking relief and enjoying nature, there would be nothing wrong if he uses the Rukhsah of shortening Salah if one's stay there is for four days or less, shortening the four-Rak'ahs (units of Prayer) Salah to only two. It is also permissible then to combine Salahs.

But, if one is residing for more than four days from the day one has decided to stay there, the Jumhur (dominant majority of scholars) are of the opinion that such a person must offer Salah in full; four Rak'ahs, and in congregation, having no right to use the Rukhsah if one is alone. If there be a company, they should shorten and combine their Salah. There would be no blame on them if they have intended to reside there for less than four days, but if they have intended to reside there for more than four days, they must offer Salah in congregation and in full at its due time.

If a person stays at a certain place (for some purpose) but has no intention to reside there, they are permitted to shorten their Salah throughout since they do not know for how long they will be staying in that place. Hence, they will be on a journey, like a person who looks for someone in a certain place or a person who has some problems to settle not knowing when it will come to an end or a person who is looking for something. All such persons fall under the category of those on a journey as long as they meet these criteria regardless of how long the period may be. If one offers Salah individually, they should shorten them to only two Rak'ahs and if they find

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similar company, they should also offer Salah two Rak'ahs with them. If one offers Salah with those who are not on a journey, he should offer it in full because he falls under their ruling unless he changes his intention and decides to stay for more than four days. Such a change of intention necessitates that he offers Salah in full even if he is accompanied by his wife and children. This is because the ruling is pendent on his own intention, and they will follow him. He should lead them in congregational Salah as part of his own obligations.

Offering congregational Salah with one's family is no excuse to abandon performing it in the Masjid (mosque); rather, women should offer prayer together while a man must offer it in congregation with other men in the Masjid. He should offer it in full at its due time and in congregation. But if he misses any Salah in congregation at its due time, he is permitted to shorten it like what we have just mentioned; either for an unknown period or less than four days if it is a known period. If he does not

find anyone else to pray with in congregation, there would be no blame on him to pray alone. (So keep your duty to Allâh and fear Him as much as you can) What is important is to offer Salah in congregation whenever possible.



Q. A questioner from the Eastern Region says: We frequently travel northward by car with nomads from Rub` al Khali, or the Empty Quarter. Every day we cut a distance of about twenty kilometers or more, and we sometimes rest before midday.

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Is it permissible for us to shorten our Salah, taking into consideration that this journey will take one month? Please explain this issue to us. May Allah reward you with the best.

A. If the distance is eighty kilometers or more, this is considered a journey even if you sojourn throughout your travel. This is so as long as your sojourn does not take more than four days. If you stop for your animals to graze, this will take less than four days. So, you will be on a journey as long as the distance cut is more than eighty kilometers and it is permissible for you to shorten your Salah if the reality is as you mentioned.



39- Ruling on the Two `Eid Prayers for peripatetic nomads

Q. A questioner says: We, as peripatetic nomads, offer the Two 'Eid Prayers like residents while we are in fact not residents. Is our deed Islamically correct and valid ?

A. 'Eid and Jumuah (Friday) prayers have to be offered only by residents. Peripatetic nomads are not required to offer 'Eid or Jumu`ah prayers,

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just like those on a journey; rather, they are permitted to shorten their Salah.



40- Explanation of the form of residence which prevents one from being treated like those on a journey

Q. If I left Oman Sultanate to the United Arab Emirates, which is about four hundred and fifty kilometers far from Oman, is it permissible for me to offer my Salah (prayer) in full or may I shorten it, knowing that I stay there for six to twelve months. I hope Your Eminence will answer my question. May Allah reward you with the best.

A. It is permissible for you to shorten your Salah while you are still in your way to your destination. You should shorten Zhuhr (Noon), 'Asr (Afternoon) and 'Isha' (Night) Salahs to only two Rak'ahs (units of Prayer), but once you arrive in the United Arab Emirates or any other place where you have decided to stay for more than four days, you must offer your Salah in full as long you have full residence. However, if you stay in the United Arab Emirates without knowing how long you are going to be there and without any intention to stay there for four days and nights, you are permitted to shorten your Salah if you offer it individually, and you may offer them in full if you offer them with residents. If you are traveling alone, it is preferable that you join other Muslims in congregational Salah, in the Masjid (mosque), and to offer it in full at its due time. However, if you offer it individually you should shorten it to only two Rak'ahs as long as you have not decided to stay there for four days or more or you are not sure how long are you going to stay there.

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This is so whether you will reside there for only three or ten days or more or less, as long as you do not know how long will you stay there. In such a case, you should shorten your Salah to only two Rak'ahs unless you join the residents in congregational Salah and offer it in full like them. Moreover, it is obligatory on you to offer your Salah in congregation in the Masjid if you are traveling individually, because attending congregational Salah is obligatory. So, you have to join them and offer your Salah in full like them because the Ma'mum (person being led by an Imam in Prayer) must follow the Imam (the one who leads congregational Prayer) in this regard according to what is reported from the Sunnah (whatever is reported from the Prophet). It was authentically reported in the Sahih of Muslim and Musnad (Hadith compilation of) Ahmad, from Ibn `Abbas (may Allah be pleased with him and his father) that he was asked about that and he replied that such (practice) is the Sunnah.



Q. There is a person who works in Jeddah, while his family, including his wife, live in Abha, having a house in Jeddah and another in Abha. Is it permissible for him to shorten his Salah while traveling from Jeddah to his family in Abha? I hope Your Eminence will tell me what should I do. May Allah reward you with the best.

A. No, it is not permissible for you to shorten your Salah because you and your family already reside in Jeddah and in Abha. So, if you are in Jeddah you are not permitted to shorten your Salah. Also, if you are in Abha you are not permitted to shorten your Salah because you have a residence in Jeddah, because you work or have your wife living, for example, in Jeddah. So, you are a resident and you must offer your Salah in full like all other residents. Moreover, if you return to your family in Abha, Al-Khamis, Jizan or at any other place, you are not permitted to shorten your Salah because you also have full residence with your family there, and in turn you must offer your Salah in full like them.

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However, there is no blame on you if you shorten your Salah while traveling to any of those two places. You should shorten Zhuhr (Noon Prayer), 'Asr (Afternoon Prayer) and 'Isha (Night Prayer) to only two Rak'ahs (unites of Prayer) so long as you are in your way to any of these dwellings.



41- Ruling on combining and shortening Salah for sea travelers

Q. I work for the Marines in Jeddah and my question is: We, mariners, set out in voyages for three to four days. Is it permissible for us to shorten and combine our Salah, taking into consideration that we do not sail far from the city of Jeddah; but we only go to perform some tasks near it. I hope Your Eminence will illustrate this issue for us. May Allah reward you with the best.

A. Sea travelers, who travel by ship or any other kind of boat, are exactly the same as land travelers, who travel by train or car. If the distance reaches the minimum over which it is permissible to shorten Salah, it is permissible that they combine and shorten their Salah. Otherwise, they are not permitted to do so, such as when the ship sails around the port or near the coast for a short distance, like twenty or so kilometers because they will not be considered to be on a journey. However, if they set out to sea for seventy, eighty, or one hundred kilometers, they are permitted to combine and shorten their Salah and to break their Sawm (Fast) because they are on a journey, exactly like those who travel by land

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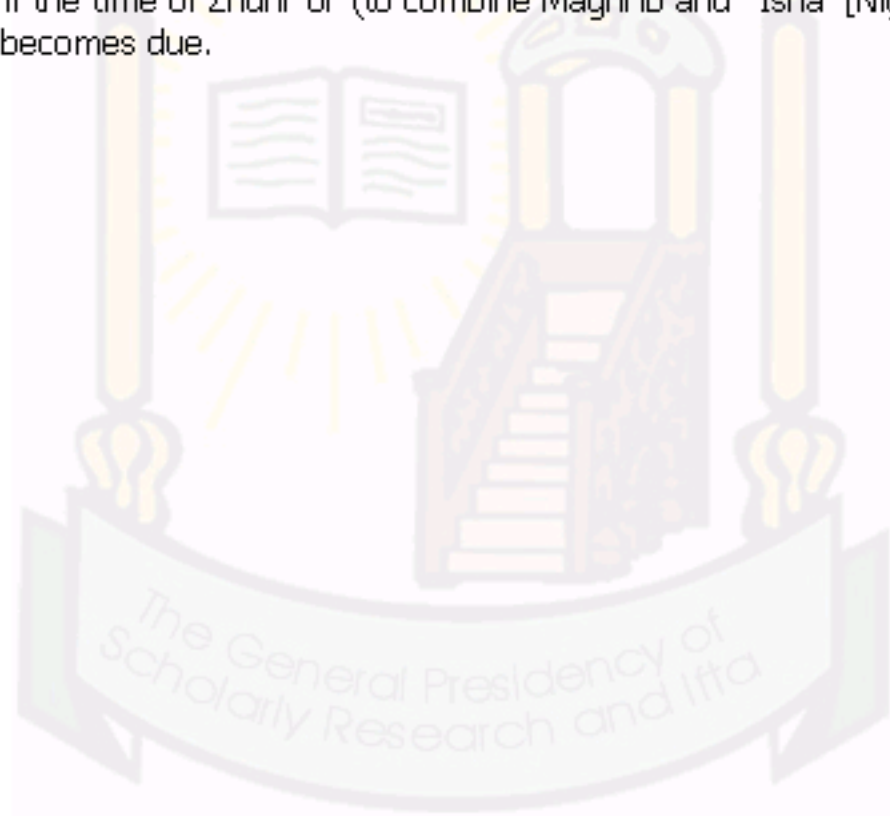
covering seventy, eighty, ninety or one hundred kilometers, a distance that is cut in one day and one night on foot or horseback.



42- Ruling on combining and shortening Salah at the airport before boarding the plane

Q. A questioner from Al-Qasim asks: If the plane will take off before Zhuhr (Noon) Prayer, what is the ruling on shortening Salah? Should I offer Zhuhr and 'Asr (Afternoon) Prayer while I am still at the airport or should I wait till I reach my destination ?

A. If the airport is far from your residence, there would be nothing wrong if you combine Zhuhr and 'Asr at the time of Zhuhr, as long as the time of Zhuhr becomes due. For example, Riyadh airport and Jeddah airport are far from your city, so you are permitted to combine Zhuhr and 'Asr there, all praise be to Allah, if the time of Zhuhr or (to combine Maghrib and 'Isha' [Night Prayer] if) the time of Maghrib (Sunset) becomes due.





43- Ruling on offering Salah on board the airplane

Q. A questioner asks: Is it permissible to offer Salah on board an airplane ?

A. It is permissible to offer Salah on board an airplane whenever necessary or if it is Nafilah (supererogatory) prayer. However, to be on the safe side, one should offer obligatory Salah before or after traveling so as to be able to offer it standing. However, if there is any need to do so, as is the case in long distance journeys, one can offer Salah in whatever position possible for him, even if it be an obligatory Prayer. But one should investigate the direction of the

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Qiblah (Ka`bah-direction faced in Prayer), and adhere to it as much as possible, even if they offer Salah while sitting down: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) But if it is acceptable and possible for a passenger to offer Salah on board an airplane while standing where they could kneel and prostrate, it would be obligatory on them to do that. They should offer Salah according to the movement of the airplane, facing the direction of the Qiblah. However, they can offer Nafilah sitting down and facing the possible direction, just like the Prophet (peace be upon him) used to do while riding his camel.



44- How to offer Salah on board an airplane

Q. How should Salah be offered on board an airplane or train taking into consideration that passengers are shaken by the movement of the train or the plane and change their direction from that of the Qiblah (Ka`bah-direction faced in Prayer). I hope Your Eminence will illustrate this issue for people. May Allah reward you with the best.

A. If the distance of your journey is short, you should offer Salah at the destination if you started your journey before the time of Salah is due. If the journey started after the time of Salah is due, you could offer Salah at the airport before you travel but if the journey is too long, you could offer Salah on board the airplane or the train, all praise be to Allah. Moreover, you should not abandon Salah till its time is overdue. You should offer it towards the direction of Qiblah as much as possible according to the movement of the train or the plane. You should offer Salah standing as much as possible, but if you are not able

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to offer it standing, you could offer it sitting down and move in the direction of the ship facing the Qiblah as much as possible. Allah (Glorified be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) So, if a person is able to offer Salah standing on the plane, ship or train, he should offer it standing so as to be able to kneel and prostrate while facing the direction of the Qiblah. If the plane, train or ship moves or changes direction, he should move, according to the best of his judgment, to be facing the direction of the Qiblah in obligatory Salah. For Nafilah, he should face the direction of his journey because it will be difficult to face the Qiblah and because the Prophet (peace be upon him) used to face the direction of his journey for his Nafilah Salah on his camel's back. When he recited Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), he used to face the Qiblah and offer Salah looking forward in the direction of the journey on his camel's back. Some scholars are of the opinion that moving toward the direction of the Qiblah on the camel or horse is difficult because his face should be towards his destination and if he turns in the opposite direction he will not be able to lead Al-Dabbah (the beast) and it will be difficult to offer Salah in such circumstances. But in a train, plane or car he does not steer because the driver is in control of the vehicle, so it is easier for him than on camel, mule, horse, or donkey. Moreover, he is more able to move towards the direction of the Qiblah even in Nafilah Salah since he does so in obligatory Salah, but if a person is not able to move in the direction of the Qiblah or fears that he may miss Nafilah, like Salat-ul-Duha (supererogatory Prayer before noon) or Tahajjud (optional late night Prayer) on

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board the plane and in similar cases, it is open to his best choice because the Prophet (peace be upon him) used to offer Salah in the direction of the journey in Nafilah Salah. It might be difficult to change one's direction constantly while on board an airplane to be facing the Qiblah like in Tahajjud (optional late night Prayer), so he might look to the direction of the flight when offering Nafilah that Allah may forgive him, In sha'a-Allah (if Allah wills) giving the airplane the ruling of the camel and

other means of transport. But if a person is able to turn to the direction of the Qiblah in Nafilah, he will avoid the divergent opinions of scholars and apply the opinion of some scholars in this regard. But he must turn in the direction of the Qiblah when offering obligatory Salah if it is not easy for him to offer it on land before the journey starts or after, if the journey is too long. In such a case, he can offer it on the train or plane but he must turn to the direction of the Qiblah in obligatory Salah. If he is able to offer it standing, he must do that, if not he should offer it sitting down. [\(So keep your duty to Allâh and fear Him as much as you can\)](#)



Q. I would like to know about offering Salah (prayer) on board an airplane. Which is better and legally preferable: to offer Salah on board an airplane or to do so after arrival? We sometimes combine two prayers and offer both at the time of the earlier one and at other times at the time of the latter according to our conditions.

A. It is permissible to offer Salah on board an airplane, steamer, ship, train or

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in a car if need be, but you should adhere to the direction of the Qiblah (Ka`bah-direction faced in Prayer) in obligatory Salah whether on an board an airplane or a ship. You should ask about the direction of the Qiblah since you are not permitted to offer Salah in any direction other than that of Qiblah. Once you know the direction of the Qiblah, you should turn to it and offer Salah in your place. However, it is permissible to face the direction of the journey in Nafilah (Supererogatory) Salah, though it is preferable to say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while facing the Qiblah. Then, you could offer the rest of it facing the direction of your journey regardless of the means of transportation. But if you travel by plane and the trip is short and you could not perform Salah before its time is overdue, you should postpone it till your arrival. For example, if the plane will arrive before the sun turns yellow, before the time of the 'Asr (Afternoon) is overdue, it is preferable to postpone it till your arrival and then offer it in full as it is better to do so. Moreover, this applies to other obligatory Salahs, like Maghrib (Sunset Prayer) and 'Isha' (Night Prayer) if their time is not overdue.

But in long distance flights, it is preferable to offer Salah on board the airplane as best as you can, like those who travel to America or to any other faraway place. They should offer Salah as best as they can. If they can offer it standing, they must do so. If they cannot, they may offer it sitting - all praise be to Allah. However, they have to adhere to the direction of the Qiblah in obligatory Salah. It is permissible to face the direction of the journey in Nafilah Salah, all praise be to Allah, unless it is available and easy for praying person to face the Qiblah.



Q. A questioner says: If someone is travelling by plane to Jeddah and the plane takes off

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a quarter of an hour before Adhan (call to Prayer) of 'Asr (Afternoon Prayer), is it permissible for him to offer Salah on board the airplane or should he offer Salah when he arrives at Jeddah? Please take into consideration that he may arrive after sunset.

A. It is obligatory on him to offer Salah on board the airplane at its due time. If it is possible for him to offer it standing, he must do that. If he cannot offer it standing, he can offer it sitting down while facing the Qiblah (Ka`bah-direction faced in Prayer) as long as he is heading for Jeddah. He should face the Qiblah and offer Salah sitting down if he is not able to offer it standing up; however, if he is able to offer it standing up, he must do so. It is not permissible to offer it after its due time, when the sun turns yellow.



45- Ruling on shortening Salah for passengers at the airport

Q. We were on a students' flight, and before the plane took off, I shortened 'Asr (Afternoon Prayer). After we came back, we shortened 'Isha' (Night Prayer) before its time was due. What is the ruling on what we did? Is our Salah valid? May Allah reward you with the best.

A. If the airport is outside the borders of the main city and you already decided to travel, there would be nothing wrong with shortening your Salah and offering it at the airport because you have just set off on a journey.

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The Prophet (peace be upon him) himself shortened his Salah at Dhu Al-Hulayfah when he was on his way to Madinah. If the airport is similar to the new airport here in Riyadh and is located outside the city, there would be nothing wrong with shortening one's Salah on arrival. The coming traveler is permitted to shorten 'Isha', Zhuhr (Noon Prayer) or 'Asr at the airport. There would also be nothing wrong if the traveler shortens Zhuhr, 'Asr or 'Isha' before their time is due and before the plane takes off. Moreover, one is permitted to combine Maghrib (Sunset Prayer) and 'Isha' because of having already started their journey upon arrival at the airport.



Q. One of the listeners asks Your Eminence about the ruling on those who travel to Makkah, and the time of 'Asr (Afternoon Prayer), Maghrib (Sunset Prayer) and Isha' (Night Prayer) becomes due during the journey, knowing that the passenger is travelling by plane and that a part of that time is spent at the airport, but one was too busy to perform prayer then. They could not offer their Salah because they were accompanied by other women, for whom they were responsible. Is there any sin on them for postponing their Salah? May Allah reward you with the best.

A. As for 'Asr Prayer, they have to offer it at the airport before starting the journey, and there is nothing that could prevent them from postponing Maghrib and 'Isha'. If they were to travel before sunset, they are permitted to combine Maghrib and 'Isha' at the time of 'Isha'; however, if they were still at the airport when its time was due, they should have offered it there, all praise be to Allah. On the other hand, if they were to travel before sunset, they are permitted to combine both Maghrib and 'Isha' at the time of the latter one.



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46- Ruling on travelers' shortening and combining Salah

Q. A questioner says: We sometimes go on picnics. Is it permissible for us to shorten and combine our Salah, though it is only a leisurely travel? Should we shorten our Salah and only offer it at its due time or should we shorten and combine it ?

A. It is preferable not to combine your Salah; rather, you should offer it at its due time because, during the Farewell Hajj, when the Prophet (peace be upon him) stopped at Mina, he shortened his Salah but he did not combine it, because he was then resident and at ease. So, if a person is at ease, it is preferable for them not to combine their Salah while they are on a journey. They have to offer each Salah at its due time, as this is preferable. However, there would be no blame on them if they combine Salahs because the Prophet (peace be upon him) combined Salahs in Tabuk, while he was resident (peace be upon him). Hence, it is preferable not to combine Salah while a person is on a journey and at ease, though there would be no blame on a person who combines it, all praise be to Allah.



47- Illustration of the rulings on those who are on a journey

Q. A questioner says: Please explain the rulings on those who are on a journey.

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May Allah reward you with the best.

A. The ruling on those who are on a journey are as follows: Those on a journey can break their Sawm (Fast) in Ramadan, shorten their Salah and combine two Salahs at the time of the earlier or the latter of them, wipe over the socks for three days, instead of one day and one night for residents. So, it is permissible for the resident to wipe over the socks for one day and one night, while those who are on a journey are permitted to wipe over their socks for three days and three nights and are also permitted to wipe over their turban for the same period if it covers the head and is put on after ablution. Any person on a journey is permitted to shorten Zhuhr (Noon Prayer), 'Asr (After Noon Prayer) and 'Isha' (Night Prayer) into only two Rak'ahs (units of Prayer). They are also permitted to combine their Salah when they are not on a journey. Moreover, they are permitted to break their Sawm in Ramadan.



48- Ruling on combining and shortening Salah while on a journey

Q. Someone who was on a journey but was not sure of how long he was going to stay at his destination, combined and shortened his Salah till he left for another place in which he did not decide to have full residence. The question is: Is combining and shortening Salah inseparable all the time? Is he permitted to combine and shorten prayer all the time, or should he shorten prayer without combining it? I hope Your Eminence will explain the issue for me. May Allah safeguard you. Kindly explain the issue in detail.

A. Shortening Salah is a stressed Sunnah for a person on a journey. It means that a person should shorten Zhuhr (Noon Prayer), 'Asr (After noon Prayer) and 'Isha' (Night Prayer) to only two Rak'ahs (units of Prayer).

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The Prophet (peace be upon him) used to shorten the four-Rak'ah Salahs into two Rak'ahs while he was on a journey till he returned home. So, if a person has decided to travel to a certain place, not knowing how long he will stay there; two, three or four days or more, the Sunnah is to shorten his Salah. If he is alone and there is a congregation, he must offer Salah in full and in congregation since he is not permitted to offer it individually, because offering Salah in congregation is obligatory on Muslim men. However, if he has others traveling with him, he is permitted to shorten his Salah, but if they offer Salah with a resident congregation, they have to offer it in full like other people as long as they do not know for sure how long they are going to stay there. Combining Salah is a Rukhsah (concession), unlike shortening it, which is practiced only when needed; meaning that if a person is still on a journey, they can combine Zhuhr and 'Asr, and Maghrib and 'Isha'. But if they are resting during the journey, it is preferable for them to offer each Salah at its due time. That is why the Prophet (peace be upon him) used to offer each Salah at its due time, like what he did at Mina, during the Farewell Hajj. He (peace be upon him) offered each Salah at its due time, and this was his usual habit in all his travels. However, if there is need to combine prayers, such as being on horseback or on board a means of transport or because of hardship, they are permitted to combine Zhuhr and 'Asr, and Maghrib and 'Isha'. Other causes may be things like scarcity of water and the like.



49- Ruling on performing the Five Obligatory Daily Prayers together when travelling

Q: Is it permissible for a Muslim to perform the Five Obligatory Daily Prayers together at the end of the day

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when traveling?

A: Performing the Five Obligatory Daily Prayers at the same time is a grave sin that no one from the scholars approves. Doing so is impermissible. Only the Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer may be combined at the same time during the due time of Zhuhr or `Asr. Similarly, it is permissible to combine the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer at the time of either of them. Fajr (Dawn) Prayer is performed at its exact time before sunrise in all cases, whether a person is on a journey or at home, and should not be combined with other Salahs (Prayers). With respect to the Zhuhr and `Asr Prayers, there is no blame for a person who is on a journey to perform them before twilight; he should perform the Zhuhr Prayer and then the `Asr Prayer before twilight. Or he can combine them at the time of the first. Similarly, a person on a journey may also combine Maghrib and `Isha' Prayers after the coming of the due time; he may perform them at the due time of Maghrib after sunset or may delay the Maghrib until the time of `Isha' becomes due. He then should perform them before midnight. This is the prescribed manner of combining Prayers when traveling. However, it is impermissible for Muslims to perform all the Prayers together at the end of the day.



Q: Is it permissible to combine the Five Obligatory Daily Prayers when I am on a journey and have no water for Wudu' (ablution)?

A: Performing the Five Obligatory Daily Prayers together is impermissible according to the Ijma` (consensus) of Muslim scholars. Indeed, every Salah (Prayer) should be performed at the due fixed time, whether the person is a resident or on a journey. It is only permissible to combine the Maghrib (Sunset) Prayer and

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`Isha' (Night) Prayer at the time of either of them or to combine the Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of either of them. Fajr (Dawn) Prayer is performed at its exact time. Thus, the Zhuhr and `Asr Prayers should not be delayed until the coming of night and the Maghrib and `Isha' Prayers should not be delayed until midnight. To sum up, a Mu'min (believer) should perform the Salahs at the due time prescribed by Allah (Exalted be He) for each of them and each Salah should be performed at the fixed time; the Zhuhr in its fixed time, the `Asr in its fixed time, the Maghrib in its fixed time, the `Isha' in its fixed time, and the Fajr in its fixed time. Only if a person is traveling they may combine the Zhuhr Prayer and `Asr Prayer at the fixed time of either of them and combine the Maghrib Prayer and `Isha' Prayer at the fixed time of either of them. This ruling is also applied to the sick person; he may combine the Zhuhr Prayer and `Asr Prayer at the fixed time of either of them and combine the Maghrib Prayer and `Isha' Prayer at the fixed time of either of them. The same ruling is also effective in case of heavy rain when people find it difficult to go to the Masjid (mosque) for each Prayer; they may combine the Maghrib Prayer and `Isha' Prayer at the fixed time of either of them because of the heavy rain and hardship and may also combine the Zhuhr Prayer and `Asr Prayer at the fixed time of either of them because of the heavy rain and hardship. This is according to the most correct of the opinions maintained by scholars. Performing the Five Obligatory Daily Prayers at the same time is void and a grave sin and none of the scholars approves of this. The permissible forms of combining Prayers are clarified as mentioned above.

It is permissible to perform Tayammum (dry ablution with clean earth) in case of lack of water; for example, when a person finds no water, whether he is traveling or at home, or whether he finds no water due to being imprisoned or is denied water. Allah (Glorified be He) says: [﴿and you find no water, perform Tayammum with clean earth﴾](#) To sum up, if he has no water and there is no water in the neighboring areas, a person may perform

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Tayammum, and all praise is due to Allah.



50- Ruling on combining and shortening Salahs on long journeys

Q: We use falcons in hunting and sometimes we walk long distances and other times we stay for several days. Is it permissible for us to shorten and combine the Salahs (Prayers)? It should be noted that we shorten and combine the Salah for several days during our stay. What is your advise?

A: If you travel for long distances e.g. approximately eighty kilometers from your location, the ruling of travelers applies to you. You have Rukhsah (concession) to shorten and combine the Salah, and not to perform Jumu`ah (Friday) Prayer, unless you have firm intention to stay in this place for more than four days for the purpose of hunting. If you are undecided; you do not know whether you will stay two, three, or four days according to the circumstances of hunting, then you may avail of the Rukhsah of shortening and combining the Salah. You are free to choose; if you will, you can combine and shorten the Salah, and if you will, you can leave this Rukhsah. Indeed, it is better to leave the combining of Salahs, if you are of age residents, because it is better to perform every Salah at its fixed time. However, if you combine Salahs, there is no blame in that so long as the period extends for four days or less or when you are unaware of the period that you will stay. So, you may shorten and combine the Salahs provided that you are undecided about the period of your stay.



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51- Ruling on shortening Salah if someone travels a distance, at which it is permissible to shorten Salah, to his farm for recreation

Q: I have a farm that is eighty kilometers far from Riyadh. I used to go there along with my wives and children. During my travel from Riyadh to this farm, I used to combine and shorten the prayers. However, a short time ago, some people visited me and saw me combining the prayers in my farm, and so they said: It is your farm and it is not permissible for you to shorten the prayers in it. Please guide me. May Allah grant you success.

A: Undoubtedly, this is a distance at which it is permissible to shorten Salah (prayers), so when you travel to this farm, you and your family have the right to combine the prayers. After reaching the farm, if you intend to stay for two, three or four days, you may shorten and combine the prayers. However, if you intend to stay for more than four days, then this question is a famous point of difference among scholars; it is better and safer not to shorten or combine the prayers when you intend to stay for more than four days. Thus, you should offer the four-Rak`ah (unit of prayer) Salah in full and should not combine the prayers, to be on the safe side and to avoid the divergent opinions of scholars. You may only shorten and combine the prayers if your stay is four days or less. In this case, shortening prayers is even better, and the same applies during the journey; when you offer Salah on your way to the farm, you may combine the Zhuhr (Noon) Prayer with `Asr (Afternoon) Prayer and the Maghrib (Sunset) Prayer with `Isha' (Night) Prayer. This is undoubtedly and unquestionably permissible as indicated by the Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him).



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52- Ruling on combining and shortening prayers during regular travel for work

Q: A questioner says: I am a civil servant and I work away from my family's house, so I visit my family after the working hours on Wednesday every two weeks. This journey takes about four and a half hours. I return to my work on Friday. Is it permissible for me to shorten only, or combine only, or to shorten and combine the prayers, such as combining and shortening the Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer or the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer? Or is it obligatory to offer every Salah (prayer) at the due fixed time on the grounds that the concession given to travelers is not applicable in my case because of the regular repetition of my travels for my work? It should be noted that I have a car and I use it in my travels back and forth. Please, advise me. May Allah grant you success.

A: A traveler may combine and shorten Salah in travels, whether to visit one's family or for any other need, and one is blameless even if the travels are regular; for example, if one travels weekly or biweekly to visit their family that live at a distant place. When the travel distance reaches the minimum level at which it is permissible to shorten Salah, one is given permission, and there is nothing wrong with shortening the prayers then. Thus, one offers the Zhuhr Prayer, the `Asr Prayer and `Isha' Prayer as two Rak`ahs (units of prayer) only. They are also permitted to break Sawm (fast) in Ramadan when the way is long and there is no blame on them for doing so. Regarding the present case, that person may shorten and combine the prayers and break Sawm in Ramadan while travelling, just as the one works in

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Riyadh and travels to Al-Qasim, or to Ha'il, Al-Washm, Shaqra' or other such places. These examples are all cases of legal travel, so a person may break Sawm unless they intend to travel for the purpose of breaking the Sawm in Ramadan; if they intend to travel for this purpose, it is impermissible because this is an illegal way to have a concession. Only lawful travels yield the concession, such as visiting the family or travelling to obtain certain lawful needs. In these cases, one may shorten the four-Rak`ah prayer, such as the Zhuhr and `Asr, offering each as two Rak`ahs only. If the time of travel covers the time of both Zhuhr and `Asr, one may also combine them at the time of either of them and may combine the Maghrib Prayer and `Isha' Prayer at the time of either of them. There is no blame in that. If one travels and breaks the fast in the morning, they should abstain from all acts that break their Sawm if they arrives at home before sunset. Thus, they should refrain from anything that invalidates the Sawm after arrival, and after Ramadan they must make up for that day. However, if they observe Sawm in their travel, this is acceptable and their Sawm is permissible, even though they are permitted to break the Sawm, if they so like; and all praise is due to Allah. To sum up, it is permissible to shorten prayers and break Sawm in every case of legal travel but when arriving home before sunset, a person must abstain from anything that invalidates Sawm (until Maghrib). If a person observes Sawm while travelling, this is better and acceptable in order to escape the hardship of making up for the missed days. Nevertheless, if a traveler observes Sawm, they should abstain from anything that invalidates Sawm when they reach home before sunset and

should later make up for that day. The traveler may also shorten Salah, such as Zhuhr, `Asr or `Isha', by offering them as two Rak`ahs only. These rulings apply during in travel in which the distance cut is approximately seventy or eighty kilometers; since it is then considered a travel.



53- Ruling on combining prayers home without a legal excuse

Q: Is it correct that the Messenger (peace be upon him) combined prayers without a legal excuse, such as

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sickness or heavy rain?

A: Yes, (it is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that the Prophet (peace be upon him) combined prayers at home while free from fear of danger or heavy rain.) Some scholars said that he combined prayers for a certain reason which necessitated doing so, such as sickness or any other legal excuse. Other scholars stated that this act was abrogated, and that it was effective during the early days of Islam and was then abrogated. To sum up, it is impermissible to combine prayers unless there is a certain legal excuse permitting doing so. The mentioned Hadith is Sahih (authentic), but it means that the Prophet (peace be upon him) combined prayers for a certain excuse or combined them during the early days of Islam and this ruling was abrogated later.

Imam Al-Tirmidhy (may Allah be merciful to him) said: Scholars unanimously agree that the Hadith in question is not effective in practice and that it is impermissible to combine prayers unless there is a legal excuse, such as sickness, heavy rain, or slippery roads after heavy rain. In these cases, a person may combine the Zhuhr Prayer and the `Asr Prayer and also the Maghrib (sunset) Prayer and `Isha' Prayer. The same ruling applies equally to a person on a journey.



Q: A questioner says that some people combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of Zhuhr in some Masjids (mosques). They argue that the Messenger (peace be upon him) combined them for forty days in Madinah to relieve his people from hardships. Please give us advice in this regard.

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May Allah reward you with the best.

A: Yes, it is authentically reported that the Prophet (peace be upon him) offered /Zuhr Prayer and `Asr Prayer [\(together in Madinah and that he \(peace be upon him\) also combined Maghrib \(Sunset\) Prayer and `Isha' \(Night\) Prayer in Madinah without \(a specific cause of\) fear, heavy rain, or travel.\)](#) However, it is authentically reported that the Prophet (peace be upon him) only did this once, not for forty days.

The claim that he (peace be upon him) did it forty times is false and baseless. Some scholars said that it might have taken place due to (the reason of having) slippery roads after heavy rain, or due to sickness, spread of epidemic diseases, or other legal excuses. Ibn Al-`Abbas said: He (peace be upon him) wanted to relieve his people from hardship, and so whenever they (Companions) suffered any hardship, such as sickness, slippery roads after heavy rain, or other such reasons, they were permitted to combine prayers. It is thus impermissible to combine prayers when there is no legal excuse, because the Messenger (peace be upon him) fixed the due times for the Five Obligatory Daily Prayers in Madinah and Jibril (Gabriel) then affirmed it again in Makkah by repeating the same direction to the Prophet (peace be upon him). The Prophet (peace be upon him) also said: [\(Obligatory\) Salah should be performed at the fixed time between these two time limits.\)](#)

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He used to offer Zhuhr at the fixed time of Zhuhr, and the same is true with regard to `Asr, Maghrib, and `Isha'. This is the authentic manner reported from the Prophet (peace be upon him) in Madinah. Therefore, it is obligatory on the Muslims to offer Salah at its due time, and they should not combine prayers without having a legal excuse for doing so. The Prophet's (peace be upon him) combining prayers, was for a certain legal excuse, e.g. a case of hardship, and the Prophet (peace be upon him) wanted to relieve his Companions from distress and to spare them hardship, as is interpreted by scholars, even if the excuse was not mentioned in the Hadith. Hence, it is obligatory on the Muslims to abide by decisive and evident rulings and to keep away from doubtful matters, because Allah (Glorified and Exalted be He) says in His Most Great Book: [\(So as for those in whose hearts there is a deviation \(from the truth\) they follow that which is not entirely clear thereof\)](#) It is impermissible for a believer to depend on the doubtful and ambiguous declarations or to keep away from decisive and clear evidence, which is embodied in the daily practice of the Prophet (peace be upon him), who used to offer every Salah at the due fixed time in Madinah for ten days (peace be upon him). This clear legal foundation is illustrated to all Muslims. He (peace be upon him) also said: [\(Salah should be performed at the fixed time between these two time limits.\)](#) He (peace be upon him) also said: [\(Pray as you have seen me pray.\)](#) It is also impermissible to adopt an irregular

practice that opposes the authentic Hadiths and the regular practice of the Prophet (peace be upon him).

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This practice of relying on ambiguous and doubtful declarations is impermissible for the people of Iman (faith/belief). Thus, when you have an effective cause that permits combining prayers, such as sickness, heavy rain, or travel, there is no blame in that, as this was done by the Prophet (peace be upon him). He also permitted a Mustahadah (a woman experiencing chronic and irregular blood discharge) and a sick person to combine prayers, because they are legally excused. Thus, there is no blame in that due to the presence of a legal excuse.



Q: A questioner asks: Your Eminence Shaykh, is it permissible to combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer without being on travel and without any other excuse?

A: This is impermissible. It was permitted during the early days of Islam, and as Allah (Exalted be He) legislated the due times of prayers, we have to abide by them. The Zhuhr Prayer should be offered at its fixed time and the same ruling equally applies to other Obligatory Daily Prayers, such as `Asr Prayer, Maghrib (sunset) Prayer and `Isha' (night) Prayer. This is the general rule unless there be a legal excuse, such as travelling, sickness, heavy rain or dangerous slippery roads, in which case combining prayers is permissible, as clarified by the Prophet (peace be upon him).





54- Ruling on combining 'Asr Prayer and Jumu`ah Prayer

Q: A questioner says: Your Eminence, some people say that it is impermissible to combine the `Asr (Afternoon) Prayer with any other prayer, while others claim that it is better not to combine it with any other prayer. What is the view of Your Eminence in this regard?

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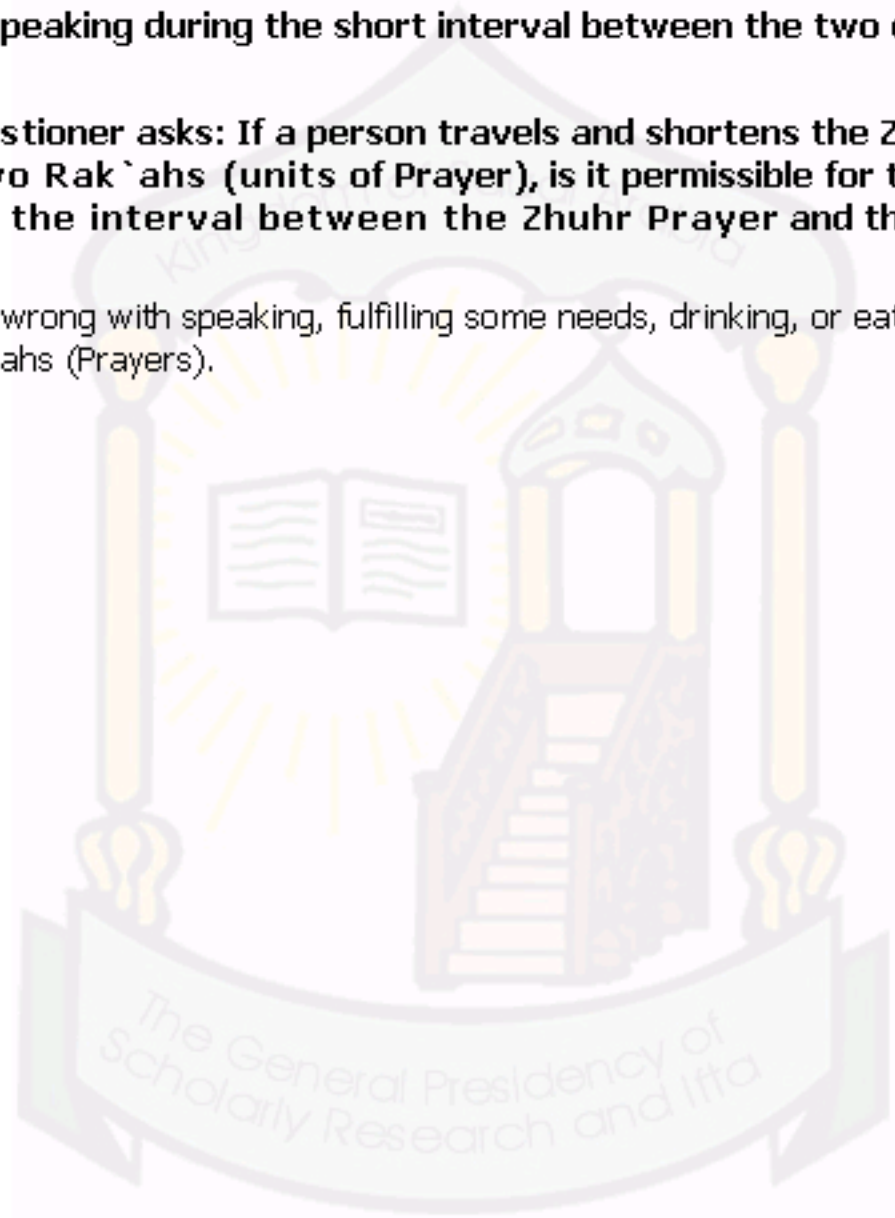
A: It is permissible for a sick person or a traveler to combine `Asr Prayer and Zhuhr (Noon) Prayer at the time of the earlier one, that is during the fixed time of Zhuhr, or at the time of the later one, meaning during the fixed time of `Asr. However, it is impermissible to combine `Asr Prayer with the Jumu`ah (Friday) Prayer on Friday. If a person offers the Jumu`ah Prayer with people, he should not offer `Asr after it to combine them. Rather, he should offer `Asr at its due fixed time. For example, if a traveler offers the Jumu`ah Prayer in congregation during his journey, he should offer `Asr Prayer at its fixed time. It is permissible for a traveler or a sick person, during days other than Friday, to combine Zhuhr and `Asr prayers and there is no blame in that.



55- Ruling on speaking during the short interval between the two combined Salahs

Q: A female questioner asks: If a person travels and shortens the Zhuhr (Noon) Prayer offering it as two Rak`ahs (units of Prayer), is it permissible for them to speak or do anything during the interval between the Zhuhr Prayer and the `Asr (Afternoon) Prayer?

A: There is nothing wrong with speaking, fulfilling some needs, drinking, or eating during the interval between the two Salahs (Prayers).





56- A Question on combining and shortening prayer during travel

Q: A questioner from Syria asks: Is it permissible for me to combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer during long distance travel; that is

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about four hundred kilometers?

A: It is prescribed for a traveler to shorten prayer; offering Zhuhr Prayer as two Rak`ahs (units of prayer), and the same applies to `Asr Prayer and `Isha' (night) Prayer. This is better and it is also Sunnah (action following the example of the Prophet) for a traveler combine Zhuhr and `Asr prayers, and Maghrib (Sunset) and `Isha' prayers. However, it is better not to combine prayers when a person suffers no hardship. If one encounters hardship during travel, he may combine prayers, because at times the Prophet (peace be upon him) combined prayers while traveling and at other times he left that concession. For example, he did not combine prayers during the Farewell Hajj, when he stayed in Mina. He offered every prayer at its fixed time during his stay in Mina. Thus, if a person stays in a certain place for two or three days while travelling, it is better for him not to combine prayers unless he is suffering hardship. Then, he - as well as his companions - may combine prayers and, and there is no blame on them for that.

Shortening Salah (prayer) is a Sunnah, even if one will stay in one place for some time. A traveler offers the four-Rak`ah Salah as two Rak`ahs if he is only staying for four days or less in the same place, but if a traveler intends to stay for more than four days in the same place (within his travel), he should complete the Four-Rak`ahs prayers as four Rak`ahs. This is based on the opinion maintained by the majority of scholars. If a traveler is undecided; he does not know whether he will leave after two, three or more days, he is permitted to shorten the Salah even if he

stays for a long period. He can shorten and combine Salah so long as he is undecided regarding the period of his stay. So, the rulings regarding a traveler apply to him in this case. Only a travel cutting a distance of at least about eighty kilometers is granted this concession.

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For example, if someone is travelling from Riyadh to Al-Kharj or to Al-Hawtah or other such places, it is considered a travel in which such a concession is granted.



57- A Question on shortening and combining prayer

Q: If I travel for a distance of more than 150 kilometers, during which the time of Zhuhr (Noon) Prayer becomes due, but I delay it until the fixed time of `Asr (Afternoon) Prayer, is it permissible for me to shorten and combine the prayers during the time of `Asr Prayer? Or, is it only permissible to combine without shortening the prayer? Please clarify this point. Thank you.

A: A traveler may combine the Zhuhr and `Asr prayers and the Maghrib (Sunset) and `Isha' (Night) prayers, and he is also permitted to shorten the Zhuhr, `Asr and `Isha' Prayers. This is the Sunnah (action following the example of the Prophet) in case of travel. Thus, he offers the four-Rak`ah (unit of prayer) Salah (prayer), such as Zhuhr, `Asr and `Isha', as two Rak`ahs only, though he should offer Maghrib Prayer as three Rak`ahs and Fajr Prayer as two Rak`ahs as usual. He may also combine Zhuhr Prayer and `Asr Prayer so long as he is travelling. He should offer the two prayers at the time of Zhuhr or at the time of `Asr or between them. He may also combine Maghrib and the `Isha' prayers and offer them at the time of the earlier one or of the later one, or during the time between them, at the end of the time of

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Maghrib and the beginning of the time of `Isha'. The matter is flexible and all these cases are permissible, all praise is due to Allah.



58- Ruling on making up for the Salah missed during travel after returning home

Q: A listener says: I have traveled a distance of about ninety kilometers. The time of Zhuhr (Noon) Prayer became due while I was travelling, so I postponed it until the coming of the time of `Asr (Afternoon) Prayer. However, I offered the `Asr Prayer at home and forgot to offer the Zhuhr Prayer. Only when I went to sleep, I remembered that I had not offered the Zhuhr Prayer, so I got up and offered the Zhuhr and `Asr prayers, shortening and combining both. Was this correct?

A: No, it is not correct; you have to offer four Rak`ahs (units of prayer) for each prayer. When you remembered the Zhuhr Prayer that you missed while you were at home, you should have offered it as four Rak`ahs. As for the `Asr, if you offered it on your way home, you do not need to repeat it, because you are excused when for obviously offering it before Zhuhr. So, you are free from blame. With respect to the Zhuhr Prayer, you must offer it as four Rak`ahs as soon as you remember it. If you offered the `Asr as two Rak`ahs only in your house, then you should repeat it and offer it as four Rak`ahs. But, if you offered it on your way back home and forgot to offer the Zhuhr before it, then it is valid, and all praise is due to Allah.



59- Ruling on travelling alone

Q: A listener says: I wanted to travel from Makkah before the `Asr (Afternoon) Prayer, so after

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I offered the Zhuhr (Noon) Prayer with the congregation in Al-Haram (the Sacred Mosque in Makkah), I offered the `Asr Prayer alone and then began my journey. Was this correct?

A: It is obligatory that you offer the Salah (prayer) in congregation, if the time of `Asr becomes due while you are still home. If you began your journey before the `Asr Prayer and offered it alone, there is no blame on you provided that you have someone to accompany you in your journey. It is undesirable to travel alone or with one companion only. It is Sunnah (action following the example of the Prophet) to have a group of three or more companions when travelling. This is based on the Hadith where the Messenger (peace be upon him) said: [\(A single traveler is a devil, and a pair of travelers are a pair of devils, but three are a company of travelers.\)](#) Therefore, if it is possible to have two people with you, this is what should be done, but if you have no one to accompany you, there is no blame if the journey is necessary.



60- Ruling on combining Jumu`ah Prayer and 'Asr Prayer

Q: We went to Makkah for `Umrah (lesser pilgrimage) and we intended to leave after offering the Jumu`ah (Friday) Prayer. A brother then suggested that we offer the

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`Asr Prayer shortened after offering the Jumu`ah Prayer, because we were travelers, even though we stayed in Makkah for three days. Was this correct? If not, what should we do?

A: As far as we know, there is no legal basis for combining Jumu`ah and `Asr prayers. Neither the Prophet (peace be upon him) nor any of his Companions did it. Scholars also stated that it is impermissible. So, it is obligatory that you repeat the `Asr Prayer that was offered after the Jumu`ah Prayer. You also have to repeat the `Asr Prayer combined with the Jumu`ah after the coming of its due time, if you were advised before the coming of the time of `Asr. Similarly, you should make up for it, if you know the ruling after that, because you combined it with the Jumu`ah before the coming of its due time and this is a baseless act. Some Shafi`y scholars and other jurists maintain that this is permissible; however, there is no evidence to support their view. The correct view is that the `Asr Prayer should not be combined with the Jumu`ah Prayer and a person who combines it with the Jumu`ah must repeat it, and if he knows the ruling after its time passes, he should make up for it.



61- Ruling on a traveler offering `Isha` Prayer at the time of Maghrib after praying Maghrib behind a resident Imam

Q: Is it permissible for a traveler, who offers the Maghrib (Sunset) Prayer with the congregation, to offer the `Isha' (night) Prayer immediately after Taslim (salutation of peace ending the Prayer) from Maghrib Prayer?

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A: If he is travelling at this time, he may offer the `Isha' Prayer after the Maghrib Prayer; otherwise, he should wait until the due time of `Isha' and offer it with the people as four Rak`ahs (units of prayer). It is better for him to offer the prayer with people and he should not offer the prayer alone, as it is obligatory to observe the congregational prayer. If he is travelling and not resident at the time of `Isha', he is permitted to shorten the `Isha' Prayer and offer it two Rak`ahs after the Maghrib Prayer. All praise is due to Allah.



62- Ruling on congregational prayer for travelers

Q: Is it permissible for a traveler to leave the congregational prayer when it is possible to observe it, such as a traveler who stops over in a certain city for a short period of time?

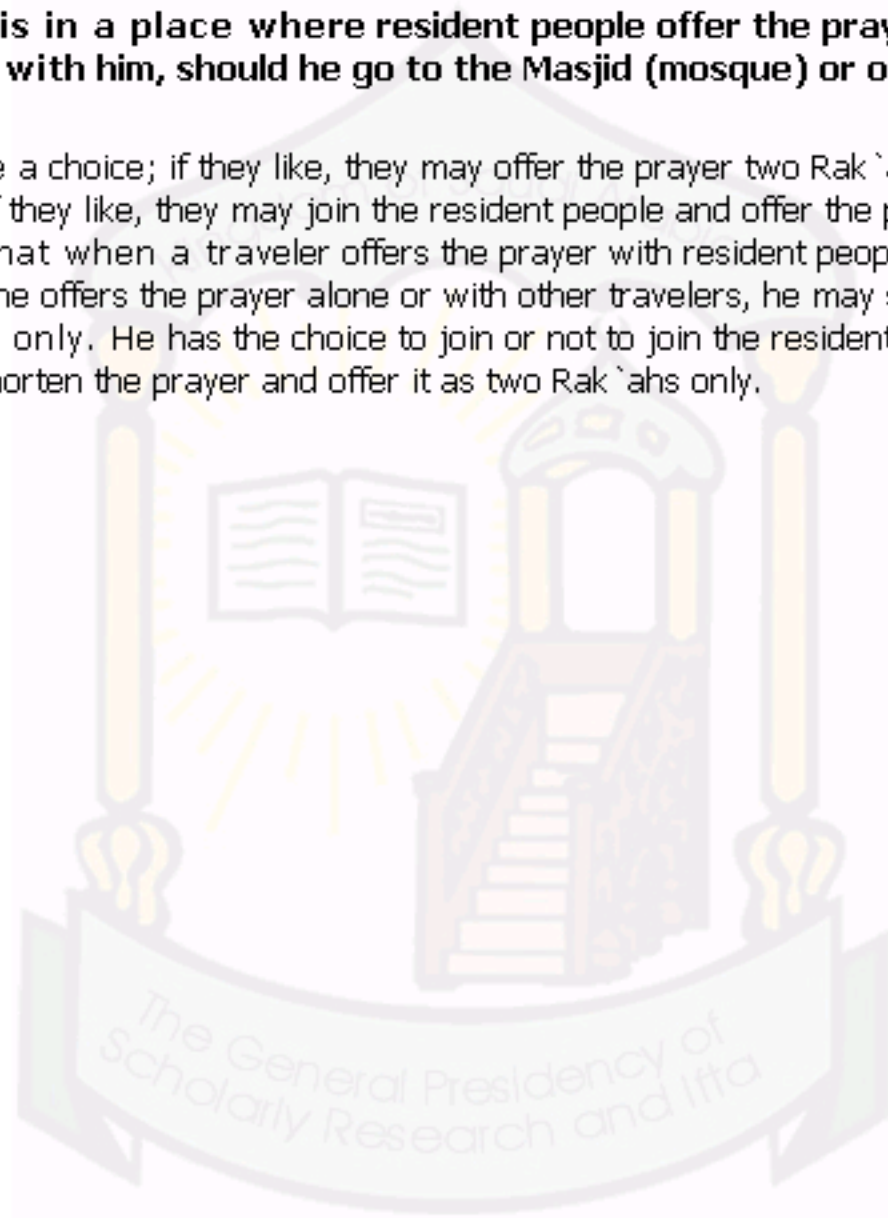
A: It is impermissible for a traveler to leave the congregational prayer, because the Prophet (peace be upon him) said: [\(Whoever hears the call to Salah and does not come to it, there is no \(reward for\) his Salah unless he has a legal excuse.\)](#) Thus, it is obligatory on him to attend the Salah (prayer) with the congregation and offer it fully as four Rak`ahs (units of prayer) when he is resident. If he is on a journey and others accompany him on his journey, he has a concession to shorten the prayer due to travel and he is not obliged to offer the Salah with the resident people when he has a company of travelers, e.g. two or more travelers. Only a single traveler should not shorten the prayer individually and leave congregation; rather, he should offer Salah with the congregation and offer it fully as four Rak`ahs. However, if he misses the congregational prayer, he may shorten it alone, because he is a traveler.

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Q: If a traveler is in a place where resident people offer the prayer in full but he has other travelers with him, should he go to the Masjid (mosque) or offer the prayer with other travelers?

A: Travelers have a choice; if they like, they may offer the prayer two Rak`ahs (units of prayer) in their place, and if they like, they may join the resident people and offer the prayer four Rak`ahs. It should be noted that when a traveler offers the prayer with resident people, he should pray four Rak`ahs, but when he offers the prayer alone or with other travelers, he may shorten the prayer and pray two Rak`ahs only. He has the choice to join or not to join the resident congregation, but it is better for them to shorten the prayer and offer it as two Rak`ahs only.





Q: Is it permissible for a company of travelers to offer the Zhuhr Prayer in congregation and shorten it ?

A: If they are travelers, it is Sunnah (action following the example of the Prophet) for them to shorten the Zhuhr (Noon) Prayer and offer it as two Rak`ahs (units of prayer). If they pray with the resident congregation, they have to complete the Salah (prayer) in full with them and offer it as four Rak`ahs. When travelers pray behind the resident Imam, they should pray four Rak`ahs, as stated in the Sunnah. If travelers alone pray the Zhuhr Prayer, `Asr (Afternoon) Prayer, or `Isha' (Night) Prayer in congregation, they only offer two Rak`ahs and this is better to them, but there is no blame on them if they pray it four Rak`ahs.



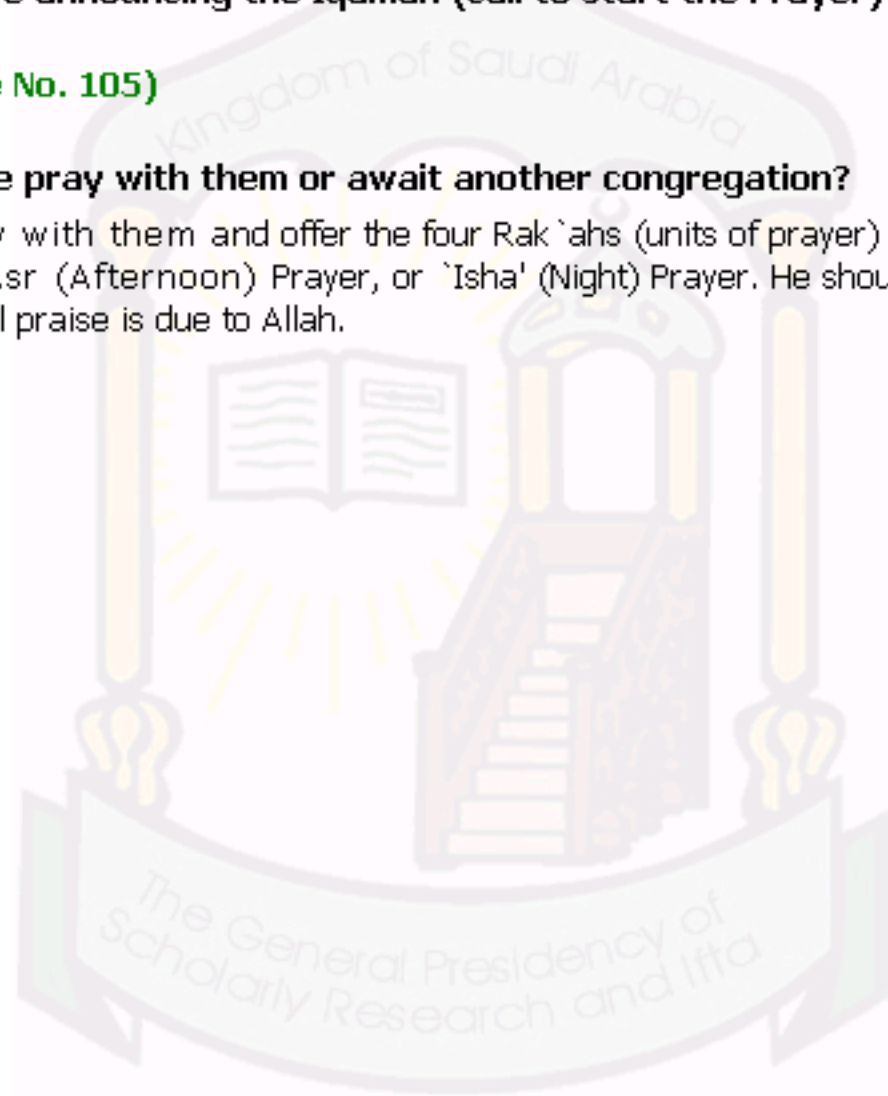


Q: A questioner asks: what should a traveler do if he shortens and combines the prayer and then goes to the Masjid (mosque) at the time of Salah (prayer) and finds that the resident people are announcing the Iqamah (call to start the Prayer) and

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praying? Should he pray with them or await another congregation?

A: He should pray with them and offer the four Rak`ahs (units of prayer) in full, if it is the Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, or `Isha' (Night) Prayer. He should not wait for another congregation, and all praise is due to Allah.





Q: A questioner asks: A person traveled from one country to another, and reached the country of destination before the Zhuhr (Noon) Prayer. When the Adhan (call to Prayer) was announced, he did not perform Zhuhr Prayer with the intention of combining the Zhuhr Prayer with the `Asr (Afternoon) Prayer. He stayed in this country and when the Adhan for `Asr was announced, he combined the two Salahs while he was there. After finishing the Salah (Prayer), he returned to his country. Is his Salah valid?

A: His Salah is valid, In sha'a-Allah (if Allah wills). However, he was wrong when he performed Salah individually, as he should have performed it with the people. As long as he reached the country he intended, he should not perform Salah individually, as congregational Salah becomes Fard (obligatory). He should have performed four Rak`ahs (units of Prayer) in congregation as long as he came alone from a far country. However, if he missed the Salah in congregation, he should have performed two Rak`ahs, as he traveled from a far off country for a distance that allows shortening the Salah. It is not permissible for him to perform Salah individually. If he was accompanied by one or more people, they should have performed two Rak`ahs

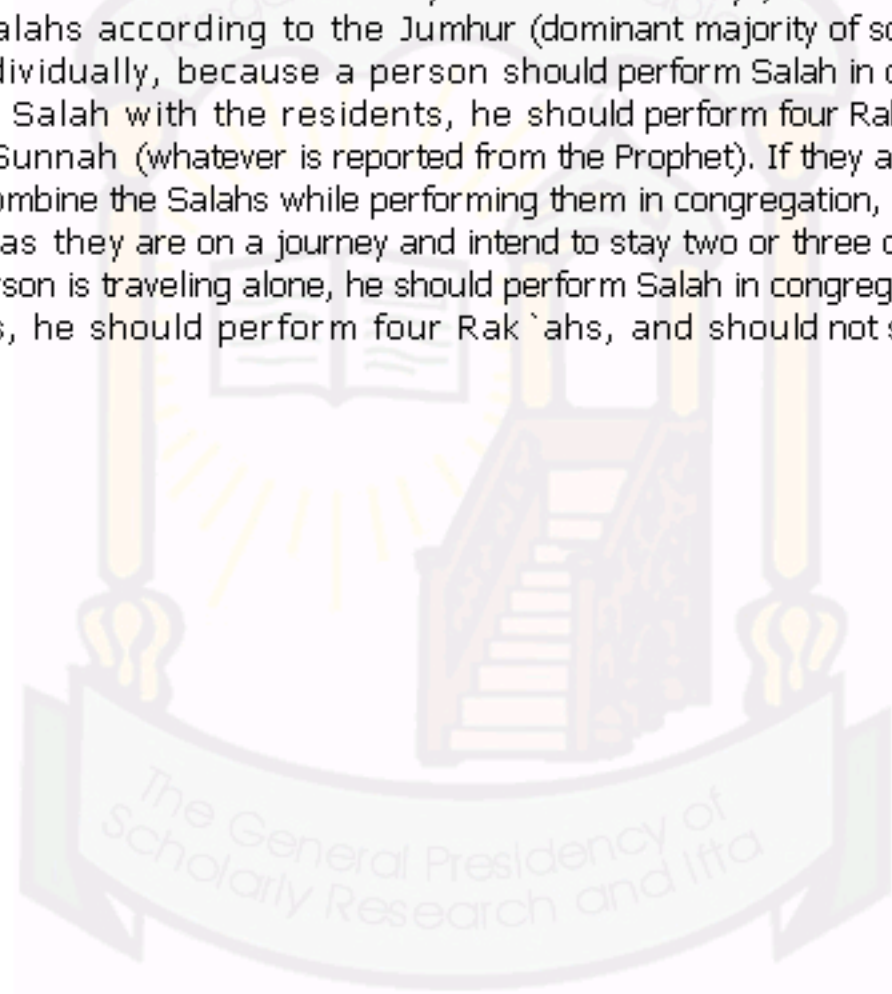
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and should have combined the Salahs. There is nothing wrong with that.



Q: What is the ruling on a person combining the Salahs (Prayers) who traveled to a city, and stayed there for one or two days?

A: If a traveler passes through a city or village in which he intends to stay one, two, three, or four days, there is nothing wrong with him shortening and combining the Salahs, because he is on a journey. However, if he has firm intention to stay more than four days, he is not permitted to shorten or combine the Salahs according to the Jumhur (dominant majority of scholars). He should not perform Salah individually, because a person should perform Salah in congregation. Also, if a traveler performs Salah with the residents, he should perform four Rak`ahs (units of Prayer) according to the Sunnah (whatever is reported from the Prophet). If they are a group of travelers who shorten and combine the Salahs while performing them in congregation, there is nothing wrong with that as long as they are on a journey and intend to stay two or three days but not more than four days. If a person is traveling alone, he should perform Salah in congregation. If he performs it with the residents, he should perform four Rak`ahs, and should not shorten it or perform it individually.





63- Ruling on travelers who combine and shorten prayer before reaching their destination

Q: While travelling, I combined the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, then I stopped

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at a town and the due time of `Isha' became due. Should I pray the `Isha' again?

A: You do not need to repeat your prayer and this ruling applies equally for both men and women. When a man/woman combines Maghrib Prayer and `Isha' Prayer and then stop at a certain town to find that the time of `Isha' is due and people are offering it, they are not required to repeat their prayer with the congregation. If they pray with them, this will be a supererogatory prayer, because they have already performed the obligatory prayer. All praise is due to Allah.



Q: Should a traveler who shortens and combines the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer and then reaches the town to find the resident people announcing the Adhan (call to Prayer) join the congregational Salah (Prayer)?

A: No, it is not obligatory on him to join the congregational Salah and if he joins them, it is a supererogatory Salah, because he has already performed the obligatory Salah. Similarly, if he combines the Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer and then reaches the town to find them offering the congregational Salah, he is not obliged to join them, because he has already performed the obligatory Salahs. If he attends these Salahs again with the people, it is a supererogatory act of worship.





Q: Is it permissible for a traveler, who combines the Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer and the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, to recite the prescribed Adhkar (invocations and remembrances said at certain times on a regular basis) after offering Salah (Prayer) while riding his mount? For example, seeking forgiveness from Allah three times, reciting Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") thirty-three times

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and then completing the hundred times by saying: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things)." Is it also permissible for him to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlās and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) while on his mount or would he still get the reward without reciting these words of Dhikr (Remembrance of Allah)? May Allah reward you with the best.

A: If a traveler combines Salahs and then rides his mount or drives his car, he should recite the Shar`y (Islamic legal) Adhkar. If he recites them before riding, this is acceptable and all praise is due to Allah; and if he rides his mount or drives his car because he needs to travel quickly and recites them, this is also acceptable and all praise is due to Allah.



64- Ruling on reciting Adhkar for morning and evening in case of travel

Q: Upon the coming of the Maghrib (Sunset) Prayer, is it permissible to recite Surah Al-Ikhlās and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) while intending to combine the Maghrib with the `Isha' (Night) Prayer? Would a person get the reward of Adhkar (invocations and remembrances said at certain times on a regular basis) said in the morning and evening if he did not say them? Or is it necessary to recite them? Please provide us with a detailed answer. May Allah reward you with the best.

A: It is Sunnah (action following the example of the Prophet) to recite the legal Adhkar and supplications in the morning and evening, whether a person combines the Maghrib Prayer with the `Isha' Prayer or not. It is Sunnah to recite the prescribed Adhkar

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before or after the Salahs, for example, in the afternoon, at night, or after combining Salahs. The matter is flexible, and all praise is due to Allah.

After combining the Maghrib Prayer and the `Isha' Prayer when necessary, such as in the case of travel, a person should recite the legal Adhkar. However, if a person stays in a certain place during his travel, it is better not to combine Salahs. He should thus pray the Maghrib and recite the prescribed Adhkar; and offer the `Isha' Prayer at its fixed time and recite the prescribed Adhkar after it. The same ruling is equally applied to the Zhuhr (Noon) Prayer and the `Asr Prayer. When it is necessary to combine Salahs, it is permissible to combine and then one should recite the prescribed Adhkar after the second Salah. As for the Wird (portion of Qur'an recited with consistency) and the Adhkar said in the morning and evening, a servant should recite them either before or after combining the Salahs. The same can be said for the morning, he may recite the legal Adhkar after the Fajr (Dawn) Prayer or after sunrise.



65- Ruling on performing supererogatory prayers while traveling

Q: A questioner asks: is it better for a traveler to observe the regular supererogatory prayers or to leave them?

A: It is Sunnah (action following the example of the Prophet) for a traveler to discontinue the regular supererogatory prayers, following in the footsteps of the Prophet (peace be upon him). When the Prophet (peace be upon him) traveled, he did not offer the supererogatory prayers of Zhuhr (Noon), Maghrib (Sunset), or `Isha' (Night). As for the supererogatory prayer of Fajr (Dawn) Prayer, he used to observe it.

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He (peace be upon him) used to pray the Fajr Prayer and the regular supererogatory prayer before it, whether while traveling or at home. As for the supererogatory prayers of Zhuhr, Maghrib, and `Isha', he (peace be upon him) used to leave them while traveling. With regard to `Asr Prayer, there is no Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for it; the Prophet (peace be upon him) sometimes offered two or four Rak`ahs (units of prayer) before it. He (peace be upon him) stated: [\(May Allah be merciful to a man who performs four Rak`ahs before the `Asr \(Afternoon\) Prayer.\)](#) It is better to leave these supererogatory prayers when traveling, because they are similar to the regular supererogatory prayers. As for other supererogatory prayers, such as Salat-ul-Duha (supererogatory Prayer before noon), Tahajjud (optional late night Prayer), Witr (Prayer with an odd number of units) and supererogatory prayer performed after Wudu' (ablution), it is recommended to observe them during travel and at home, because these supererogatory prayers are prescribed in both cases. The Prophet (peace be upon him) performed Salat-ul-Duha and Tahajjud while traveling and at home. For example, he (peace be upon him) offered Salat-ul-Duha eight Rak`ahs in the year of the Conquest of Makkah, and offered Tahajjud during travel. Sometimes he offered Tahajjud and Witr prayers while riding on his mount, during a journey.



66- Ruling on travelers' performing the supererogatory prayer after Jumu`ah Prayer

Q: A questioner from Riyadh asks: Is a traveler, who offers the Jumu`ah (Friday) Prayer, exempted from the Sunnah Ratibah (supererogatory Prayer performed on a regular basis)? Is this traveler exempted from offering the supererogatory Prayer performed on a regular basis if they stop at a certain place during their journey?

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A: It is Sunnah (action following the example of the Prophet) for a traveler who offers the Jumu`ah Prayer to pray four Rak`ahs (units of prayer) after it; one should pray two Rak`ahs and perform Taslim (salutation of peace ending the Prayer) and pray another two Rak`ahs and again perform Taslim. However, if one chooses to shorten the Zhuhr (Noon) Prayer and pray it two Rak`ahs only, offering the supererogatory prayer is not required. One should only pray two Rak`ahs for the Zhuhr Prayer, because the Prophet (peace be upon him) did not pray the supererogatory prayer of Zhuhr Prayer, Maghrib (Sunset) Prayer, or `Isha' (Night) Prayer when traveling. He only offered the supererogatory prayer before Fajr (Dawn) Prayer. If a traveler offers the Jumu`ah Prayer and other obligatory prayers with resident people, they should offer the supererogatory prayers like them. As for the case of stopping at a certain place; if one intends to stay for four days or less, one may shorten the prayer unless one is alone. In this case, one is to attend the congregational prayer and complete prayers with people in full. One should not pray alone, because the congregational prayer is obligatory. If there are two or more travelers, they may pray together in congregation and shorten the prayer and then they are exempted from the supererogatory prayers, except for the supererogatory prayer performed before the Fajr Prayer, the Tahajjud (optional late night Prayer), and Witr (Prayer with an odd number of units). To conclude, when a traveler is alone, a male should pray with people in congregation and complete the four-Rak`ah prayers. However, if there is a group of two or more travelers, they may offer congregational prayers together and shorten the prayer, and then they are exempted from the supererogatory prayers. It is better for travelers to discontinue the supererogatory prayers, except for the supererogatory prayer performed before Fajr Prayer and the Tahajjud prayer. However, if they offer the congregational prayers with resident people, they must complete (four-Rak`ahs) prayers as four Rak`ahs and are recommended to offer the supererogatory prayers.



67- Ruling on combining prayers at work for a resident person

Q: What is the ruling one who combines two prayers due to being at work? Is it true that the Messenger (peace be upon him) combined two prayers?

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A: It is impermissible to combine prayers for the sake of work, and one should offer every Salah (prayer) at its fixed time. The Prophet (peace be upon him) only combined prayers for certain reasons, such as travel, sickness, slippery roads, and similar cases involving hardship. The Prophet (peace be upon him) did not combine prayers without a legal excuse. As for the Hadith reported by Ibn `Abbas (may Allah be pleased with him and his father) that [\(the Prophet \(peace be upon him\) combined Zhuhr and `Asr prayers and Maghrib \(sunset\) and `Isha' prayers at home due to no reason of fear, danger or heavy rain.\)](#) it is explained that there were some reasons, such as slippery roads or sickness, but it is established in the Islamic Shari`ah that it is impermissible to combine prayer without a legal excuse.



Q: A brother from Al-Khubar asks: What is your opinion about women who combine prayers due their being engaged in domestic chores ?

A: This is impermissible and women have no permission to combine prayers. They must offer every prayer at its due time as do other residents; they must pray the Zhuhr (Noon) Prayer at its fixed time, and the same equally applies to the `Asr (Afternoon) Prayer, the `Isha' (night) Prayer, and the Maghrib (Sunset) Prayer. This is the manner that Allah has prescribed for His Servants.





68- Salah of people with legal excuses

Q: Is it permissible for a woman to combine the Zhuhr (Noon) Prayer and the `Asr (Afternoon) Prayer or not? Should she offer the supererogatory Salah (Prayer) before the obligatory one?

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A: Men and women are equal in this point and they must to offer Salah at its fixed time; they must pray the Zhuhr Prayer at its fixed time, and this equally applies to the `Asr Prayer, the Maghrib (Sunset) Prayer, the `Isha' (Night) Prayer, and the Fajr (Dawn) Prayer. Both men and women should abide by these rulings, because the Prophet (peace be upon him) fixed the due times of every Salah. He (peace be upon him) said: [\(The Salah should be performed at the fixed time between these two limits of time.\)](#) It is thus obligatory on women to offer the Salah at its fixed time; the Zhuhr Prayer at its fixed time, and this equally applies to the `Asr Prayer, the Maghrib Prayer, the `Isha' Prayer, and the Fajr Prayer. It is impermissible to combine the Zhuhr Prayer and the `Asr Prayer or between the Maghrib Prayer and the `Isha' Prayer unless a legal excuse exists such as the case of travel. A traveler is permitted to combine Salah during travel and the same permission is given to the sick, male or female, in which case there is no blame. Combining of Salah is also permissible during periods of heavy and harmful rain that hurts Muslims, so there is no blame if Muslims combine the Salah in their Masjids (mosques) if the roads become slippery after heavy rains. In these cases, it is permissible to combine the Zhuhr Prayer and the `Asr Prayer, and also the Maghrib Prayer and the `Isha' Prayer, according to the soundest opinion maintained by scholars. This is a form of ease and mercy granted by Allah (Glorified and Exalted be He) for His Servants. He (Glorified be He) likes His Servants to avail themselves of His Rukhsahs (concessions) as dislikes them to disobey His Rules. Similarly, a Mustahadah (a woman experiencing chronic and irregular blood discharge) is granted the concession of combining Salah as reported in the Hadith of Hamnah bint Jahsh (may Allah be pleased with her) that the Prophet (peace be upon him) permitted her to delay the Zhuhr Prayer until the due time of the `Asr Prayer and combine them and to delay the Maghrib Prayer until the due time of the `Isha' Prayer and combine them as

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she was experiencing chronic and irregular blood discharge, which is a legal excuse. However, it is impermissible for a sound and healthy woman, who is not a traveler, to combine Salahs and the same ruling equally applies to men who have no legal excuse. May Allah grant us all success to do what He loves and prefers.



69- Ruling on drivers combining two Salahs

Q: The questioner A. A. M. from the Arab Republic of Egypt says: I work as a driver and sometimes I am compelled to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers as I work for eight or ten hours per day. Is this lawful?

A: It is not permissible for you to combine the Salahs if you are a resident. Rather, you are required to observe the congregational Salahs, each at its specified time at the Masjid (mosque). It is when you are traveling to other towns that you are permitted to combine Salahs like the other travelers. But so long as you are in the town where you live and work, you are not allowed to combine; you are, rather, required to perform the congregational Salahs at their specified times at the Masjid. Do not follow others in disobeying Allah in this regard; you are to observe the congregational Salah of Zhuhr at its specified time, and the congregational Prayer of `Asr at its specified time without combining them. This is also the case with the Maghrib (Sunset) and `Isha' (Night) Prayers, if your work is performed at night. Your fellow drivers are also to do like you; it is not lawful for them to combine Salahs.



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70- Ruling on sick people combining and shortening Salahs

Q: Is it lawful for sick people to combine and shorten Salahs (Prayers)?

A: It is not permissible for sick people to shorten Salahs; shortening Salahs is specific to travelers. But the sick person may combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers, with each offered in four Rak`ahs (units of Prayer), and the Maghrib (Sunset) and `Isha' (Night) Prayers, with the former offered in three Rak`ahs and the later in four without shortening any of them. Shortening Salahs is a concession followed during traveling only.



Q: A questioner from Buraydah asks: Is it lawful for the sick to combine Salahs (Prayers)? If so, is it permissible for a person who has broken his leg and is wearing a splint to combine Salahs? Give us a Fatwa on this, may Allah reward you.

A: Yes, the sick are permitted to combine two Salahs, and the person who has a splint on his or her limb is considered to be sick and so may combine - with no problem involved - the Zhuhr (Noon) and `Asr Prayers at the time of one of them, and the Maghrib (Sunset) and `Isha' Prayers at the time of one of them. But if it is not difficult for them to perform each Salah at its specified time, they are to do this, and praise be to Allah.





Q: I have an aged father who usually combines the Maghrib (Sunset) and `Isha' (Night) Prayers, i.e., he observes the Maghrib Prayer and then the `Isha' Prayer at the time of the earlier one. When I advise him to observe each at its own time, he says that he cannot keep Wudu' (ablution) and cannot wake up at the time of `Isha' Prayer. What is your legal opinion on this?

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May Allah reward you.

A: If your father is unable to observe each Salah (Prayer) at its specified time, it is no problem for him to combine two Salahs as do the sick and the disable aged person who uses a walking stick, as he falls under the same ruling as the sick. If your father needs to combine the Salahs in question, there is no problem with this. But if he is able to perform the Maghrib Prayer at its specified time and the `Isha' Prayer at its specified time without having great hardship, he should not combine them. If he is able also to observe the congregational Salahs at the Masjid (mosque), it is obligatory on him to do so. It is when he is unable to go out for the congregational Salahs at the Masjid and unable to wake up for Salah at `Isha' time that he may combine the Salahs as is the case with the sick and travelers.



Q: My father asked me to send this question to you. He combines the Maghrib (Sunset) and `Isha' (Night) Prayers at the time of one of them, because he is extremely obese, his weight being about two hundred and twenty kilos. He says: 'When I stand on my feet, I feel much pain.' What advice can you give him? May Allah reward you.

A: Allah (Glorified and Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) The Prophet (peace be upon him) said

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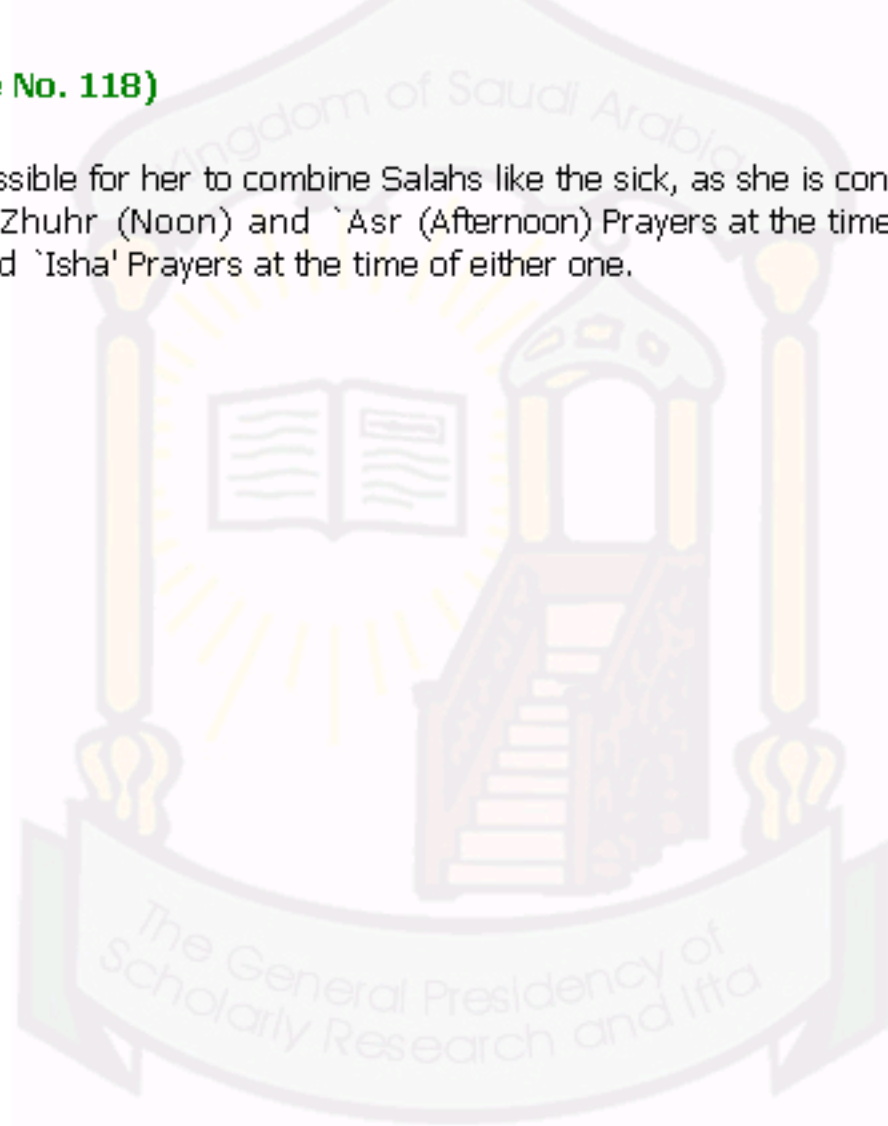
when some sick persons complained to him: [﴿Pray while standing and if you cannot, pray while sitting and if you cannot, pray while lying on your side.﴾](#) Accordingly, if your father cannot pray while standing, he may pray while sitting, observing each Prayer - the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) Prayers - at its specified time. Merely being unable to stand does not give him permission to combine Prayers. It is when he has an illness that makes it difficult for him to offer each Prayer at its specified time - such as having an illness accompanied by fever or other painful symptoms on going up for each Prayer - that a person may combine Prayers. The Prophet (peace be upon him), for instance, gave permission for women experiencing Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to combine Prayers because of the nature of their condition. Accordingly, if a person has an illness accompanied, for example, by fever or other painful symptoms, he may combine the Zhuhr and `Asr Prayers, and the Maghrib and `Isha' Prayers; as for the Fajr (Dawn) Prayer, it is to be observed on its own at its specified time without being combined with another Prayer either at an earlier or later time. However, your father is to be mindful of standing for Prayer, even if slightly, while reciting Al-Fatihah (Opening Chapter of the Qur'an) and a few other Ayahs (Qur'anic verses), because he is principally required to stand for Prayer. However, if he finds it difficult to do so, it is permissible for him to pray while sitting. All praise be to Allah.



Q: There is an aged woman who is unable to control her personal ritual cleanliness; is it permissible for her to combine Salahs (Prayers)?

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A: Yes, it is permissible for her to combine Salahs like the sick, as she is considered to be sick. She may combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of either one, and the Maghrib (Sunset) and `Isha' Prayers at the time of either one.





71- Ruling on offering Salah in houses during heavy rainfall

Q: A questioner asks Your Eminence about the saying of the Messenger of Allah (peace be upon him): (Perform the Salah (Prayer) in your dwellings.) When is a person permitted to offer Salah in his house? Is this saying attributed to the Messenger of Allah (peace be upon him)?

A: Yes, this was authentically reported from the Messenger of Allah (peace be upon him) during heavy rainfall and the hardship it causes. The Muezzin says during or after the Adhan (call to Prayer): Offer Salah in your houses, if it is too difficult for the people to come to the Masjid due to heavy rainfall and the possibility of hardship. Ibn `Abbas (may Allah be pleased with him and his father) did this in Al-Ta'if, as he ordered the Muezzin to say that, and told the people that the Prophet (peace be upon him) had done the same. This is out of mercy and sympathy towards the Muslims.



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72- Ruling on combining Salahs during rain

Q: This is a message from the listener F. Gh. from Al-Ahsa', Al-`Uyun, who raises the following issue: Your Eminence, is it lawful to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers when it is raining or extremely cold to the extent that it affects the health of the aged? We noted that during winter there were some Masjids (mosques) that combined the Zhuhr and `Asr Prayers and some that combined only the Maghrib (Sunset) and `Isha' (Night) Prayers. Is this something related from the Messenger of Allah (peace be upon him)? As for combining the Zhuhr and `Asr Prayers, some people say there is Rukhsah (concession) about this; yet others say non-combining is preferable. We would like to know the decisive answer about this subject. May Allah reward you.

A: According to the more correct of the two opinions maintained by scholars in this regard, it is lawful to combine the Zhuhr and `Asr Prayers, and the Maghrib and `Isha' Prayers during travel, sickness, and rain. According to an authentic Hadith: [\(The Prophet \(peace be upon him\) combined the Zhuhr and `Asr Prayers, and the Maghrib and `Isha' Prayers without being in a state of danger or travel.\)](#) Another wording of this Hadith goes: [\(...without being in a state of danger or rainfall.\)](#) This indicates that combining Salahs during rainfall is principally known to be lawful.

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The Messenger of Allah (peace be upon him) stopped combining Salahs without lawful excuse; he would perform each Salah at its prescribed time, so it has been established in Shari`ah (Islamic Law) that each Salah is to be observed at its specified time with no combining of Salahs without a lawful excuse. The Messenger of Allah (peace be upon him) taught his Ummah (nation based on one creed) the times specified for the obligatory Salahs so that they would perform the Zhuhr, `Asr, Maghrib, `Isha', and Fajr (Dawn) Prayers at their specified times. But when something unplanned like rainfall makes it difficult to get to the Masjid, the Imam may combine the Zhuhr and `Asr Prayers, and the Maghrib and `Isha' Prayers according to the most correct opinion maintained by scholars. There are some scholars who consider it lawful to join the Maghrib and `Isha' Prayers together and unlawful to combine the Zhuhr and `Asr Prayers. But the correct opinion maintained by scholars is that it is lawful to combine the Zhuhr and `Asr Prayers and the Maghrib and `Isha' Prayers when need necessitates it as in the case of sickness, travel or rainfall. When it rains so heavily that the people find it difficult to get to the Masjid or when it is difficult to tread on the muddy roads because of rain, they may combine Salahs. There is nothing wrong with this.



Q: One night I was at a wedding at a person's house where more than fifteen men intended to stay until late at night. It was raining intermittently; the rain was neither heavy nor light, and the weather was moderately cold. When it was the time of Maghrib (Sunset) Prayer, we performed it congregationally there. Upon this some men said we should combine the `Isha' (Night) Prayer with the Maghrib Prayer, because it was raining and the temperature was cold. Please note also that we were staying until after the time of `Isha' Prayer.

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Was it lawful to combine these two Salahs (Prayers) at that place or not? May Allah grant you success.

A: If the case has been as mentioned in the question, there is nothing wrong with combining the two Salahs, because they have an excuse. It would be also permissible to perform the Maghrib Prayer on its own and the `Isha' Prayer on its own. That is to say, as long as it was raining and the weather was cold, this was a lawful excuse for combining Salahs. Rain, in general, is a lawful excuse for combining Salahs, even if the people combining them will do this where they are, so long as it is raining continuously and not lightly, and as long as it is wetting clothes and disturbing the people while going outdoors. The Rukhsah (concession) laid down in this regard applies to the people in question, but if they had performed the `Isha' Prayer at its specified time, this would have been better.



Q: What is the legal ruling on combining the Zhuhr (Noon) and `Asr (Afternoon) Prayers when it is raining?

A: Scholars differ in opinion over this question. There are two differing opinions as to whether it is lawful to combine the Zhuhr and `Asr Prayers during rainfall if the roads have become muddy. The more correct opinion in this respect is that it is lawful to combine these two Prayers, and also the Maghrib (Sunset) and `Isha' Prayers. Accordingly, it is permissible for the Imam to combine the Zhuhr and `Asr Prayers at the Masjid (mosque) because of rainfall or the roads being muddy because of the rain, as Allah (Glorified and Exalted be He) says: [﴿Allâh intends for you ease﴾](#) He (Glorified be He) also says: [﴿and has not laid upon you in religion any hardship﴾](#) [﴿The Prophet \(peace be upon him\)﴾](#)

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[combined Prayer in Madinah without being in a state of danger or rain.﴾](#) And according to another version of this Hadith: [﴿...without being in a state of danger or in a state of travel.﴾](#) This indicates that rain is a justified reason for combining Prayers. The same applies to its effects on the roads if they become muddy and flooded with rainwater, which may annoy and cause harm to the people going out for Prayer. This is also a lawful excuse for combining Prayers.



73- Ruling on combining the Zhuhr and `Asr Prayers because of work

Q: I am required to go to work from 2:30 p.m. until 5:30 p.m. or later. The distance from my home to work is about twelve and half kilometers, which I travel by car. Because of this I miss the `Asr (Afternoon) Prayer, so I combine it with the Zhuhr (Noon) Prayer; I delay the Zhuhr Prayer until Zawal (midday) and then combine it with the `Asr Prayer within the time of the earlier one without shortening either. Am I sinful in doing so or is it a lawful act? May Allah reward you.

A: It is not lawful to combine Prayers in this case. Rather, you are to perform the Zhuhr and `Asr Prayers, each at their specified time, because the journey you take is not one of travel. If you drive the car to work before the time of the `Asr Prayer, stop off along the way and observe the `Asr Prayer, or delay going to work until you

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have performed the `Asr Prayer. Observing the obligatory Prayers must be given priority over work; you ought to be mindful of what Allah has ordained; either you stop off along the way to observe the `Asr Prayer at its specified time, or you pray it before getting into the car, delaying the latter until the time of the `Asr Prayer has become due and you have performed it.



74- The criteria for combining and shortening Salahs during rainfall

Q: What are the criteria for combining Salahs (Prayers) during rainfall? Please instruct us in this matter, Your Eminence.

A: Combining Salahs is a Rukhsah (concession) during rainfall and traveling. The Rukhsahs granted by Allah (Glorified and Exalted be He) are to be followed. So, when rain falls in the Muslim countries, and the people find it difficult to go out for each Salah, they are permitted to combine the `Isha' (Night) Prayer with the Maghrib (Sunset) Prayer, and the `Asr (Afternoon) Prayer with the Zhuhr Prayer as is the case with traveling, where it is permissible for travelers to combine the Zhuhr and `Asr Prayers, and the Maghrib and `Isha' Prayers. Accordingly, when rain falls and roads become muddy and flooded with rainwater, Muslims are allowed to combine the Maghrib and `Isha' Prayers at the time of the earlier one. This way, it does not become difficult for them to go out for the `Isha' Prayer with the rain falling continuously, or the roads having become muddy and flooded with rainwater. As for combining the Zhuhr and `Asr Prayers, scholars differ over this point, but the most correct scholarly opinion is that it is also permissible to combine them if there is a lawful excuse.

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Accordingly, combining two Salahs in the case of travel, danger, or disease as followed by the Prophet (peace be upon him) is lawful. The Prophet (peace be upon him) urged the Ummah (nation based on one creed) to do what is easy and good for it. He (peace be upon him) said: [«Allah likes that His Concessions be taken advantage of, just like He hates being disobeyed.»](#) Ibn `Abbas (may Allah be pleased with him and his father) said: [«The Prophet \(peace be upon him\) combined the Zhuhr and `Asr Prayers, and the Maghrib and `Isha' Prayers without having been in a state of danger or rainfall.»](#) In another version of the text of this Hadith, he said: [«...without having been in a state of danger or traveling.»](#) Ibn `Abbas was asked: "What did the Prophet (peace be upon him) intend by this?" He said: "So that his Ummah does not find difficulty." Accordingly, if there is rainfall, danger, or disease, this causes difficulty when going out for Salah, so it is permissible to combine Salahs in such cases. Some scholars have said this Hadith is Mansukh (abrogated), but the correct opinion maintained by scholars is that it is not Mansukh; rather, it is explained as him (peace be upon him) having combined the Salahs in cases of lawful excuses other than danger, rainfall, and travel, such as the streets being muddy. If there is mud caused by rain in the streets around the Masjid (mosque) and this causes difficulty for some people, this is regarded as a lawful excuse. If some people experience difficulty because of this and others do not, the former have a lawful excuse for combining Salahs. However, if the Muslims choose not to combine the Zhuhr and `Asr Prayers to avoid the scholarly difference over this point and show patience

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while facing some difficulty, this is good for them In sha'a-Allah (if Allah wills). But the religious texts indicate the permissibility of combining the Zhuhr and `Asr Prayers and the Maghrib and `Isha' Prayers when it is necessary and there is difficulty in going out to offer each Salah.



Q: What is the legal ruling on combining two Salahs (Prayers) at the time of the earlier one during rain? What are the conditions of this? May Allah reward you.

A: If it is difficult for people to go out when it is raining because the roads are muddy and flooded with rainwater, it is permissible for them to combine the Maghrib (Sunset) and `Isha' (Night) Prayers at the time of the earlier, and the same applies to Zhuhr and `Asr Prayers, according to the correct opinion maintained by scholars. If the roads have become dangerous to walk on because of heavy rain, the Muslims are also permitted, according to the correct opinion maintained by scholars, to combine two Salahs at the time of the earlier one. This is because Allah (Glorified and Exalted be He) says: [﴿and has not laid upon you in religion any hardship﴾](#) It is authentically related that the Prophet (peace be upon him) would combine Salahs without having been in a state of danger, rain, or travel; then he gave this practice up, and so combining Salahs became confined to cases where there is a lawful excuse for doing so. The Sahabah (Companions of the Prophet, may Allah be pleased with them) also combined Salahs during rain when it caused the roads to be muddy and flooded.



Q: A questioner asks: When the rain falls, especially in the evening, the Adhan (call to Prayer) of the Maghrib (Sunset) Prayer is declared and after offering it, the `Isha' (Night) Prayer is offered as well in way of combining two Salahs out of pity for the people attending the Salah. Is that permissible regardless of the fact that things are now different from the past and everything has become

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equipped to face such conditions, like, for instance, having the transportation means and the like?

A: Combining two Salahs is a Rukhsah (concession). Hence, if there is rain, it is Mustahab (desirable) to combine Salahs out of mercy towards people and to make things easy for them instead of forcing them to be get harmed by going out. If they do not combine Salahs, then it is permissible for one to pray at home. It was proven that the Messenger of Allah (peace be upon him) ordered people to pray at home at the times of rain. He (peace be upon him) said: [\(Perform the Salah in your dwellings.\)](#) In conclusion, at times of rain or when the markets are slippery and muddy, it is the Sunnah (action following the teachings of the Prophet) to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers and Maghrib and the `Isha' Prayers. However, if this is not done and one finds it difficult to go out, then he may pray at home and this constitutes a valid excuse for not attending the congregational Salah.



Q: While I was visiting some people, it rained at the time of the Maghrib (Sunset) Prayer; we performed it, and afterwards one of them suggested we pronounce Iqamah (call to start Prayer) for the `Isah' (Night) Prayer. So we combined the `Isah' Prayer with the Maghrib Prayer. I knew nothing about this, and when I asked the person who called for this, he said that the Messenger of Allah (peace be upon him) said that when good (rain) descends, combine Salahs. I do not remember for certain the exact text of this Hadith. Was our Salah in this way correct? Was this Hadith reported from the Messenger of Allah (peace be upon him)? Please benefit us with an answer, may Allah reward you.

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A: Combining Salahs during rainfall or sickness is lawful; it is a Rukhsah (concession) in Islam. As for the Hadith mentioned to you, i.e. when good descends, combine Salahs, we know no origin for it, nor was it related to be said by the Prophet (peace be upon him). However, combining Salahs during rainfall is an act followed by the Salaf (righteous predecessors) and indicated by the Hadith as related by Ibn `Abbas (may Allah be pleased with him and his father) to the effect [\(that the Prophet \(peace be upon him\) combined the Maghrib and `Isha' Prayers, and the Zhuhr \(Noon\) and `Asr \(Afternoon\) Prayers without having been in a state of danger, rain, or travel.\)](#) This Hadith indicates that combining Salahs when it is raining is lawful, as is the case with combining Salahs when traveling. So if there is rainfall or muddy roads that are flooded with rainwater that make it difficult for the people to go out for each Salah, Allah has made it permissible for them to combine two Salahs together to make it easy for them. The Muslims are to follow the Rukhsahs granted by Allah (Glorified and Exalted be He), as the Prophet (peace be upon him) said: [\(Allah likes that His Concessions be taken advantage of, just like He hates being disobeyed.\)](#) The sick are also permitted to combine Salahs if they find it difficult to perform each at its specified time.



Q: A questioner says: When do we combine the Maghrib (Sunset) and `Isha' (Night) Prayers during rainfall? Please note that the roads of the place where I live are made of asphalt and are lighted?

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A: We combine two Salahs (Prayers) during rainfall if there is any difficulty encountered by the Muslims on the way while going out to attend the congregational Salah, even if the way is paved with asphalt. This is because when rain falls, the roads become wet and this causes harm to the walkers. In such case, it is permissible to combine the Salahs to make it easy for the Muslims who are to attend the congregational Salahs and not to compel them to go out for Salah at `Isha' when rain is still falling and the streets are muddy. If there is no difficulty when going out for Salah when it is raining, you are to observe only the Maghrib Prayer at its specified time without combining the `Isha' Prayer with it. The reason for combining Salahs during rainfall is the hardship encountered when going out for the congregational Salah. So, if there is hardship, Allah (Glorified and Exalted be He) has removed such hardship by permitting the Muslims to combine two Salahs together; but if there is no hardship because the rain is light or has stopped, the rainwater is discharged in the streets, and there is no mud to harm the Muslims going out for Salah, there is no point in combining the Salahs in this case. It is when it is raining while the Muslims are observing the Maghrib Prayer that it is permissible to combine the `Isha' Prayer with it to spare the Muslims the hardship they may face when going out for the `Isha' Prayer if it is still raining.

Q: The questioner mentioned the streets being lit and paved with asphalt; what is your comment here, Your Eminence?

A: The lights and asphalt in the streets do not remove the hardship encountered when it is raining. It is the streets' becoming wet with rainwater and the rain falling that make it difficult for the people when going out for the Prayer and afterwards returning home.



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75- Ruling on the muezzin saying: 'Observe Salah at your homes' during rainfall

Q: A questioner asks: What is the ruling on praying during rainfall; should the muezzin say: 'Observe Salah (Prayer) at your homes'; and is it permissible for the Muslims to combine the Salahs then?

A: It is lawful for the muezzin to say 'Observe Salah at your homes', if it is difficult to go out to the mosque for the congregational Salah because of rain. It is also lawful to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers, and Maghrib (Sunset) and `Isha' (Night) Prayers if it is raining and is difficult to go out in the rain or the ground is wet and it is difficult to walk in the streets to go to the mosque. All this is found in the Sunnah (whatever is reported from the Prophet).



76- Ruling on repeating `Isha' Prayer when combined with Maghrib Prayer at the time of the Maghrib because of rain

Q: A questioner asks: We receive a lesson every night in the Masjid (mosque) between Maghrib (Sunset) and `Isha' Prayers, and sometimes we combine these two Prayers at the time of the earlier one because of rain. If we are to stay to study after combining both Prayers and the time of `Isha' Prayer comes, is it permissible for us to offer the `Isha' Prayer again, or what we prayed earlier combined with Maghrib, is sufficient in this case?

A: You are not to offer the Salah (Prayer) again. Your combined Salahs with the Imam is sufficient. Your staying at the Masjid for acquiring knowledge and studying the Qur'an is something good and you have already prayed- Alhamdu lillah (All praise is due to Allah) congregationally; so do not repeat the `Isha' Prayer. Your earlier congregational Salah is sufficient, Alhamdu lillah (All praise is due to Allah).

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77- Ruling on combining `Isha' Prayer with Maghrib Prayer but at a different Masjid to where Maghrib was offered

Q: If it was raining heavily and I offered Maghrib (Sunset) Prayer at a Masjid (mosque) that did not combine the `Isha' (Night) Prayer with the same, then I went out and heard the Iqamah (call to start the Prayer) for `Isha' Prayer at another Masjid that was combining both Salahs (Prayers), would it be lawful for me to join the `Isha' Prayer at that Masjid and combine it with the Maghrib Prayer I had offered?

A: You are not to combine `Isha' Prayer with Maghrib Prayer in this case, because you have separated both too much by this act. So, you are not to combine both Salahs in this way to avoid the scholarly difference over this point. You are, rather, to offer `Isha' Prayer at the Masjid where you offered Maghrib Prayer. Do not observe `Isha' Prayer at the other Masjid, as you have separated between both Salahs too much.



78- How to offer Salat-ul-Khawf

Q: Please, clarify how the military persons who are on the battlefield offer Salah (Prayer) during wartime. Do they always shorten the Salahs; or do they do so only on the battlefield? And when they settle, are they to offer them in full together with the other Nawafil (supererogatory Prayers)? Which is preferable, especially if a military member desires to offer the Salahs without shortening them? May Allah grant us success.

A: Salah during wartime has special characteristics. If the military members are travelers in another country,

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they are to shorten Salahs by offering Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers each as two Rak`ahs (units of Prayer), as is done by travelers in general. The Sunnah (action following the teachings of the Prophet) in this case is that the soldiers and officers offer Salah congregationally. If the enemy is in the Qiblah (Ka`bah-direction faced in Prayer) direction, they all are to row themselves behind the Imam (the one who leads congregational Prayer) and bow with him; after raising from the bowing position, those in the first row prostrate with him, while those in the second row remain in their position watching, lest the enemy may attack them; when the first row raise from their prostration, the second row prostrate in turn. This is how the Sahabah (Companions of the Prophet) prayed when they were led by the Prophet (peace be upon him) on the battlefield. After this, those in the second row proceed to stand immediately behind the Imam and those in the first row recede to the position of the second row; then the Imam leads all of them in the second Rak`ah; all follow him in bowing, but when he prostrates, only the first row - that was in the second row position in the first Rak`ah- follow him in prostration, while the second row - that was in the first row position in the first Rak`ah- remain watching and guarding carefully. When the first row raise from prostration, the second row prostrate in turn. Then the Imam offers Taslim (salutation of peace ending the Prayer) and they all follow him in the same. This is one type of Salat-ul-Khawf (Prayer in times of fear). There are other types of Salat-ul-Khawf that should be also taken into account by the Imam. One of these types is that the Imam divides the army into two parties and leads one party of the army for one Rak`ah; then those in this first party offer the second Rak`ah on their own, make Taslim, and then go to watch and guard the army; then those in the second party come to pray behind the Imam's second Rak`ah, and when he finishes prostration, they stand to perform their second Rak`ah individually. Finally, the Imam leads them in Taslim. This is another kind of Salat-ul-Khawf that was also followed by the Prophet (peace be upon him). There are also other kinds mentioned in the books of Ahl-ul-Hadith (authors of Hadith books) such as Bulugh-ul-Maram, Muntaqa Al- Akhbar, Sahih Al-Bukhari, Sahih Muslim, and the Four Compilations of Hadith (compiled by Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). It is also lawful

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to offer only one Rak`ah. This is also a recommended opinion about Salat-ul-Khawf. Each party may offer only one Rak`ah, or the Imam may lead them, praying only one Rak`ah. To sum up, Salat-ul-Khawf has many forms, and the Imam should choose the form that best fits the conditions of the

army on the battlefield as much as he can. If they cannot offer the Salah because of the fierce confrontation and engagement with the enemy, they can offer it individually while standing or riding, and even by making gestures whether facing the Qiblah (Ka`bah-direction faced in Prayer) or not facing it in cases of necessity. Allah (Glorified and Exalted be He) says: [﴿And if you fear \(an enemy\), perform Salât \(pray\) on foot or riding.﴾](#) If the war is in the Muslim country where the soldiers and officers concerned reside, they are to offer the Salahs without shortening any. Shortening Salahs is particular to traveling. The residing fighters are to offer the four-Rak`ah Salahs as they are, without shortening them as two- Rak`ahs, while for the traveling fighters it is preferable to shorten the four-Rak`ah Salahs to two Rak`ahs. This is the Sunnah to be followed in case of traveling. It is also preferable not to offer Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) during traveling. The Prophet (peace be upon him) used to offer the obligatory four-Rak`ah Salahs shortened to two- Rak`ahs without offering its relative Al-Sunan Al-Rawatib except for Fajr (Dawn) Prayer. He (peace be upon him) would also offer Witr (Prayer with an odd number of units) on travel; if he could, he would offer the same as one or three or more odd number of Rak`ahs, any time after the time of `Isha' (Night) Prayer until dawn. This is the time span for Witr Prayer.

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It is also permissible for the person on travel to offer Salat-ul-Duha (supererogatory Prayer before noon) and Tahajjud (optional late night Prayer) if they can do so.

Q: If a soldier or officer is on the battlefield aboard a tank or the like, how can he offer Salahs?

A: It is permissible for him to pray as he is. If he can offer Ruku` (bowing) and Sujud (prostration) in his position, he is to do so; otherwise, he may pray by gestures only. If he can face the Qiblah, Alhamdu lillah (All praise is due to Allah) for this; and if he cannot, he may, when necessary, pray toward any direction.



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79- The first Jumu`ah Prayer in Islam

Q: A questioner asks: Where was the first Jumu`ah (Friday) Prayer in Islam offered? Who was the Khatib (preacher) and Imam (the one who leads congregational Prayer) of that Jumu`ah Prayer?

A: The first Jumu`ah Prayer was offered in Madinah, and was led by As`ad Ibn Zurarh (may Allah be pleased with him). This had taken place before the Prophet (peace be upon him) migrated to Madinah. As`ad gathered the Muslims then and led them at Al Khadhimat - a well-known place at Madinah. The first Jumu`ah Prayer offered at a place other than Madinah was at Jawathy - a village at Majma` Al Bahrain. This is referred to in the biographies and Hadith Books. Then the Prophet (peace be upon him) migrated to Madinah and observed the Jumu`ah Prayer regularly at his Masjid (mosque).



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80- Ruling on abandoning Jumu`ah Prayer due to not having a nearby Masjid

Q: An inquirer asks: "There is no Masjid (mosque) in our village. The nearest Masjid is in an adjacent village. This makes the inhabitants of our village abstain from going to perform Jumu`ah (Friday) Prayer. What is the ruling?"

A: It is Wajib (obligatory) on them to go and perform Jumu`ah Prayer with their Muslims brothers in that Masjid. Yet, if it is too far for them, they can perform Jumu`ah Prayer in their own village. As for abandoning it, this is impermissible. This is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), may Allah safeguard us from this. We have already explained that abandoning Salah without a Shar`y (Islamically lawful) excuse is tantamount to Riddah (apostasy). The Prophet (peace be upon him) said: [﴿Let some people desist from neglecting Jumu`ah Prayers, or else Allah will seal their hearts and they will be among the negligent.﴾](#) And: [﴿Anyone who neglects Jumu`ah Prayer three times out of negligence will have a seal placed upon his heart.﴾](#) Thus it is Wajib for Muslims, who are residents and not travelling, to perform Jumu`ah Prayer regularly. As for those living in a small village that has no Masjid,

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they should perform it with their Muslim brothers in a nearby village. If this imposes hardship on them, they can perform Jumu`ah Prayer in their own village. If the two villages are near each other which makes them like one village, they should perform Jumu`ah Prayer together provided the Masjid is wide enough to accommodate them. Otherwise, they can perform it in their own village, since they take the same ruling as those living in two villages far away from each other. It is impermissible for the inhabitants of the village to abandon Jumu`ah Prayer. It is Wajib for them either to perform it in their own village if it is far from the nearest village, or perform it with their brothers if both their villages are near each other. They should not take the matter lightly. They should ask their court or Mufti (Muslim scholar qualified to issue legal opinions) to direct them to the Shar`y ruling and explain to them what is Wajib for them. It is impermissible to be lenient in this matter. If the inquirer lives in Saudi Arabia, we do not mind that he writes to us to examine the matter and determine whether the distance between the two villages makes them near each other and thus they should join their brothers in the nearby village in performing Jumu`ah Prayer, or else each village should perform Jumu`ah Prayer on their own.



81- Ruling on not attending the Jumu`ah Prayer because of the difficulty of the work circumstances

Q: We work in a mountainous region where there are no Masjids (mosques). The nearest Masjids are difficult to access because of our work conditions. We are only a few people. What is the minimum number of people required to observe Jumu`ah (Friday) Prayer?

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A: It is obligatory on you to attend Jumu`ah Prayer if you hear the call to it and can answer the same whether on foot or by car. This is because Jumu`ah Prayer is congregational and gathers people belonging to the same district or place. So, you have to seek to attend Jumu`ah Prayer with the congregation of Muslims in the district where you are. It is not permissible for you to seek Rukhsah (concession) in this regard by offering Jumu`ah Prayer on your own, unless the distance is remote, in which case you have to seek a Fatwa (legal opinion issued by a qualified Muslim scholar) from the Department of Ifta'. Submit your question to the Department of Ifta' if you are in the Kingdom of Saudi Arabia. The Department will consider the question and send a letter to the concerned court to summon you to know the truth and issue a Fatwa accordingly. But if it is at all possible you can take part with your fellow Muslims in attending Jumu`ah Prayer, and this will be abundantly good. You should keep in mind that the steps you take for this purpose will bring you great rewards and remove sins from your record of deeds. So, you should be earnest about attending Jumu`ah Prayer even if it is offered at a distant place because of the great reward gained by attending, in addition to observing this assembly of Muslims and knowing the news of your fellow Muslims to cooperate in righteousness and piety and help one another in all that is good for all. But if there is an outright difficulty to attend it, you may send a Fatwa request to the Department of Ifta' so that it will consider your question In sha'a-Allah (if Allah wills).



82. Ruling on going out for Jumu`ah Prayer despite the far distance and difficult road

Q: We live in a village where there is no Masjid (mosque). Do we have to go to a Masjid for Jumu`ah (Friday) Prayer at a neighboring village that is two kilometers away from us? Is Jumu`ah Prayer obligatory on a person who finds it difficult to go to the Masjid

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of the neighboring village, especially that the way is mountainous? What is the legal ruling on a person who offers the Zhuhr (Noon) Prayer at his home instead of Jumu`ah Prayer in such a case?

A: This question needs to be discussed in detail. If the people in question do not hear the call to Jumu`ah Prayer as mentioned in the question and find difficulty going to a Masjid to observe it, they do not have to go to the Masjid for this purpose. They are to observe Zhuhr Prayer where they are, if it has not been available for them to perform Jumu`ah Prayer on their own. According to the most correct scholarly opinion, if there are three or more persons who can offer Jumu`ah Prayer at their village, they have to gather and perform Jumu`ah Prayer. According to the correct opinion maintained by scholars in this respect, it is not conditional to have forty persons to perform Jumu`ah Prayer. The opinion that it is necessary to have forty persons to perform Jumu`ah Prayer is weak. So, if there are three or more persons in the village, they are to gather and perform Jumu`ah Prayer with one of them giving a Khutbah (sermon) and leading them in the Prayer- Alhamdu lillah (All praise is due to Allah). The person preaching the Khutbah should deliver admonitions and reminders to the attendants, praising Allah, sending peace and blessings upon the Prophet (peace be upon him), saying the Two Shahadahs (Testimonies of Faith), giving some earnest advice to his fellow Muslims, and reminding them of their religion. Then he is to sit a while, and then stand up to give the second Khutbah and remind his fellows as he did in the first Khutbah. After this, he is to lead them in a two- Rak`ah (unit of Prayer) Prayer, reciting the Qur'an in a loud voice as it is well-known. The people in question do not have to go to the distant Masjid; in fact, a place at a two-kilometer distance is considered far and difficult to go to, especially if the way is mountainous and difficult to walk on. To sum up, it is sufficient for the people in question to perform Jumu`ah Prayer at their place, but if it is possible for them to go to the Masjid where there is a large congregation to observe Jumu`ah Prayer,

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even if there is some difficulty involved, this is more preferable. The more people attending Jumu`ah Prayer, the better rewards and more goodness they can attain. But it is not necessary to do this in the case of the people in question; the latter may gather and perform Jumu`ah Prayer at their place - Alhamdu lillah.



83- Ruling on observing Jumu`ah Prayer outside cities and villages

Q: What is your legal opinion on performing Jumu`ah (Friday) Prayer outside villages and cities. Please note that the people who do so have left their home for the purpose of having a picnic or an outing; they cite evidence arguing for the permissibility of their observing Jumu`ah Prayer outside villages and cities. We know that there are conditions for observing Jumu`ah Prayer. What is your viewpoint in this regard?

A: It is obligatory for the Muslim man to observe Jumu`ah Prayer in congregation with Muslims in the populated areas in cities and villages, not outside the same, in picnics or the like. If he is having a picnic or the like, he should observe Zhuhr (Noon) Prayer, not Jumu`ah Prayer. The latter is to be offered particularly in populated areas. This is what we learn from the Hadiths of Allah's Messenger (peace be upon him) as he (peace be upon him) did not ordain the people in the semi-desert places around Madinah or travelers to observe Jumu`ah Prayer. The Day of `Arafah (9th of Dhul-Hijjah) during the Prophet's Hajj was on a Friday, yet he (peace be upon him) did not observe Jumu`ah Prayer on that day; instead, he (peace be upon him) offered Zhuhr Prayer.



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84- Ruling on offering Jumu`ah Prayer in a Masjid where no other Salah is offered

Q: What is your opinion concerning a Masjid (mosque) in which no Salah (prayer) other than the Jumu`ah (Friday) Prayer is offered?

A: If there is a dire need to offer Salah in it, there is nothing wrong with that. If there are other Masjids in which the Jumu`ah Prayer is offered, there is no need to offer it in this Masjid. But if it is in a remote area and the people residing near it need to offer the Jumu`ah Prayer there, there is nothing wrong with that. They should resort to the judge of the country court to consider this matter, as it needs consideration. Why is no Salah other than the Jumu`ah Prayer offered at this Masjid? The questioner should either refer this matter to the court or write to us to refer this matter to it.



85- Ruling on undergoing hardship to attend Jumu`ah Prayer at a distant place

Q: We live in a village that is about twenty kilometers away from the main neighboring village. The people of our village do not observe Jumu`ah (Friday) Prayer, nor do we have a means of transportation to get us to the neighboring village. We even undergo hardship to bring drinking water. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on this subject. May Allah reward you with the best.

A: You should offer Zhuhur (Noon) Prayer, because the distance you mentioned is long; you do not have to undergo hardship and go all that distance for Prayer.

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The people of your village ought to gather and perform Jumu`ah Prayer on their own, even if they are less than forty persons. It is not conditional, according to the correct scholarly opinion, to have forty persons to offer Jumu`ah Prayer. So, the people of your village are required to observe Jumu`ah Prayer by themselves and request from the concerned religious authority and court to appoint an Imam (the one who leads congregational Prayer) for them. They can contact the Department of Awqaf (endowments) to provide them with an Imam. This is to say, the people of the village have to offer Jumu`ah Prayer by themselves whether they are twenty, ten, or even three in number. According to the most correct opinion maintained by scholars, the minimum number of persons required to offer Jumu`ah Prayer is three. As long as they are residents of the village in question, they have to offer Jumu`ah Prayer on their own and it is not permissible for them to offer Zhuhr Prayer instead. They can have an Imam to lead them in the Prayer through the Awqaf authority in charge, through the competent court, or through good pious persons to whom some of those who seek knowledge can go and lead them in the Prayer. To sum up, offering Jumu`ah Prayer is an obligation upon the people in question and they are not to neglect doing so. You, dear questioner, also have to observe Jumu`ah Prayer with them, because you belong to the village.



86- Ruling on leaving the nearby Masjid and going to another one to offer Jumu`ah Prayer

Q: Your Eminence, I and some persons go to Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) in a village other than ours, although our village has a Masjid Jami` as well as a Khatib (preacher). Is the worshipper required to observe Jumu`ah (Friday) Prayer in his village or may he offer it

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at any Masjid Jami`? As-salamu `alaykum (May Allah's Peace be upon you).

A: It is permissible for a worshipper to pray in any Masjid Jami`, especially if he goes to this Masjid, in particular, because the Khutbah (sermon) of its Imam (the one who leads congregational Prayer) is better and more useful, or because the Salah (Prayer) of that Imam is more serene, or the congregation of the Masjid is greater. It is permissible to leave the nearby Masjid and go to another one for a Shar`y (Islamically lawful) interest. The worshipper may offer the Salah at a nearby Masjid - Alhamdu lillah (All praise is due to Allah), and he may also leave that nearby Masjid and go to a more distant one for a Shar`y purpose, such as taking more steps (and so receiving more rewards) or because the Khatib is more useful or his Salah is better, or for other reasons.

But if the person has left the nearby Masjid in a way that harms the emotions of the people there or he alludes that he is going to the distant Masjid because of his dissatisfaction with the personality of the Imam of the nearby Masjid; he has to defend himself and refute such allegations by praying sometimes in the nearby Masjid. He should do this, so that no doubts of this kind are raised about the reasons for his going to other Masjids for Salah. If there is nothing doubtful about the Imam of the nearby Masjid, he should pray there sometimes, so that the people do not suspect that he thinks ill of the Imam of the nearby Masjid or thinks that the Imam is not fit to lead the people in Salah. This is to say, if the person's praying at the distant Masjid does not cause harm, it is permissible for him to go there for Salah. But if his Salah there will cause doubts about his thinking ill of the Imam of the nearby Masjid, for example, he ought to offer Salah sometimes in the nearby Masjid to remove such doubts.



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87- Ruling on those who are far from the populated areas offering Jumu`ah Prayer

Q: An Egyptian brother says: We are two men working on a farm that is very far from the city. We do not have a car, so we have been late for Jumu`ah (Friday) Prayer for four months now. What is the legal ruling on what we have done?

A: You do not have to offer Jumu`ah Prayer as long as you are far from the populated areas. You are only required to observe Zhuhr (Noon) Prayer, because you take the ruling on travelers or non-residents. This is to say, the person who resides on a remote farm without being a settler there is not required to offer Jumu`ah Prayer. This person is, rather, a worker, not a settler on that farm. If the owners of the farm settle in that place, they have to offer Jumu`ah Prayer on their own. Workers who reside on the farm for the purpose of work and then move elsewhere do not have to offer Jumu`ah Prayer; they are only to observe Zhuhr Prayer.



88- Ruling on offering Zhuhr Prayer individually on Friday because of the remoteness of the Masjid

Q: I work on a farm, and the distance between the farm and the Masjid (mosque) is eight kilometers. When I go to this Masjid to offer Jumu`ah (Friday) Prayer, I go on foot and return on foot also. This affects my work, as I find myself too exhausted to finish my work for that day.

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By doing so am I sinful? I fear Allah concerning my work, so should I observe Zhuhr (Noon) Prayer individually on Fridays on the farm to be on the safe side with regard to neglecting my work on these days? Please benefit me with an answer. May Allah reward you with the best.

A: If the case is as you have mentioned in the question, you do not have to go to the Masjid that is eight kilometers from the farm. It is permissible for you to offer Zhuhr Prayer on Fridays on the farm. Also, you may offer the other obligatory Salahs (Prayers) on the farm, if there is no nearby Masjid. If there are some persons with whom you can offer congregational Salah, then you should observe the Salah in congregation with them. Do not offer it individually in this case. You are not required to perform Salah in the Masjid that you mentioned, because Allah's Messenger (peace be upon him) said: [\(Whoever hears the call \(to Salah\) and does not come to it, then there is no \(reward for the\) Salah for him except for the one who has an excuse.\)](#) You cannot hear the call to Salah because of the distance you have mentioned. It is to be noted here that the ruling in this Hadith does not apply to hearing the call to Salah through microphones from far distances. The ruling only applies to hearing the muezzin calling the Adhan (call to Prayer) with his normal voice.



89- Ruling on not attending the Jumu`ah Prayer and other congregational Salahs despite hearing the Adhan

Q: A questioner from the Arab Republic of Egypt says: I work in the Kingdom of Saudi Arabia on a farm. I observe all the Obligatory Salahs (Prayers) on this farm and I do not offer Jumu`ah (Friday) Prayer at the Masjid (mosque),

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because I am working at that time, and the owner of the farm does not allow me to leave the farm. Please note that the Masjid is about one and a half kilometers from the farm. What is your viewpoint on this?

A: You have to offer Jumu`ah Prayer at the Masjid. It is not permissible for your sponsor to prevent you from observing this duty, unless there is fear for the safety of the property that you guard for him. Guarding property is a lawful excuse in this respect. If it is possible for you to observe Jumu`ah Prayer at the Masjid with no fear involved for the safety of the property under your responsibility, you are required to offer Jumu`ah Prayer at the Masjid, as the distance you mentioned in the question does not prevent you from hearing the call to Salah. This is also the case with the Five Obligatory Daily Prayers; you are to observe them with the congregation in the Masjid, unless you are a guard of some property whose safety is feared for when you are away. In this case, you are lawfully excused from offering the Obligatory Salahs in the Masjid.



90- Ruling on offering Jumu`ah Prayer on farms

Q: We are about fifteen men working as guards on farms or stopovers. There are no Masjids (mosques) nearby to offer Jumu`ah (Friday) Prayer in. On Fridays we undergo great hardship to go to a Masjid to observe Jumu`ah Prayer, as the nearest Masjid is a long distance from us. Is it permissible for us to gather and perform Jumu`ah Prayer on our own in our place, with one of us who has religious knowledge giving the Khutbah (sermon) and leading us in the Salah (Prayer)?

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A. You are not required to offer Jumu`ah Prayer on your own; you should, rather, offer Zhuhr (Noon) Prayer on Fridays. If it is available for you to observe Salah (Prayer) in Masjids, Alhamdu lillah (All praise is due to Allah) for this. Otherwise, you should only offer Zhuhr Prayer, because you dwell in the places you mentioned and because you work as guards and so you are not settlers there. Your residence there is temporary, and so you are not required to observe Jumu`ah Prayer on your own. Rather, you are to offer Zhuhr Prayer, unless it is possible that you go to Masjids where you can observe Jumu`ah Prayer even if the Masjids are distant. Showing patience for this purpose will bring you a lot of rewards. May Allah help us and grant us success.



Q: We are ten men working on a farm. The nearest Masjid (mosque) is about four kilometers from us. One of us prepared the Friday Khutbah (sermon) and delivered it on Friday at our working place. Is this lawful? May Allah reward you with the best.

A: If you are residents in your place, it is permissible for you to offer Jumu`ah (Friday) Prayer on your own, because you are far away from Masjids. But if you come to the farm to make some reforms there, you are not permitted to offer Jumu`ah Prayer on your own on it. Rather, you are required to seek to attend Jumu`ah Prayers in Masjids. If it is not possible for you to do so, you are to observe Zhuhr Prayer where you are, because you are far away from Masjids and you are not required to offer Jumu`ah Prayer in your case. But, if you seek to offer Jumu`ah Prayers with the congregation in Masjids, this is preferable for you. You can travel by car to the nearest Masjid.

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If there are settlers on this farm, residing there throughout the year, they offer Jumu`ah Prayers on their own and you can pray with them. On the other hand, if no one resides on that farm, but there are only unsettled workers, and you go there as visitors only, you do not have to perform Jumu`ah Prayers there. You are to perform it with the congregation in Masjids. If it happens that you are on that farm on a Friday, you may offer Zhuhr Prayer instead of Jumu`ah Prayer, because the nearest Masjid is far away.



Q: We work on a farm that is about five kilometers from populated areas. The number of men on that farm is fifteen. Is it permissible for us to perform Jumu`ah (Friday) Prayer on our own? I am good at delivering Khutbah (sermon), Alhamdu lillah (All praise is due to Allah), and I have memorized the 30th part of the Qur'an (Juz' `Amma), some Hadiths of the Prophet (peace be upon him), and some supplications. We would like you to give us an answer about whether or not it is permissible for us to perform Jumu`ah Prayer on our own?

A: If the people reside on the farm throughout the year, and they are three or more, they have to perform Jumu`ah Prayer on their own. Whoever is there while they are offering Jumu`ah Prayer is to offer it with them. But, if the people on the farm only reside there temporarily for the purpose of farming and then go back home and the farm is not a settlement or a place of residence for them, they are not to perform Jumu`ah Prayers there. In other words, since the farm is not their home or a place of settlement for them, and they are away from the Masjids (mosques) where Jumu`ah Prayers are offered, they are to offer Zhuhr (Noon) Prayers instead. But if they are settlers on the farm and reside there throughout the year,

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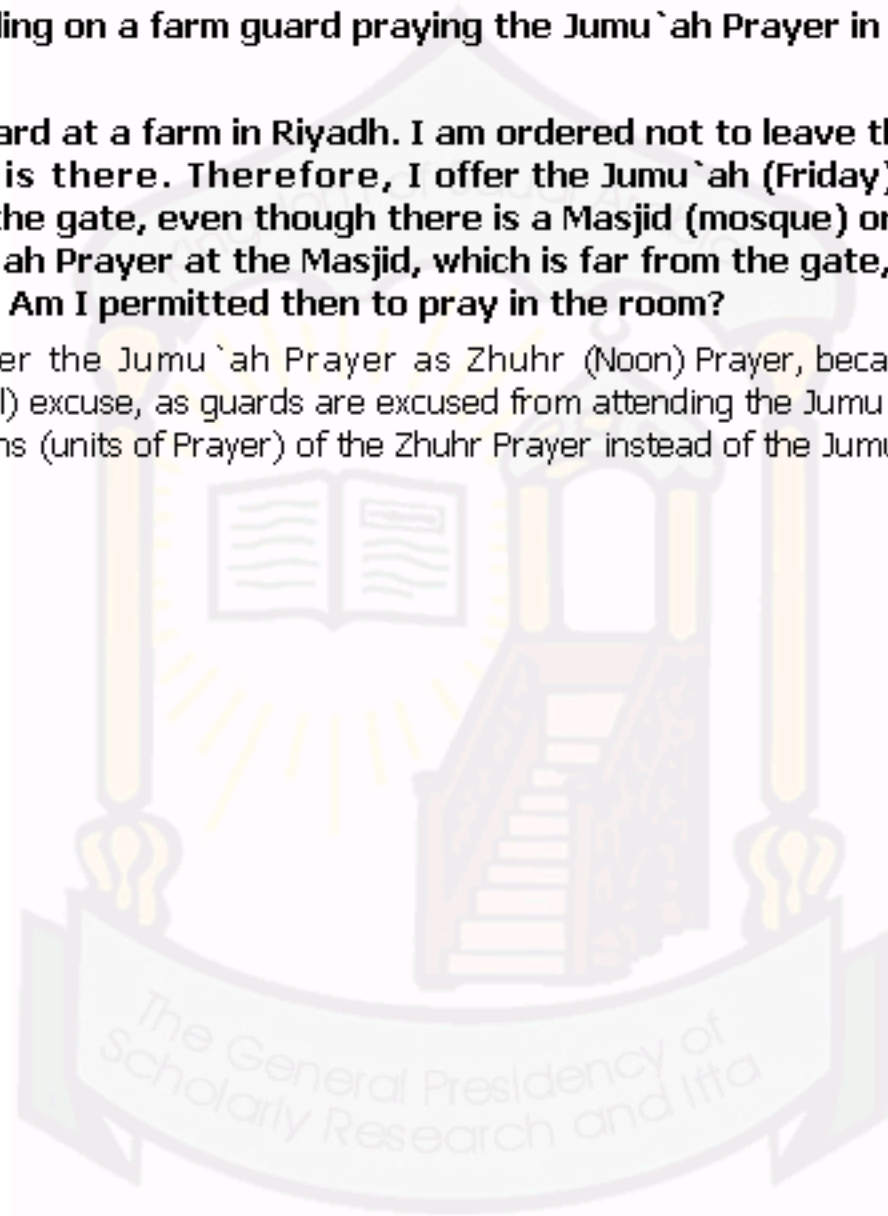
they are to perform Jumu`ah Prayers on their own if they are three or more.



91- Ruling on a farm guard praying the Jumu`ah Prayer in his room

Q: I work as a guard at a farm in Riyadh. I am ordered not to leave the gate on Fridays if the farm owner is there. Therefore, I offer the Jumu`ah (Friday) Prayer in my room, which is next to the gate, even though there is a Masjid (mosque) on the farm. If I go to attend the Jumu`ah Prayer at the Masjid, which is far from the gate, the farm owner will be angry with me. Am I permitted then to pray in the room?

A: You should offer the Jumu`ah Prayer as Zhuhr (Noon) Prayer, because you have a Shar`y (Islamically lawful) excuse, as guards are excused from attending the Jumu`ah Prayer. You should offer the four Rak`ahs (units of Prayer) of the Zhuhr Prayer instead of the Jumu`ah Prayer.





92- Ruling on shepherds not attending the Jumu`ah Prayer at faraway Masjids

Q: I am a shepherd. I have not attended the Jumu`ah (Friday) Prayer with the congregation for a year and a half because I graze sheep in the desert. I never find a means of transport to take me to attend the Jumu`ah Prayer. Please advise me.

A: You are excused from attending the Jumu`ah Prayer as you live far from the city, and do not hear the Adhan (call to Prayer) while you are grazing in the desert.

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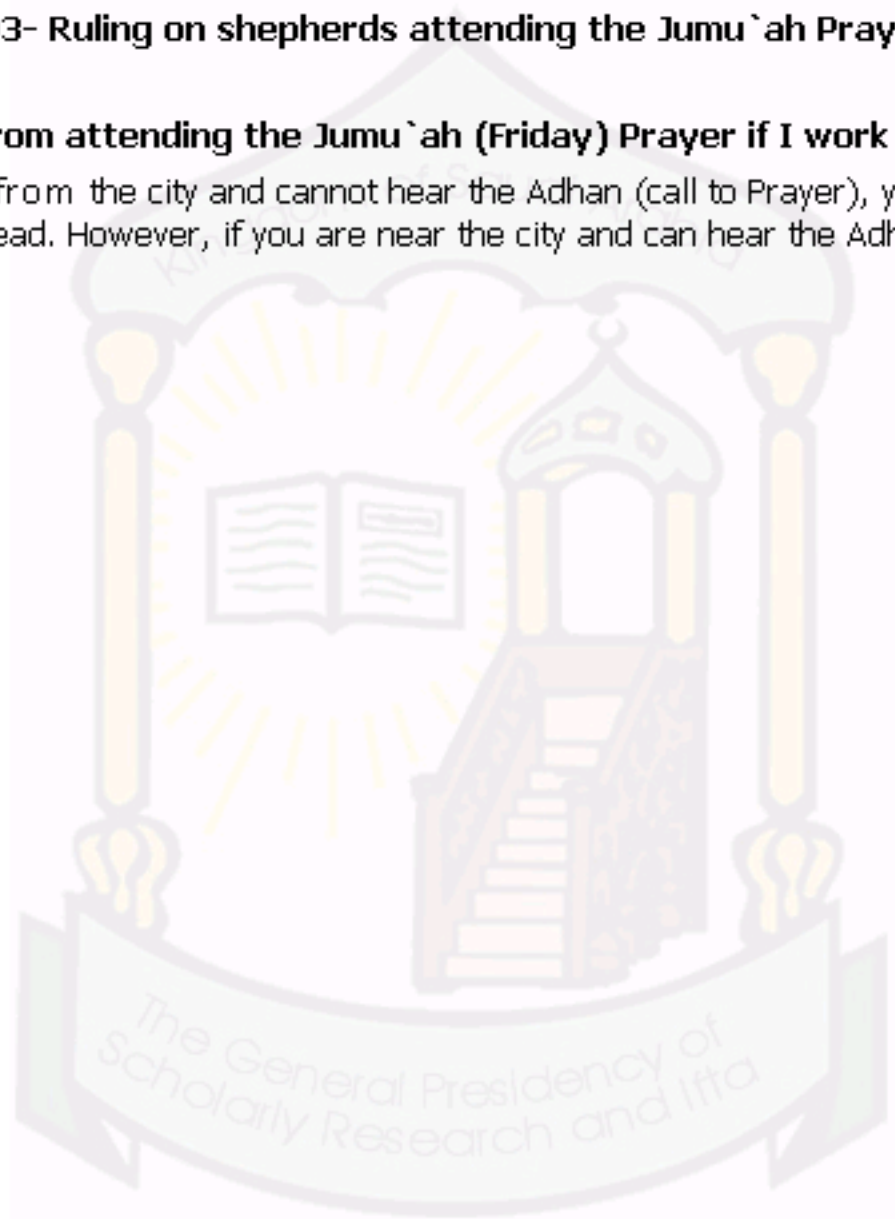
Instead, you should pray the Zhuhr (Noon) Prayer. Praise be to Allah.



93- Ruling on shepherds attending the Jumu`ah Prayer

Q: Am I excused from attending the Jumu`ah (Friday) Prayer if I work as a shepherd?

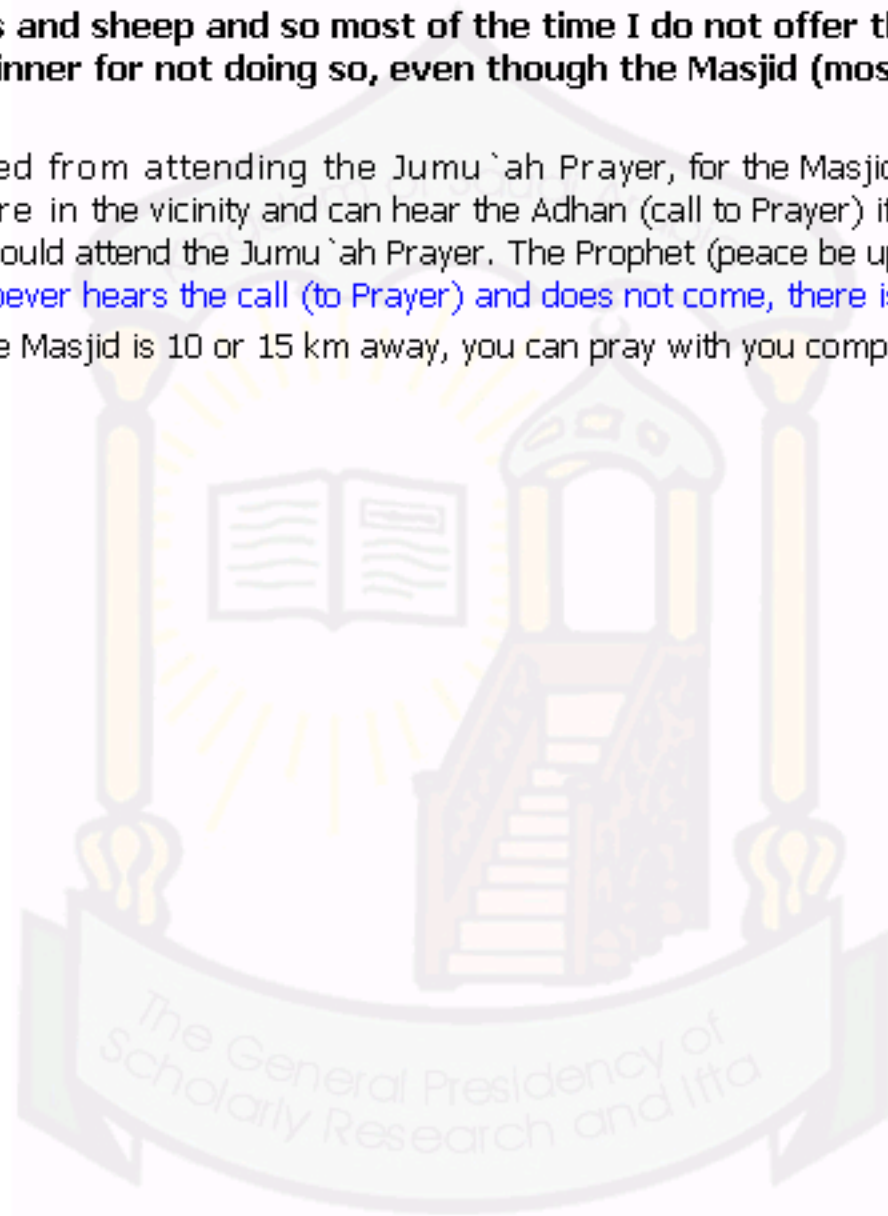
A: If you are far from the city and cannot hear the Adhan (call to Prayer), you can pray the Zhuhr (Noon) Prayer instead. However, if you are near the city and can hear the Adhan, you should attend the Jumu`ah Prayer.





Q: I graze camels and sheep and so most of the time I do not offer the Jumu`ah (Friday) Prayer. Am I a sinner for not doing so, even though the Masjid (mosque) is about 15 km away?

A: You are excused from attending the Jumu`ah Prayer, for the Masjid is far away from you. However, if you are in the vicinity and can hear the Adhan (call to Prayer) if there is noise and the wind is still, you should attend the Jumu`ah Prayer. The Prophet (peace be upon him) was reported to have said: [\(Whoever hears the call \(to Prayer\) and does not come, there is no Salah \(Prayer\) for him.\)](#) However, if the Masjid is 10 or 15 km away, you can pray with you companions.





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94- Ruling on shepherds abandoning the Jumu`ah Prayer in spite of hearing the Adhan

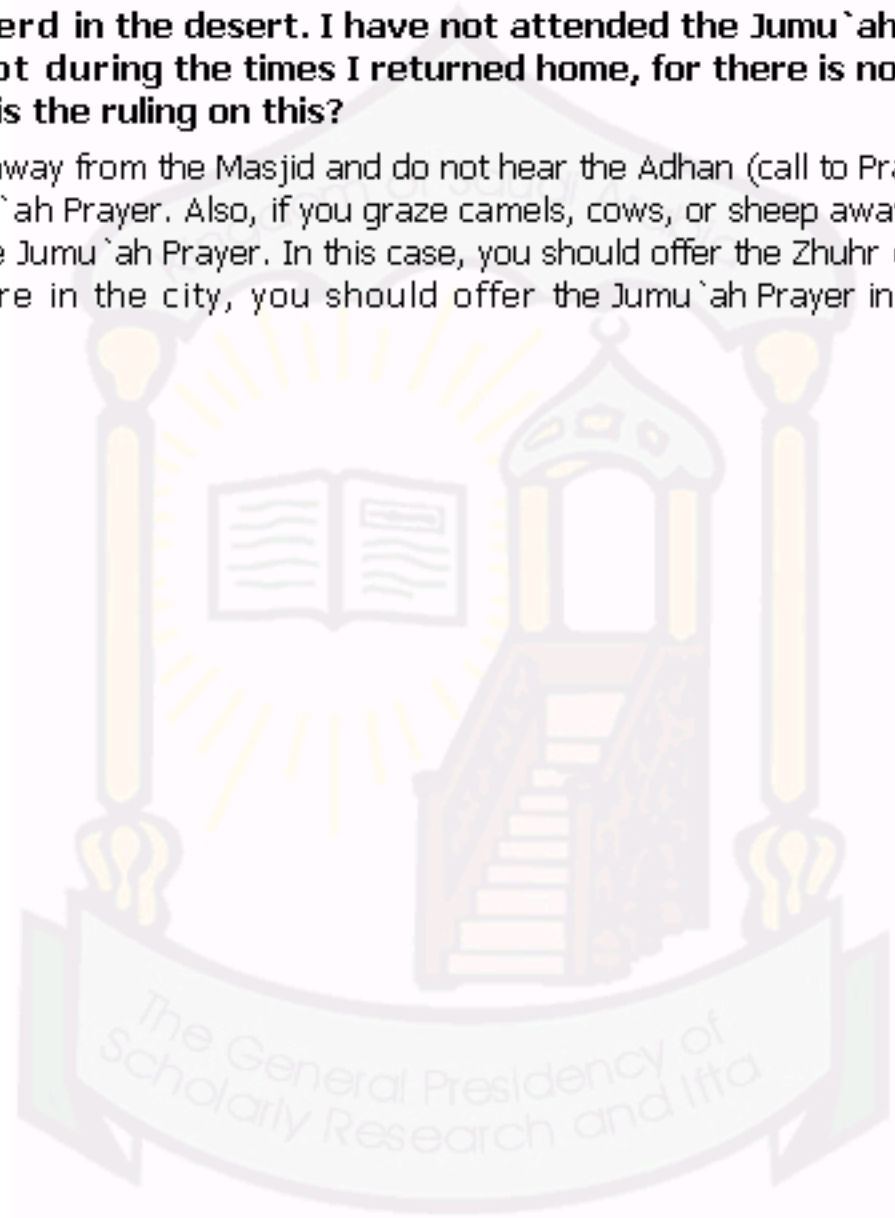
Q: I am 25 years old. I work as a shepherd in a place far away from the city, so I do not offer the Jumu`ah (Friday) Prayer. Am I sinful for this? May Allah reward you with the best.

A: If you are far away from the city and cannot hear the Adhan (call to Prayer), you do not have to offer the Jumu`ah Prayer. You should offer the Zhuhr (Noon) Prayer instead. However, if you are close to the city and can hear the Adhan, you have to offer the Jumu`ah Prayer, if there is someone else who will watch over the sheep. However, if you have fears for their safety, you do not have to have to offer the Jumu`ah Prayer as you are excused.



Q: I am a shepherd in the desert. I have not attended the Jumu`ah (Friday) Prayer for two years except during the times I returned home, for there is no Masjid (mosque) in the desert. What is the ruling on this?

A: If you are far away from the Masjid and do not hear the Adhan (call to Prayer), you do not have to offer the Jumu`ah Prayer. Also, if you graze camels, cows, or sheep away in the desert, you do not have to offer the Jumu`ah Prayer. In this case, you should offer the Zhuhr (Noon) Prayer instead. However, if you are in the city, you should offer the Jumu`ah Prayer in congregation with the worshippers.





95- Ruling on not attending the Jumu`ah Prayer due to taking care of aged parents

Q: A questioner from Yemen asks: I am a young student in secondary school.

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My parents have sheep and they order me to graze them at the weekend, on Fridays. Should I disobey my parents and attend the Jumu`ah (Friday) Prayer or obey them, take care of the sheep, and miss the Jumu`ah Prayer? May Allah reward you with the best.

A: If your parents and the sheep are in need of your care and there is no one else to take care of them, there is nothing wrong with you grazing the sheep to help and obey your parents. In this case, you are excused from attending the Jumu`ah Prayer and have to offer the Zhuhr (Noon) Prayer instead. This is in case you do not find anyone else who can take care of the sheep while you offer the Jumu`ah Prayer, if there is a Masjid (mosque) nearby. However, if you are far away from the Masjid and cannot hear the Adhan (call to Prayer), you should offer only the Zhuhr Prayer. This is a form of dutifulness to your parents. However, if you find someone - a truthful woman, a man who is excused from the Jumu`ah Prayer for being ill, or boy who does not have to offer the Jumu`ah Prayer - who will take care of the sheep at the time of Salah (Prayer) and you, at the same time, are near to a Masjid and can hear the Adhan, you should attend the Jumu`ah Prayer and return afterwards. Otherwise, if you are far away from the Masjid, you do not have to attend the Jumu`ah Prayer and should perform the Zhuhr Prayer instead. Alhamdu lillah (All praise is due to Allah). In this way, you are being dutiful to your parents and helping them.



96- Ruling on not attending the Jumu`ah Prayer in obedience to an employer

Q: A Questioner from the Arab Republic of Egypt asks:

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My employer prevents me from attending the Jumu`ah (Friday) Prayer in order to keep me working for eight hours. What should I do in this case?

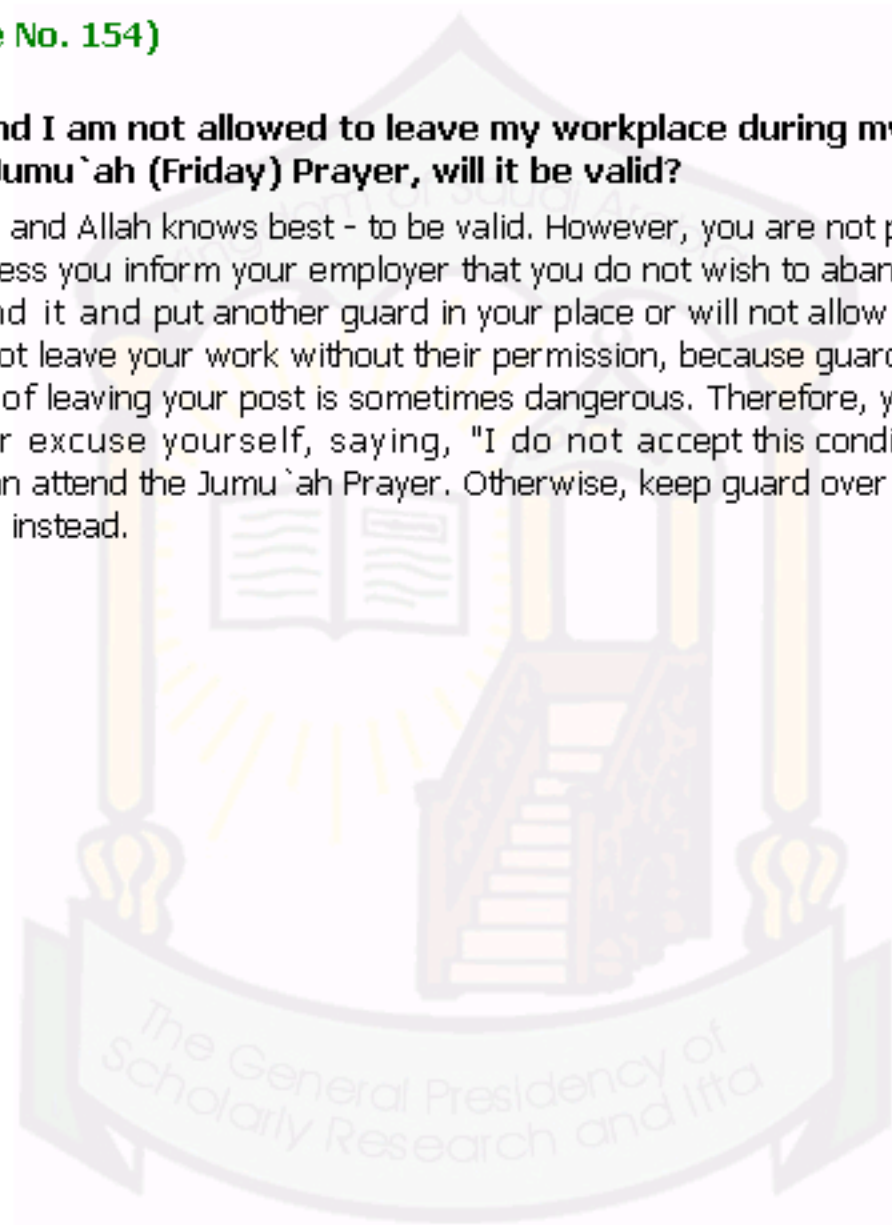
A: If you keep guard over a place at the time of the Jumu`ah Prayer, you are excused. But to abandon the Jumu`ah Prayer at the demand of your employer is not permissible as there is no obedience to anyone in disobedience of Allah. Verily, obedience is in that which is Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). The workers should attend the Jumu`ah Prayer with the worshipers and then return to their work. They should do the same with the Five Obligatory Daily Prayers. Both the employer and employee should attend the congregational Salah (Prayer) at its appointed time and then return to continue with their work afterwards. The only exception is for a guard who is in charge of a place against theft or destruction and so is excused from attending the congregational Salah. Guards are permitted to pray in their place of work and are excused. Other workers have to attend the congregational Salah with the worshipers. The Prophet (peace be upon him) was reported to have said: [\(Verily, obedience is in that which is Ma`ruf.\)](#) He (peace be upon him) also said: [\(There is no obedience to anyone in disobedience of Allah.\)](#)



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Q: I am a guard and I am not allowed to leave my workplace during my working hours. If I go to attend the Jumu`ah (Friday) Prayer, will it be valid?

A: It is more likely - and Allah knows best - to be valid. However, you are not permitted to attend the Jumu`ah Prayer unless you inform your employer that you do not wish to abandon it. They will either allow you to attend it and put another guard in your place or will not allow you to attend it. Either way, you should not leave your work without their permission, because guard duty is important and the potential risk of leaving your post is sometimes dangerous. Therefore, you should ask for their permission first or excuse yourself, saying, "I do not accept this condition." If they grant you permission, you can attend the Jumu`ah Prayer. Otherwise, keep guard over your site and offer the Zhuhr (Noon) Prayer instead.





Q: A questioner from Yemen asks: I work in a petrol station that is 2 km away from the nearest Masjid (mosque). Since I began to work in this station, I have not attended the Jumu`ah (Friday) Prayer because I stand guard over the station for fear that fires may break out or the like. Am I a sinner for doing so?

A: This matter needs to be discussed in detail: If you work there as a guard and are not permitted to leave, you are excused just like doormen at offices, buildings, and other locations that are at potential risk.

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However, if you voluntarily keep guard at the site, it is not permissible for you not to attend the Jumu`ah Prayer. You should close the doors, put any important things in a safe place, and go to attend the Jumu`ah Prayer or the congregational Salah. It is obligatory upon you to do so, as long as there is no potential danger. However, if there is potential danger and you need to keep watch all the time, there is no blame on you if you do not attend the Jumu`ah Prayer.



97 - Raising Hands with "Amin" for Jumu`ah Prayer Du'a'

Q: A questioner asks: Your Eminence Shaykh, what is the Mashru` (Islamically prescribed) practice during the Du`a' (supplication) of the Khatib (preacher) in Jumu`ah (Friday) Prayer; should we raise our hands while saying "Amin (amen)" for the Du`a' of the Khatib, or should we just say "Amin" without raising our hands? ?

A: Neither the Khatib nor you should raise hands for the Du'a'. You should say "Amin" in a subdued voice while the Khatib is making Du'a' and there is no need to raise the hands except in the Du'a' for Salat-ul-Istisqa' (Prayer for rain). If the Khatib is making Du'a' for rain, he should raise his hands and the congregation should raise theirs too. However, for the regular Du'a' during the Khutbah (sermon), neither the Khatib nor the congregation should raise their hands, because the Prophet (peace be upon him) did not raise his hands during the Khutbah; meaning the Khutbah of Jumu`ah Prayer.

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98 - Fixing broken speakers during the Friday Khutbah

Q: A questioner asks: If the speakers breakdown on Friday while the Khatib (preacher)

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is delivering the Khutbah (Sermon), is it allowed to fix them ?

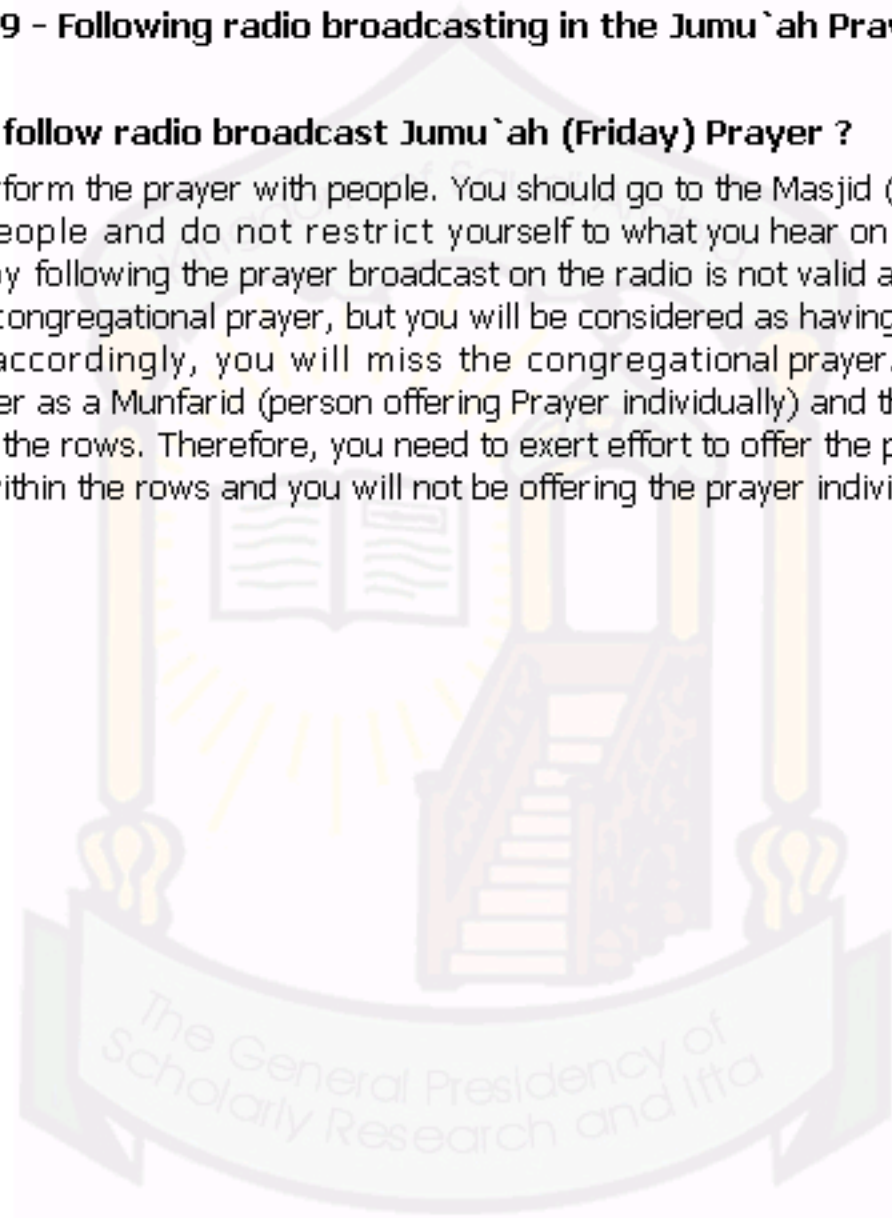
A: This is a good deed, and it is suitable and entails no harm (for the one fixing it, regarding the validity of their prayer), In sha'a-Allah (if Allah wills). There is no harm in fixing the speakers because there is Maslahah (public interest) in that deed for the Muslims.



99 - Following radio broadcasting in the Jumu`ah Prayer

Q: Is it allowed to follow radio broadcast Jumu`ah (Friday) Prayer ?

A: You need to perform the prayer with people. You should go to the Masjid (mosque) and offer the prayer with the people and do not restrict yourself to what you hear on the radio. Offering the Jumu`ah Prayer by following the prayer broadcast on the radio is not valid and you will not receive the virtue of the congregational prayer, but you will be considered as having performed the prayer individually, and accordingly, you will miss the congregational prayer. Moreover, you will be performing the prayer as a Munfarid (person offering Prayer individually) and the Munfarid's prayer is not allowed behind the rows. Therefore, you need to exert effort to offer the prayer with the people, so that you will be within the rows and you will not be offering the prayer individually.





100 - Following the Radio broadcast Jumu'ah Prayer due to being at a remote place

Q: I live in a remote area which is very far away from the Masjid (mosque) and this prevents me from performing Jumu`ah (Friday) Prayer. Is it permissible for me to offer the Jumu`ah Prayer at home following

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the live broadcasting of through the radio ?

A: If you can attend the Jumu'ah Prayer, then you are required to attend it. If you can hear the Adhan (call to prayer) during stillness (a state of being quite or calm), then you need to attend the Jumu'ah Prayer. If you live at the far end of the city, you need to attend the Jumu'ah Prayer and there is no excuse for you to neglect it, even though it might be a long distance, as you still need to attend the Jumu'ah Prayer. However, if you are outside the city and you do not hear the Adhan and it is difficult for you to attend the Jumu'ah Prayer, then it is not obligatory for you to attend it. In this case, you should perform Zhuhr (Noon) Prayer, four Rak'ahs (units of Salah), and not Jumu'ah Prayer because Jumu'ah Prayer has to be performed in congregation. Thus, if one prays at home due to sickness or remoteness from the Masjid, one should perform it a Zhuhr Prayer, and not a Jumu'ah Prayer. By the same token, women should pray it a four Rak'ahs Zhuhr Prayer, and not a Jumu'ah Prayer, as they are not required to perform the Jumu'ah Prayer. A woman should pray it at her home or wherever she is. The same ruling applies to a sick man who cannot attend the Jumu'ah Prayer due to his sickness, as he should then perform Zhuhr Prayer four Rak'ahs. Likewise, if someone is far from the Masjid and cannot attend the Jumu'ah Prayer due to his living in a remote area and inability to hear the Adhan, he should perform Zhuhr Prayer as four Rak'ahs. However, if it is possible for you to attend the Jumu'ah Prayer even if by car, you should attend it in order to witness and obtain goodness therein. Nevertheless, if it is a long distance and you cannot attend it, even if by car, you are not required to attend it if you do not hear the Adhan, since inability to hear the Adhan without a loud speaker, this absolves you from the obligation to attend the Jumu'ah Prayer. However, if you endure the hardship and practice patience to attend the Jumu'ah Prayer, there is great goodness in it; whether you attend it by on foot, or by car or bicycle.

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On the other hand, if you are close to the Masjid and you can hear the Adhan, it is obligatory for you to attend it, since the Prophet (peace be upon him) said: [\(Whoever hears the Adhan \(call to prayer\) and does not come to it, there is no \(reward for the\) prayer for him except with an excuse.\)](#) Besides, when the blind man asked the Prophet (peace be upon him): O Messenger of Allah, I have no guide to lead me to the Masjid, do I have Rukhsah (concession) to pray at home? The Prophet (peace be upon him) said: [\(Do you hear the call to prayer? The man said: Yes. The Messenger said: Then respond.\)](#)



101- Convening the Jumu`ah Prayer with three persons

Q: Is it permitted for three persons in the desert to perform the Jumu`ah (Friday) Prayer, or to follow it over the radio, and if not, what should they do? May Allah reward you.

A: Since they are in the desert, they should perform the Zhuhr (Noon) Prayer and it is not incumbent upon them to perform the Jumu`ah Prayer as they are considered travelers. Those who are traveling or fall under the ruling on travelers such as those in the desert, are not obligated to perform the Jumu`ah Prayer; even though they are not travelers, because those in the desert are not obligated to perform the Jumu`ah Prayer. They should perform the Zhuhr Prayer instead and travelers also are not obligated to perform the Jumu`ah Prayer, but should perform the Zhuhr Prayer.



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102 - Enduring hardship to attend the Jumu'ah Prayer

Q: If we are far away from the Masjid (mosque), at a distance of thirty-five kilometers, and we have a car, is it obligatory upon us to attend the Jumu`ah (Friday) Prayer ?

A: This is quite a distance, and thus you are not obligated to attend the Jumu'ah Prayer. However, if you endure the hardship and attend the Jumu'ah Prayer, then you will be greatly rewarded for attending it; otherwise, this is considered a remote place in which the Adhan (call to Salah) is not heard even if through a loud speaker. The criterion for having to attend congregational prayer is the ability to hear the Adhan through normal voice. The Prophet (peace be upon him) stated: [\(Whoever hears the Adhan and does not come to it, then there is no \(reward for the\) prayer for him except with an excuse.\)](#) Thus, if one can hear the Adhan raised in normal voice, without the help of loud speakers and when everything is still without interfering noises, then one has to go to the Masjid; otherwise, one is not obligated to attend the Jumu'ah Prayer, due to the long distance. Nevertheless, it will be better if one endures hardship and attends the Jumu'ah Prayer, by way of car or riding animal.



103 - Ruling on leaving Jumu`ah Prayer in the Masjid which contains a grave

Q: I moved from the village to work in a desert place for one month. Close to this place there was a village in which there was a Masjid (mosque) with a grave inside it.

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In the beginning, I used to attend the Jumu`ah (Friday) Prayer in this village, because it was the only village close to us. But when I discovered that there was a grave in the Masjid I stopped performing the Jumu'ah Prayer there. So, during the entire period of working in that area I did not perform the Jumu'ah Prayer. Please keep in mind that I performed all the five daily prayers. Was I sinful for leaving the Jumu'ah Prayer for that entire period of time?

A: There is no blame on you because it is not permissible to perform Salah (Prayer) in the Masjids which contains graves. In fact, you have to repeat the Jumu`ah Prayer which you performed in that Masjid as Zhuhr (Noon) Prayer in your place. If you have nearby neighbors, try your best to perform the congregational Salah with them in one of your houses or in a Masjid which you may construct free from graves. Moreover, you have to advise the people of the other Masjid to remove the grave and transfer it to the cemetery. The Messenger (peace be upon him) said: [\(Allah's curse is on the Jews and the Christians as they have taken the graves of their prophets as Masjids.\)](#) He (peace be upon him) also said: [\(Indeed, those who](#)

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[were before you used to take the graves of their prophets and those of their righteous ones as Masjids. So, do not take such graves as Masjids, I prohibit you from doing that.\)](#) Thus, he (peace be upon him) prohibited them from taking such graves as Masjids. Furthermore, it is reported that `Umar saw Anas who was about to pray by a grave, and `Umar (may Allah be pleased with him) warned him saying: Be careful of the grave, be careful of the grave. He drew his attention that there was a grave in that place so as not to pray by it. The point is that Salah in the Masjids which contains graves and Salah among the graves or in a cemetery are all invalid. It is the duty of Muslims to be cautious of that and to make the Masjids free from graves. It is the obligation of scholars to draw people's attention to this ruling in order to make the Masjids free from graves. If there is a grave in any Masjid, it should be dug and the dead body should be moved far away from the Masjid, unless the Masjid was built on graves which already existed before the Masjid. In this case, the Masjid should be demolished and the graves should remain in that area. It is the duty of the rulers and the scholars to take care of this issue and not to neglect it, because this is one of the clear issues which should be taken care of. We ask Allah for guidance for all.



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104 - Ruling on not offering Jumu'ah Prayer because of work

Q: What is the ruling on the one who abandons the Jumu`ah (Friday) Prayer three times or for a long time? Please keep in mind that I work as a security guard in a place far away from the city, and the employer does not allow me to leave the place.

A: The Five Obligatory Daily Prayers are Fard (obligatory) upon Muslims. They constitute the main pillar of Islam as reported in the sound and authentic Hadith from the Prophet (peace be upon him) in which he says: [\(Islam was based on five pillars: the testimony that there is no God but Allah and that Muhammad is the Messenger of Allah, performing Salah \(Prayers\), giving Zakah \(obligatory charity\); fasting Ramadan, and performing Hajj \(pilgrimage\).\)](#) The Jumu`ah Prayer is considered one of the Five Obligatory Daily Prayers on Friday. It is a great obligation which has to be performed on time. There are specific texts that have been reported about its merits. Therefore, neglecting it is more heinous than neglecting any other Salah. Whoever neglects it has to hasten to repent to Allah (Exalted be He), to return to Him (Glorified and Exalted be He), to regret what he has done and to be determined not to return to the same sin. It is also reported from the Prophet (peace be upon him) that he said: [\(People should stop neglecting the Friday Prayers, otherwise Allah will certainly seal their hearts and they will become among](#)

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[the heedless.\)](#) This is a grievous threat against anyone who neglects the Jumu`ah Prayer, as it is one of the causes of setting a seal on the heart, and thus, he will become one of the heedless. We seek the refuge in Allah from that. It is also reported from the Prophet (peace be upon him) that he said: [\(Whoever leaves the Jumu`ah Prayer three times without an excuse, a seal will be set on his heart.\)](#) We can conclude that neglecting the Jumu`ah Prayer is one of the main causes of setting a seal on the heart. Thus, it is an obligation upon the believer to hasten to repent to Allah (Exalted be He) if he neglects the Jumu`ah Prayer, to regret what he has done and to stay away from committing this sin again. According to the Jumhur (dominant majority of scholars), anyone who neglects the Jumu`ah Prayer should perform Zhuhr (Noon) Prayer instead. However, some scholars are of the opinion that neglecting the Jumu`ah Prayer is Kufr (disbelief) and apostasy from Islam. The same ruling applies to other Salahs. So, whoever neglects them until their times expire - we seek refuge in Allah from that - commits Kufr. This is based on the Prophet's (peace be upon him) saying: [\(That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.\)](#) Therefore, the matter is of great importance and is very serious. Accordingly, one has to hasten to repent to Allah (Exalted be He), to be cautious of going back to such sins and should increase righteous and good deeds so that Allah (Glorified and Exalted be He) might accept his repentance. He (Glorified and Exalted be He) says: [\(And verily, I am indeed forgiving to him who repents, believes \(in My Oneness, and associates none in worship with Me\) and does righteous good deeds, and then remains constant in doing them, \(till his death\).\)](#)

If someone wants to make up for the missed Jumu`ah Prayer, he should perform it as Zhuhr (Noon) Prayer as stated by the majority of Muslim scholars. But, according to the correct opinion maintained by scholars, he is not required to make up for it if he was a disbeliever. However, he has to repent to Allah (Exalted be He), because whoever neglects the Salahs intentionally commits Kufr. Thus, the one who abandons the Salahs should hasten to repent to Allah (Exalted be He) and he is not required to make up for the Salahs that he neglected according to the more correct of the two opinions maintained by scholars.



105 - Ruling on neglecting three Jumu`ah Prayers because the Masjid is faraway

Q: I abandoned Jumu`ah (Friday) Prayer three times because the Masjid (mosque) is faraway from our village. So I have to go to another village to perform the Jumu`ah Prayer. What is the ruling on this?

A: If you perform the Jumu`ah Prayer in one of the villages which are on the way or the villages around your village, then it is ok. If there is a village close to your village, then it is an obligation to perform the Jumu`ah Prayer in that village. It is preferable to pray therein. The question is: is it allowed to abandon the Jumu'ah Prayer in this case? This ruling is debatable. However, it is preferable to perform the Salah in the village which is close to them. It is also allowed for the traveler to delay the Jumu`ah Prayer until the time of the `Asr (Afternoon) Prayer starts and to perform it as shortened Zhuhr (Noon) Prayer combining it with the `Asr Prayer or vice versa, because he is not required to perform the Jumu`ah Prayer. Thus, if he delays the Zhuhr Prayer in order to combine it with the `Asr Prayer, there is no harm, because one is not required to perform the Jumu`ah Prayer while traveling even if he is traveling on a Friday. Therefore, if one wishes, he could make Jam` Taqdim (combining two Salahs (Prayers) at the time of the earlier one), and if he wills, he may make Jam' Ta'khir (combining two Salahs (Prayers) at the time of the later one). Nevertheless, it is better for the traveler if he leaves his place

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before the time of the Zhuhr Prayer starts to delay Zhuhr Prayer and combine it with the `Asr Prayer as Jam' Ta'khir. If he leaves after the beginning of the time of the first Salah, i.e. after the beginning of the Zhuhr Prayer - then it is preferable to perform `Asr Prayer earlier than its time and to combine it with the Zhuhr Prayer as Jam` Taqdim as practiced by the Prophet (peace be upon him). But if one rests in a place, for instance, from the time of the forenoon and stays in that place until the sun sets or spends the night in that place, i.e. he is not in a hurry, then he has the choice. If he wants, he may perform every Salah at its fixed time, which is better if there is no difficulty in that. Thus, one will perform every Salah at its appointed time; the Zhuhr Prayer at its time and `Asr at its time. This is the preferable way to perform Salahs. And if one combines two Salahs, there is no harm in doing that. If one makes Jam` Taqdim or Jam` Ta'khir or performs the two Salahs in the middle of the time, there is no harm to combine them this way, because the two combined Salahs will have the same time.



106- Neglecting Jumu`ah due to obeying one's employer

Q: What is the ruling on a person who neglects the Jumu`ah (Friday) Prayer once or twice consecutively while he is not pleased with that, but he is forced to seeking the approval of the sponsor under the pretense of work, despite the fact that the sponsor at the farm and has a car?

A: Neglecting Jumu`ah Prayer is impermissible, and anyone who neglects it is in danger. According to the majority of the people of knowledge, one who intentionally neglects it is considered as a disbeliever. Therefore, it is an obligation to beware of such negligence. In a sound and authentic Hadith, the Messenger (peace be upon him) said: [People should stop neglecting](#)

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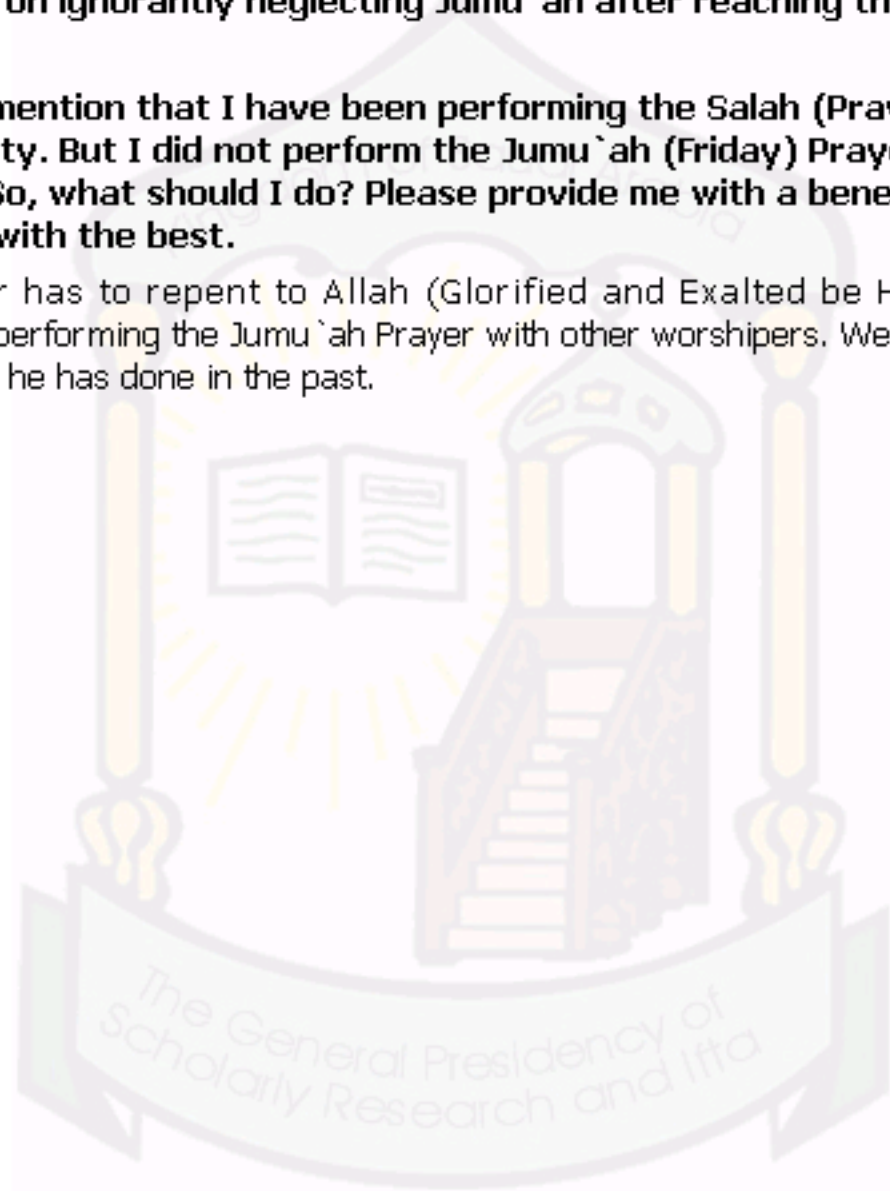
[Jumu`ahs; otherwise, Allah will certainly seal their hearts and they will become among the heedless.](#) This applies to one who neglects three Jumu`ahs without an excuse for which Allah sets a seal on his heart. The point is that one should beware, repent to Allah for neglecting it, and make it up as Zhuhr (Noon) Prayer. Moreover, it is impermissible to obey anyone, whether a boss at work or someone else; rather, one must give priority to the obedience of Allah and His Messenger and attend the Jumu`ah Prayer if there is a Masjid (mosque) nearby and the Adhan (call to Salah) can be heard. However, if one is in a remote place in the desert which is far away from the city, then one should perform the Zhuhr Prayer instead. As long as one is near the city and hears the Adhan, one must perform the Jumu`ah Prayer with other worshipers.



107 - Ruling on ignorantly neglecting Jumu`ah after reaching the age of Taklif

Q: I should, first, mention that I have been performing the Salah (Prayer) since I reached the age of puberty. But I did not perform the Jumu`ah (Friday) Prayer because I did not know about it. So, what should I do? Please provide me with a beneficial response, may Allah reward you with the best.

A: The questioner has to repent to Allah (Glorified and Exalted be He), return to Him and immediately begin performing the Jumu`ah Prayer with other worshipers. We ask Allah to grant him forgiveness for what he has done in the past.





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108 - Advice for whoever makes Friday a fun day

Q: Your Eminence Shaykh, there are some people who make Friday a picnic and a fun day and neglect the Jumu`ah (Friday) Prayer. Is there any advice for them?

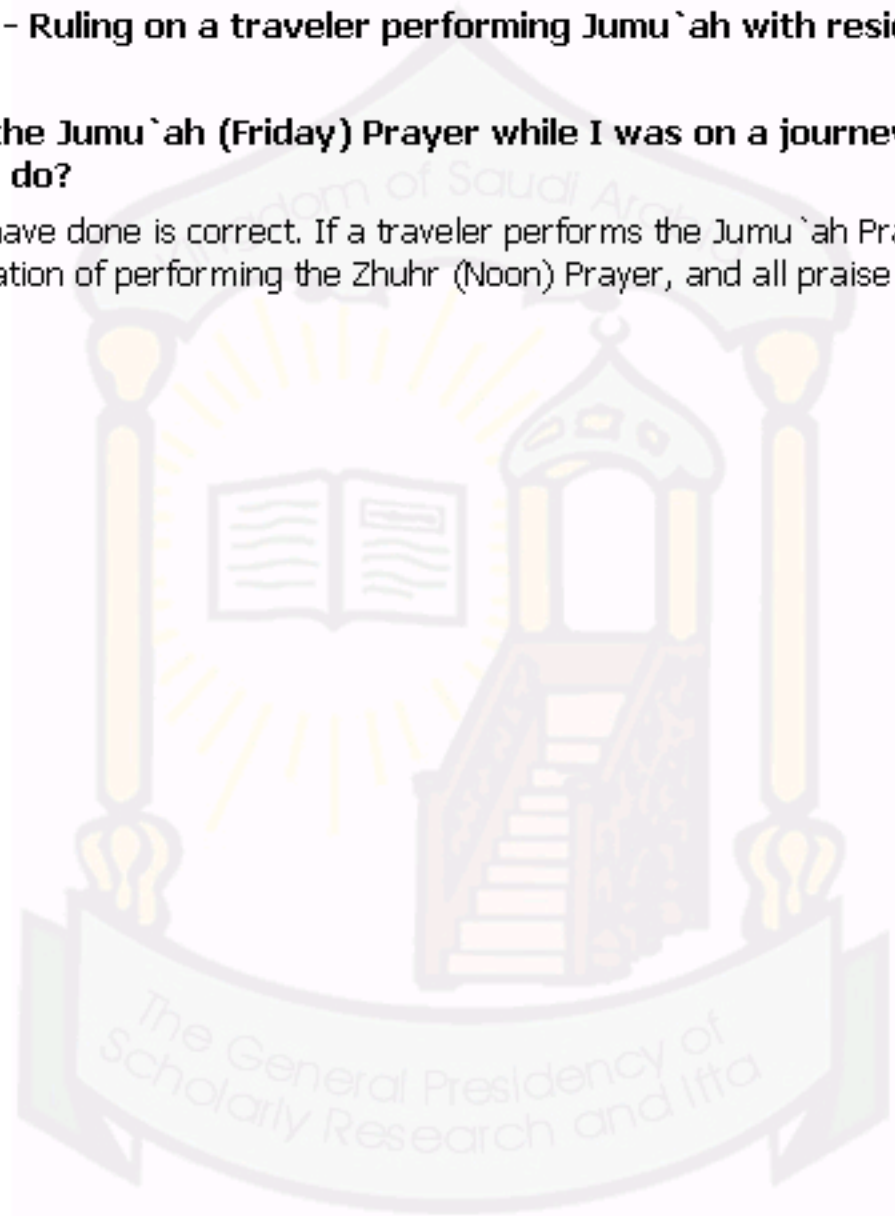
A: Yes. The Sunnah (action following the teachings of the Prophet) for the believer is not to neglect the Jumu`ah Prayer. Rather, he should be keen to attend it, listen to the Khutbah (sermon) and not to be happy about going on a day's outing, because this causes him to lose a great reward. Therefore, it is preferable for the believer to look forward to it, be keen to attend it with the people and listen to the Khutbah due to the great reward and the enormous benefit of performing it.



109 - Ruling on a traveler performing Jumu`ah with residents

Q: I performed the Jumu`ah (Friday) Prayer while I was on a journey. Is this correct? If not, what should I do?

A: Yes, what you have done is correct. If a traveler performs the Jumu`ah Prayer with a resident, it discharges the obligation of performing the Zhuhr (Noon) Prayer, and all praise is due to Allah.





110 - How should a traveler perform Zhuhr on Friday?

Q: If someone travels on Friday, should he perform the Jumu`ah (Friday) Prayer as Zhuhr (Noon) Prayer and perform it with four Rak`ahs (units of Prayer) or shorten it to two Rak`ahs only?

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A: He should perform it as Zhuhr Prayer. If someone travels on Friday, he should perform the Jumu`ah Prayer as Zhuhr Prayer and shorten it to two Rak`ahs only. If one starts the journey before noon and before the second Adhan (call to Prayer), then he should perform Jumu`ah Prayer as Zhuhr Prayer and should shorten it to two Rak`ahs. The Prophet (peace be upon him) performed the Jumu`ah Prayer as Zhuhr Prayer on the Day of `Arafah (9th of Dhul-Hijjah). He (peace be upon him) performed the Zhuhr Prayer as two Rak`ahs, and the `Asr Prayer as two Rak`ahs. He never prayed the Jumu`ah Prayer during the Farewell Hajj.



111 - The period which necessitates a traveler to offer Jumu`ah

Q: Is a traveler excused from the obligation of performing the Jumu`ah (Friday) Prayer? Is there a specific period of time after which the person will be considered a resident?

A: A traveler is not required to perform the Jumu`ah Prayer. But if he performs it with the residents, it will discharge the obligation of performing the Zhuhr (Noon) Prayer. It is reported that during the Farewell Hajj the Prophet (peace be upon him) performed the Zhuhr Prayer on the Day of `Arafah (9th of Dhul-Hijjah) which coincided with Friday. He did not perform the Jumu`ah Prayer on that day, because he was considered a traveler. He performed it as Zhuhr Prayer, since during his journeys on Fridays, he (peace be upon him) used to perform Zhuhr Prayer and he did not use to perform the Jumu`ah Prayer.

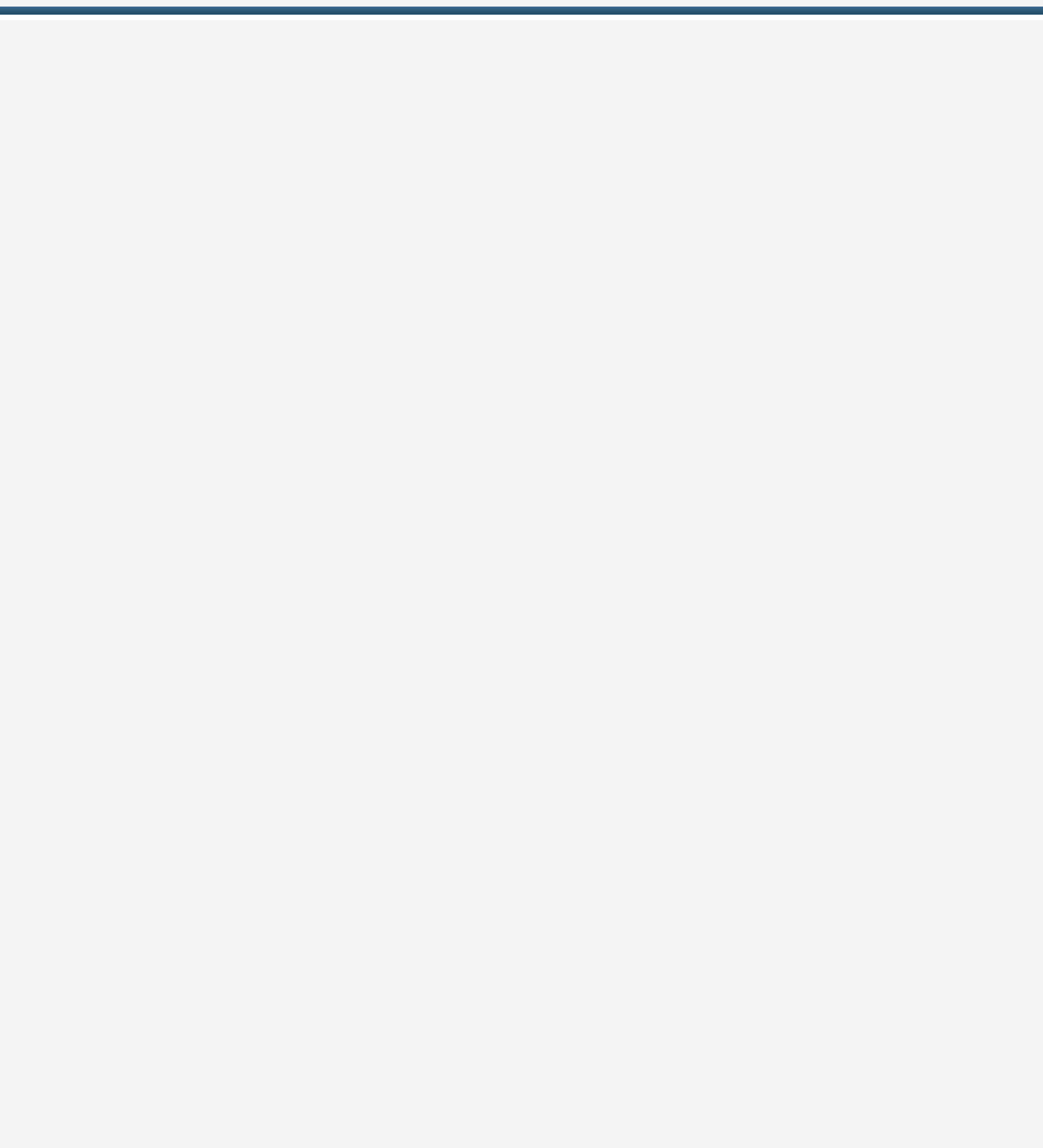
The period after which one cannot shorten the Salah (Prayer) and it becomes required to offer the Jumu'ah Prayer, is four days. Thus, if one intends to stay for more than four days, he should perform the Jumu'ah Prayer and perform the Five Daily Prayers as complete prayers without shortening any of them. This is the view of the Jumhur (dominant majority of scholars). If one enters a town intending to stay there for more than four days for the sake of any need in that place, he is required to perform the Jumu`ah Prayer like others and he is also required to

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perform the Salah with four Rak`ahs (units of Prayer). But if his intention is to stay for only four days or less, then he should offer the Salah with two Rak`ahs; nevertheless, he has to perform the Salah in congregation if he is by himself. If one is alone, then he should not perform the Salah individually, but he should perform it in congregation because congregational Prayer is an obligation. Thus, he should offer the Salah with his fellow Muslims and should perform it as four Rak`ahs, because if a traveler performs the Salah with the residents, he should perform it with four Rak`ahs. But, if there are two or more travelers, they have the choice to perform the Salahs together and to shorten them or to offer them with four Rak`ahs in congregation.

Some people say that a person is considered a traveler even if he stays for more than four days. But their opinion is preponderated and there is a difference of opinions among scholars regarding the determination of the time period. Some of them specify it to be eleven days, some say nineteen days, others consider it more than this number and others do not specify a period of time.

The opinion that seems more correct and closer to the truth is what the Jumhur (may Allah be merciful with them) said about specifying the period of time if one intends to stay for more than four days. Because the original ruling with regard to the resident is to perform the Salah with four Rak`ahs and the traveler is to perform it with two Rak'ahs. Thus, whoever stays for more than four days the ruling of the resident will be applied on him. When the Prophet (peace be upon him) stayed for four days during the Farewell Hajj, he performed the Salah with two Rak`ahs. This is an indication that the four day period does not render the person a non-traveler, because he (peace be upon him) came to Makkah on the fourth day of Dhul-Hijjah and continued to perform the Salah with two Rak`ahs until he headed towards Mina and `Arafah.





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112 - Ruling of traveling shortly before the Jumu`ah Prayer

Q: A brother asks: Due to my work conditions, I travel on Friday before or after the Adhan (call to Prayer) of the Zhuhr (Noon) Prayer. Accordingly, I make Jam` Taqdim (combining two Salahs (Prayers) at the time of the earlier one) of the Zhuhr Prayer and the `Asr Prayer and I shorten them at the same time. Is this permissible? Is it also permissible to delay these Salahs keeping in mind that I do this once a month?

A: If the journey starts before the Adhan (call to Prayer), i.e. before Zawal (midday) - then there is nothing wrong with what you do. However, it is preferable that you do not travel until you have offered Jumu`ah (Friday) Prayer. However, if you travel before the time the Jumu`ah starts, then there is nothing wrong with what you do. By the same token, there is nothing wrong with combining the Salahs as long as the traveling distance is that at which one is permitted to shorten the Salah such as traveling to Al-Kharj, Makkah, Al-Hawtah or to other places. The point is that the distance should be about eighty kilometers, i.e. a day-and-night travel by a riding animal. Whatever distance close to this is considered a traveling distance. Nevertheless, my dear brother, you should be keen to attend the Jumu`ah Prayer because it contains much reward and great benefit and you should not take this as a habit which might harden the heart, and accordingly, your interest in this matter will be lessened. Therefore, I advise you to offer the Jumu`ah Prayer first and to travel thereafter, even though you are not required to offer the Jumu`ah Prayer if the journey starts before the beginning of the Jumu`ah time, i.e. before noon.



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113 - Ruling on traveling to perform the Jumu`ah Prayer

Q: I live in the desert and every Friday I travel to the closest village to offer the Jumu`ah (Friday) Prayer. Then I return to my family at the end of the day. On the way back home the `Asr (Afternoon) Prayer time starts. Is it preferable to shorten the `Asr Prayer and perform it as two Rak`ahs (units of Prayer), or should I perform it as four Rak`ahs? May Allah reward you with the best.

A: You do not have to travel to that village to perform the Jumu`ah Prayer, but perform the Zhuhr (Noon) Prayer as four Rak`ahs in your residence. However, there is no harm if you travel and perform the Jumu`ah Prayer with the people. As for offering the `Asr Prayer as two Rak`ahs on the way back home, this ruling depends on knowing the nature of the traveling distance. If the distance between your residence and the village to which you go is a distance beyond that which is permissible to shorten Salah (Prayers), i.e. it is a day and night traveling distance by a riding animal - which is about seventy-five or eighty kilometers, then there is no objection to your shortening the Salah. But if the distance is short, i.e. twenty, thirty, or forty kilometers, then you are to offer the `Asr Prayer as four Rak`ahs, because this traveling distance is not considered a journey.



114 - How to perform missed Jumu`ah Prayer

Q: If one travels on Friday and misses the Jumu`ah (Friday) Prayer, should he perform Zhuhr (Noon) Prayer and shorten it to two Rak`ahs (units of Prayer) or perform four Rak`ahs as the complete Zhuhr Prayer?

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A: If one leaves the city during the forenoon, i.e. before noon, he should perform it as Zhuhr Prayer and shorten it to two Rak`ahs. But if the sun has already declined towards the west and he is still in the city, then he should perform the Jumu`ah Prayer with the people before he leaves, i.e. it becomes an obligation upon him to perform the Jumu`ah Prayer. If one fears missing his companions in travel, he is excused from performing the Jumu`ah Prayer. The point is that if the time of the Zhuhr Prayer is due and the sun has already declined towards the west, then one should offer the Jumu`ah Prayer with the people and travel thereafter. However, if one leaves during the forenoon, i.e. before noon, then there is nothing wrong with not performing the Jumu`ah Prayer, but one should perform the Zhuhr Prayer on the way and shorten it to two Rak`ahs.



115 - Ruling on performing Jumu`ah Prayer by one traveling for an unspecified period

Q: I am traveling and I do not know how long I am going to stay. Am I required to perform the Jumu`ah (Friday) Prayer? Am I also considered a traveler or not? Please provide me with a beneficial answer. May Allah reward you with the best.

A: Scholars have pointed out what the Sunnah (actions following the teachings of the Prophet) indicates in this regard. The Sunnah is that if one stays in a city and does not intend to stay for a specific period whether one, two, four days or more, then one is considered a traveler. So, he is permitted to shorten and combine the Salah (Prayers) and he is not required to offer the Jumu`ah Prayer. Thus, all the rulings of traveling will apply. However, if one is traveling alone, then he is required to offer the Salah in congregation since the Five Daily Prayers have to be performed in congregation. He should also offer the Jumu`ah Prayer with the people since performing it in congregation is an obligation. But if there are

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two persons or more travelling together, then they have the choice. If they wish, they can offer the Salah with the congregation, and thus complete it four Rak`ahs (units of Prayer) and they can offer the Jumu`ah Prayer which will be sufficient for them. Or if they wish, they can offer the Zhuhr (Noon) Prayer and shorten it. However, if one has the intention to stay for more than four days, then, according to Jumhur (dominant majority of scholars), it is obligatory to offer the Jumu`ah Prayer with others and should perform Zhuhr Prayer, `Asr (Afternoon) Prayer and Isha' (Night) Prayer four Rak`ahs each. By the same token, according to Jumhur, one should fast and should not break his fasting if the intention is to stay for more than four days. This is an acceptable view as it accommodates other views.



116 - Ruling on staying in a country or continuing a job for not being able to offer Jumu`ah Prayer

Q: A questioner from North Yemen, Rada`, asks: I work in the Soviet Union and the work system there does not allow me to perform the Jumu`ah (Friday) Prayer because I work until 2:00 pm and cannot leave work to perform the Jumu`ah Prayer. What should I do? Please provide me with a beneficial answer. May Allah benefit you.

A: First, you have to leave this country, because your stay there jeopardizes your faith and your manners. You have to go back to your country or another Muslim country in which you will be able to practice Islam, establish its rituals, and offer the Salah (Prayers) at their prescribed times with your Muslim brothers. Living in a Communist country is very dangerous. Therefore, it is an obligation upon you to hasten to

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leave that country and to go to a Muslim country. The Prophet (peace be upon him) said: [\(I am not responsible for any Muslim who resides among polytheists.\)](#) Thus, my advice for every Muslim residing among the polytheists in any country, whether it is a Communist, Jewish, or Christian country, to avoid mixing with the polytheists and living with them, unless he is one of the people of knowledge who invites the people to the religion of Allah and teaches people goodness. His stay there should be for the sake of Maslahah (public interest) of Muslims and inviting them to goodness on the condition that he is not afraid of being affected by this. In this situation, there is much goodness and one will have the reward, i.e. the reward of calling others to the Islamic faith. Otherwise, he should be cautious and should move to live with his Muslim brothers. He should reside with Muslims in their cities and villages to participate in goodness, help them achieve it, and guard against evil. But as long as the situation is as you mentioned and you have the type of work which does not allow you to perform the Jumu`ah Prayer, then Allah (Glorified and Exalted be He) does not burden a soul beyond its capacity. He (Glorified be He) states: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) Therefore, offer the Zhuhr (Noon) Prayer at your work place until Allah grants you ease and makes a way for you to go for the Jumu`ah Prayer.

However, if the problem is a reduction of salary,

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then this is not an excuse and you must offer the Jumu`ah Prayer. If they deduct an amount from your salary or from other benefits aside from your main salary, then the obstacle is the deduction from the salary or something related to the affairs of your life in which case this is not considered a valid excuse. You need to go out and offer the Jumu`ah Prayer and have glad tidings of goodness and great compensation which will come to you as a result of this deduction. So, do not be careless regarding this issue because of money. On the other hand, if your inability to offer Jumu`ah Prayer is due to the fact that they do not allow you to offer the Salah by force, then you are excused. In this situation, offer the Zhuhr Prayer and do your best to get out of this country to another country in which you can establish your faith. Allah is the One sought for help.



117 - The required number for performing Jumu`ah Prayer

Q: Is there a specific number for performing the Jumu`ah (Friday) Prayer, or is the Salah (Prayer) valid regardless of the number attending it?

A: There is a difference of opinion among the scholars on this issue. However, the most correct opinion is that if there are three or more free residents in the city, they should establish the Jumu`ah Prayer. But if they are less than three, then they should perform the Zhuhr (Noon) Prayer not the Jumu'ah Prayer. Three or more residents are to perform the Jumu`ah Prayer; one of them should serve as the Imam (the one who leads congregational Prayer) and the other two will be Ma'mums (people being lead by an Imam in Prayer). The same ruling applies if they are four or more. This is the preferred view; however,

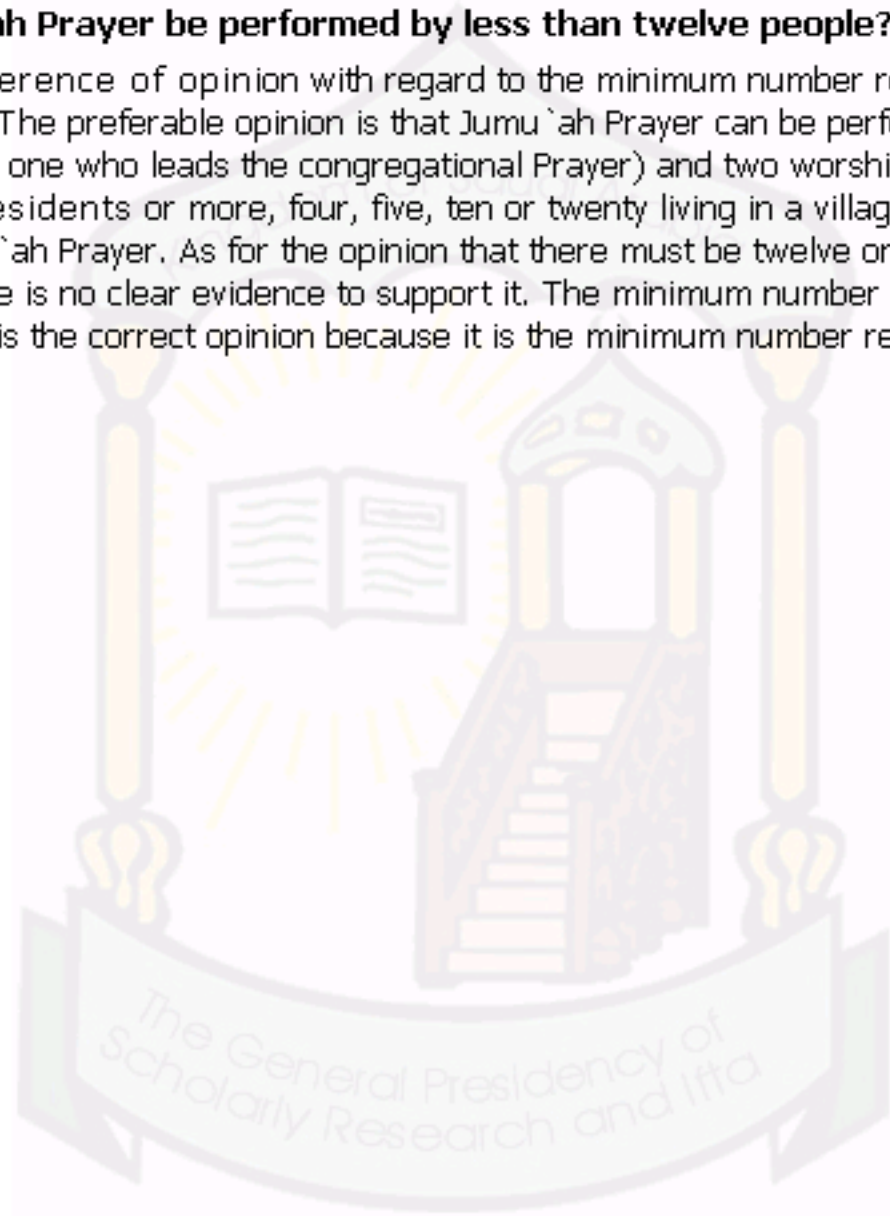
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a group of scholars held that the number should be four. Other scholar viewed that there should be ten and a third group held that there should be forty. But the correct opinion is that Jumu`ah Prayer can be performed by three worshipers because the number three is the minimum plural number. Thus, if there are three free residents in the city, then one of them is to be the Khatib (preacher) who will also be the Imam and the other two will form the congregation with him.



Q: Can the Jumu`ah Prayer be performed by less than twelve people?

A: There is a difference of opinion with regard to the minimum number required to perform the Jumu`ah Prayer. The preferable opinion is that Jumu`ah Prayer can be performed by three people only, the Imam (the one who leads the congregational Prayer) and two worshipers with him. Thus, if there are three residents or more, four, five, ten or twenty living in a village, they are required to establish the Jumu`ah Prayer. As for the opinion that there must be twelve or forty men, there is no basis for it and there is no clear evidence to support it. The minimum number reported in this regard is three, and this is the correct opinion because it is the minimum number required to establish the Jumu`ah Prayer.





118 - Performing Jumu`ah Prayer by twelve or less

Q: A questioner from Syria asks: I heard a student at the faculty of Shari`ah saying that the Messenger (peace be upon him) delivered the Khutbah (sermon) of the Jumu`ah (Friday) Prayer to twelve men. Is this true? Please provide us with a beneficial answer. May Allah benefit you.

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A: Yes, the Prophet (peace be upon him) was delivering the Khutbah to a group of people. But when a caravan arrived from the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), people headed to it and only twelve men remained in the Masjid (mosque). This is an evidence that the Imam (the one who leads congregational Prayer) can deliver the Khutbah to twelve men only. It is also valid to offer the Jumu`ah Prayer even if the congregation is less than twelve men. According to the correct opinion, the congregational Friday Prayer can be held with three men or more if they are free, adult and residents. As for those who stipulated twelve men, forty men or other numbers, there is no evidence to support their view. The correct opinion is that it can be established by three men or more who are Mukallaf (persons meeting the conditions to be held legally accountable for their actions), free and residents of the city. However, the above-mentioned Hadith is an evidence that the Jumu`ah Prayer can be established by twelve men, and there is nothing wrong with that.



119 - Performing Jumu`ah Prayer in a village of twelve residents only

Q: A questioner from Hadramawt asks: In our village there is a Masjid (mosque) which can accommodate about forty persons and the number of the village residents does not exceed twelve. We do not offer the Jumu`ah (Friday) Prayer in this Masjid, but we go to another Masjid which is several kilometers from us. The reason for doing this is that we do not have forty persons to perform the Jumu`ah Prayer in our village. Is it allowed to establish the Jumu`ah Prayer with this small number which is twelve? May Allah reward you with the best.

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A: Yes, according to the most correct opinion maintained by scholars, it is allowed to establish the Jumu`ah Prayer there. You should offer the Jumu`ah Prayer at your place if you have a qualified Imam (the one who leads congregational Prayer). If the Masjid in which the Jumu`ah Prayer is being established is far away from you and it is difficult for you to go there, then offer the Jumu`ah Prayer at your village. Even if the number of residents is five, six or even less than this, i.e. three or four free residents living in the village, it is permissible to offer the Jumu`ah Prayer there. As for stipulating that there should be forty people to offer the Jumu`ah Prayer, it is not correct, because this opinion is weak and a less correct view according to the people of knowledge. Therefore, there is no harm with your gathering to offer the Jumu`ah Prayer in your village, even if you are only twelve men or less, as long as you are not less than three. This is the correct opinion.



120 - Ruling on performing Jumu`ah Prayer by six persons in a village away from the Masjid

Q: We are a group of six persons only. It is difficult for us to attend the Jumu`ah (Friday) Prayer, because the closest Masjid (mosque) to us is at a distance of sixty-five kilometers. Therefore, we have to offer the Zhuhr (Noon) Prayer instead. Is there anything wrong with this?

A: There is nothing wrong with what you are doing; all praise is due to Allah. But if you offer the Jumu`ah Prayer, it will be valid according to the more correct of the two opinions maintained by scholars, because the Jumu`ah Prayer is valid if it is performed by three people or more. If you are residents of the village, then you are permitted to perform the Jumu`ah Prayer according to the correct opinion maintained by scholars. Even if

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you are three, not six, then, according to the correct opinion maintained by scholars, you can establish the Jumu`ah Prayer and it will be valid. Therefore, you should perform the Jumu`ah Prayer at your locality if you are actual residents having houses built in that village. As for the Salah (Prayer) that you performed before, they are valid; and all praise is due to Allah.



Q: The questioner asks: "We are in a place far away from the Masjid (mosque) at a distance of four kilometers, and we do not hear the Adhan (call to Prayer); however, there is a Khatib (preacher) living with us. So, what is the minimum number of persons required to establish the Jumu`ah (Friday) Prayer?"

A: People of knowledge have different opinions with regard to the number of persons required to establish the Jumu`ah Prayer, the soundest and most preponderant of which is that three persons are sufficient to establish the Jumu`ah Prayer. Thus, it must be established if there are three free residents. Therefore, if you are three or ten or more, you should establish the Jumu`ah Prayer because you are far away from Masjids in which the Jumu`ah Prayers are held. The point is that a group of three persons or more is enough to establish the Jumu`ah Prayer if they are residents living in that locality and they are free, not bondsmen, because the Jumu`ah Prayer cannot be established by bondsmen. This is the most preponderant opinion with regard to the establishment of the Jumu`ah Prayer, because of what it contains of great goodness, admonition and reminder.



Q: Is it valid to establish the Jumu`ah (Friday) Prayer with less than forty persons?

A: Yes, the correct opinion is that there is no stipulation of forty persons because of the lack of evidence for this. The condition is to have a group of

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three persons or more. Thus, the condition is to have a group of three or more, as long as they are residents of that village and are free. In this case they should establish the Jumu`ah Prayer, even if they are less than forty persons, and this is the soundest opinion.



121- Ruling on abandoning Jumu`ah Prayer to go to the market

Q: A listener from Yemen asks: "I live in a small village where there is a Masjid (mosque), and the number of residents in the village is about twenty men in addition to children. We hold a market day on Friday and we have to go to the market on that day to buy things. As a result, only ten men are left in the village, most of whom are young. Is this number obligated to establish the Jumu`ah (Friday) Prayer, considering that it is difficult to skip going to market because it is way to buy our needs and sell our merchandise?"

A: If there are three adult residents in the village, then the Jumu`ah Prayer should be established by them, all praise is due to Allah, and the rest should follow them in performing it. However, if there are not three and there is only one or two adults amongst them, then they should perform the Zhuhr (Noon) Prayer. Hence, if there are three or more free Mukallaf (person meeting the conditions to be held legally accountable for their actions) residents, then they should establish the Jumu`ah Prayer, and the youngsters from among them are to join them. However, if it is possible to change the market day from Friday to another day, then well and good, because

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the benefit will be twofold: all people will have time to go to that market and to establish a complete Jumu`ah Prayer. Therefore, if it is easy to change the market day to be on Thursday or Saturday, then this is preferable.



122 - Jumu'ah by those staying at military barracks

Q: We are here in the military service and there is a difference of opinions with regard to the permissibility of offering the Jumu`ah (Friday) Prayer in the barrack, keeping into consideration that our number is about thirty-four persons. We are far away from the city by a distance of twenty-five kilometers, and the recruitment period is two years. Are we obligated to offer the Jumu'ah Prayer or not?

A: Yes, if you are residents in a place, then you need to offer the Jumu'ah Prayer, but at your location, because Masjids (mosques) are far away from you; and therefore, you need to offer the Jumu'ah Prayer yourselves. You should have a Khatib (preacher) and offer the Jumu'ah Prayer all of you together. But if the period of stay is only for two years and the soldiers are not residents there, but they will eventually return to other localities, then they should offer Zhuhr (Noon) Prayer, because they are not residents. Their ruling will be similar to the ruling of the travelers who stay for a temporary period and are not obligated to offer the Jumu'ah Prayer unless there are residents staying with them, in which case they should offer the Jumu'ah Prayer with them. But if they are not residents, they are staying temporarily in the location and will eventually go back to their residence, and if the Jumu'ah Prayer is established in their place, they should offer it with the other worshippers. On the other hand, if the Jumu'ah is not established there, they should offer Zhuhr Prayer.



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123 - Advice for those at the barracks regarding Jumu'ah Prayer

Q: Your Eminence Shaykh, is there a virtuous deed which you recommend for those who are living somewhere temporarily?

A: Yes, we advise them to establish the Jumu'ah (Friday) Prayer if it is possible to establish it in the Masjids (mosques) in which the Jumu'ah Prayer is being established, even if they are far away from these Masjids. It is noted that cars are available, all praise is due to Allah. Therefore, if they go and offer the Jumu'ah Prayer in such Masjids, then it will be good for them. In fact, this act will be better and more virtuous for them and it will be far away from doubt. As for the barracks, only the Zhuhr (Noon) Prayer should be offered therein, unless there are residents there even if they are very few such as three or more, in which case, they should establish the Jumu'ah Prayer therein. The same ruling applies to those in the barracks who do not live outside the city, but are from its residents, and have a certain place of residence in the city. In this case, they will be considered as residents, even if their place of residency is far away from the barracks by a distance of ten, five, or six kilometers, and they gather in the barracks for work, and thus, if they establish the Jumu'ah (Friday) Prayer in the barracks, then that is well and good. However, if they are permitted to go to another Masjid to offer the Jumu'ah Prayer, then there is no harm in doing that.



124- Explanation of the ruling on one who works in a place where Jumu`ah Prayer is not performed

Q: A brother living in Cyprus Island asks: "I am the only Muslim in Cyprus Island. There are no other Muslims there in order for me to perform congregational Prayer with them, nor is there

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any Masjid (mosque). The radio is my means for hearing the Adhan (call to Prayer) broadcasted from an Arab country, where I follow them in performing Jumu`ah (Friday) Prayer. Is my Salah (Prayer) in this manner considered congregational Salah? What should I do regarding my delay to perform some Salahs at their due times, since I have to perform Ghusl (full ritual bath) for each Salah lest my work in a factory for manufacturing swine flesh may make me impure. Please direct me regarding my question, may Allah reward you with the best.

A: There is no doubt that Jumu`ah Prayer is Wajib (obligatory) on every Muslim. Yet, following a radio broadcast in performing congregational Prayer is impermissible. Rather, you should do your best in searching for Muslims to join them in performing Jumu`ah Prayer. If you can find just two Muslims, who are residents not travelers, you three can perform Jumu`ah Prayer in congregation at any Masjid, according to the correct scholarly opinion. The more the number of worshippers, the better. You and all the good brothers like you should do their best in this regard. You should do your best in performing Jumu`ah Prayer and congregational Salah at the available Masjids. You should be keen to open them as I was informed that there are many Masjids kept closed.

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Thus, you and your Muslim brothers should spare no effort in opening as many Masjids as you can. You should perform Jumu`ah Prayer at any Masjid you can reach. You should not follow a radio broadcast in performing Salah. On the other hand, if you cannot find any Muslims with whom you can perform Jumu`ah Prayer, you should perform Zhuhr (Noon) Prayer, i.e. four Rak`ahs, at midday and after verifying that it is the due time for Zhuhr Prayer. You should only perform Jumu`ah Prayer if there are two people along with you and you three are residents. This is what was stated clearly by scholars. We ask Allah to bless you and enable you to reach the means of goodness and to make you a key to goodness. As for performing Ghusl on Friday, this is a stressed Sunnah for anyone who will perform Jumu`ah Prayer. Some scholars even opined that it is Wajib. It was authentically reported that the Prophet (peace be upon him) said: [\(Anyone of you coming for the Jumu`ah Prayer should take a bath.\)](#) He (peace be upon him) also said: [\(Ghusl on Friday is Wajib for every Muslim who has reached the age of puberty.\)](#) It is Sunnah (action following the teachings of the Prophet) to clean one's mouth with Siwak and wear perfume. The Jumhur (dominant majority of scholars) stated that the word "Wajib" in the previous Hadith means that it is a stressed Sunnah. Thus, it is an act of Sunnah to perform Ghusl for Jumu`ah Prayer if you will perform it. On the other hand, you do not have to perform Ghusl for performing the other obligatory Salahs. If you know that your clothes or

body are defiled with the flesh, blood, or urine of swine, or any other type of defilement, you should wash the defiled place but you do not have to perform Ghusl.

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In plain words, you should wash the defiled place of your hand, leg, or dress. It is not Wajib for you in this case to perform Ghusl. Rather, it is desirable to perform Ghusl for performing Jumu`ah Prayer. It is Wajib on you to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) if you have sexual intercourse with your wife or discharge Maniy (sperm secretions that are released on orgasm) due to desire. We ask Allah to help you in doing what is good, and to grant us and you good understanding in religion and to keep you firm on it. We recommend you again to be keen on gathering your Muslim brothers, to cooperate with one another, to perform Jumu`ah and the other obligatory Prayers in congregation, and to do your best to open the Masjids and urge the Muslims around each Masjid to pray Jumu`ah in it as well as other obligatory Salahs. If these Masjids are far away from each other where it is too hard for the Muslims to gather in one Masjid to perform Jumu`ah Prayer, each group can perform Salah at the Masjid near it. Otherwise, they should gather in one Masjid for performing Jumu`ah Prayer. Allah is the One sought for help. It is worth mentioning that in a previous Fatwa (legal opinion issued by a qualified Muslim scholar) we already advised the inquirer that it is Wajib on him to leave his work in the factory for manufacturing swine flesh. Allah (Glorified be He) says: [﴿And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#) It is impermissible for him to work in the factory. It is not permissible for anyone to cooperate with those manufacturing what Allah prohibited, such as Khamr (intoxicant), swine flesh, or suchlike. It is not permissible for a Muslim to cooperate with them

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or to help them in this regard. Allah says: [﴿but do not help one another in sin and transgression.﴾](#) The Prophet (peace be upon him) cursed Khamr, those who drink it, those who serve it, those who squeeze it, those who demand it be squeezed, those who carry it, those for whom it is carried, those who sell it, those who buy it, and those who make use of its price. What is the reason behind this? This is because they helped one another in falsehood and evil. This is why they were cursed. Thus, it is Wajib on every Muslim man and woman to beware of what was prohibited by Allah (Glorified be He) Who says: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.﴾](#) Consequently, those who help in selling or drinking Khamr, swine flesh, or whatever intoxicates, or help in gaining Riba (usury), write its contract, or witness it are cursed by the Prophet, may Allah safeguard us.



125- Ruling on performing Jumu`ah Prayer before its due time according to the mean time of Umm Al-Qura

Q: Is it permissible for the Khatib (preacher) to ascend the pulpit on Friday before the due time of Zhuhr (Noon) Prayer determined according to the mean time of Umm Al-Qura (Makkah) as the muezzin announces Adhan (call to Prayer) as the Khatib ascends the pulpit?

A: It is permissible to offer Jumu`ah (Friday) Prayer before noon at eleven o'clock. There are some proofs that denote the permissibility of doing so.

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However, it is preferable to perform it after noon as most scholars prevent performing it before noon as the Prophet (peace be upon him) used to perform it mostly afternoon. Thus, believers should on the safe side by being away from doubtful matters that are a bone of contention among scholars. Moreover, if one performs it immediately afternoon, it would be better. However, if one performs it before noon at eleven o'clock i.e., in the last hour before noon, there will be nothing wrong in doing so according to the soundest opinion maintained by scholars in this regard.



126- Performing Jumu`ah Prayer in the school Masjid

Q: A brother asks: There is a boarding school in our village containing a Masjid where the Five Obligatory Daily Prayers are held during the school year. Is it permissible to perform the Jumu`ah Prayer in the school Masjid? Please take into account that there are school holidays during which schooling stops.

A: This question requires a detailed answer. If other Masjids where Jumu`ah Prayers are held are located around the school Masjid, then it is not permissible to hold the Jumu`ah Prayer in the school Masjid. The students, as well as others, are to offer the Jumu`ah Prayer with other people in other Masjids. But if there is no Masjid close to the village and the other Masjids are far away, then Jumu`ah Prayer may be held in the school Masjid if there are people living around it. If there are three or more

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residents, then the people, school pupils, and others may offer the Jumu`ah Prayer in the school Masjid except if there is another nearby Masjid and they can hear the Adhan (call to Prayer) and it is not difficult to reach the Masjid. It is then obligatory upon them to go to this nearby Masjid. However, if the other Masjids where the Jumu`ah Prayer is held are far and difficult to reach and the people cannot hear the Adhan, i.e. without the use of amplifiers and without the existence of anything that may prevent them from hearing it, then in this case, they may offer the Jumu`ah Prayer in the school Masjid if there are three or more individuals living in its proximity according to the more correct of the two opinions maintained by scholars. It is not a condition that the number be forty or twelve as there is no evidence for this. Whenever three, four or five residents are living in a village, they are to offer the Jumu`ah prayer together if other Masjids are far from their village.



127- Ruling on offering Jumu`ah Prayer in a Masjid containing graves

Q: A brother from Sudan asks: There is only one Masjid (mosque) in our village. To its north and its back there are graves which people visit, circumambulate, and supplicate to their inhabitants. What is the ruling on offering Salah (Prayers), especially Jumu`ah Prayer in this Masjid? May Allah reward you with the best.

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A: If the case is as you mentioned, there is no harm in offering the Salahs in this Masjid as there is also no harm in offering Jumu`ah Prayer in it. The presence of graves to its north and its back is not an impediment to offering the Salah in it. However, it is the duty of scholars and the pious to censure the people for their Shirk (associating others with Allah in His Divinity or worship) practices with regard to these graves such as circumambulating them and supplicating their inhabitants and seeking their help instead of that of Allah (Exalted be He). These are not only from the major sins, but are also major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Asking the dead for help is an act of major Shirk and from among the practices of Jahiliyah (pre-Islamic period) imitating people like Abu Jahl. The same applies to circumambulating the graves as a means of drawing closer to their inhabitants; this is a form of major Shirk. However, if a person assumes that circumambulating graves is an act of worship directed to Allah (Exalted be He), and not to the inhabitants of the graves, then it is considered a Bid`ah (innovation in religion) and a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and from among the means of Shirk. This is because circumambulation should only be made around the Ancient House (the Ka`bah). A person's circumambulation around graves for the purpose of worshipping their inhabitants constitutes a major Shirk. But if it is done to worship Allah (Exalted be He), thinking that it is a Qurbah (a good deed by which Allah's Pleasure is sought), then it is considered a Bid`ah and Munkar and it is null and void. This is because circumambulation is specific to Al-Bayt Al-`Atiq. Allah (Glorified be He) says: [﴿and circumambulate the Ancient House \(the Ka'bah at Makkah\).﴾](#) The point is that it is impermissible to circumambulate graves; only the Ka`bah should be circumambulated as Allah (Exalted be He) says: [﴿Then let them complete their prescribed duties \(Manâsik of Hajj\) and perform their vows, and circumambulate the Ancient House \(the Ka'bah at Makkah\).﴾](#) It is the duty of the people of knowledge to

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instruct the people, advise them, and censure their acts which are considered major Shirk, whether they are in Sudan or any other country where people direct their worship to the inhabitants of graves, apart from Allah (Exalted be He). The Masjids which are constructed over graves are likewise impermissible and must be demolished and removed. Graves must be free of any superstructures, graves or otherwise, and must be facing sunlight. The Prophet (peace be upon him) said: [﴿Allah cursed the Jews and the Christians for they took their prophet's graves as places of worship.﴾](#) He said this when Um Salamah and Um Habibah (may Allah be pleased with them) informed him of the

churches they had seen in Abyssinia (Ethiopia), and the pictures they contained. The Prophet (peace be upon him) said: [\(They are those who when a righteous person from among them dies, they build a place of worship over his grave and paint his pictures. They are the most evil of creatures in the eyes of Allah.\)](#) The Prophet (peace be upon him) called them the most evil of creation because they constructed places of worship over their prophets' graves and painted their pictures on them as a means of worshipping them apart from Allah (Exalted be He) and this is considered Shirk. It has been authentically reported through Jabir (may Allah be pleased with him) [\(from the Prophet \(peace be upon him\) that he forbade plastering graves, sitting on them, and building over them. \)](#) (Narrated by Muslim in his Sahih)

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It is impermissible to construct Masjids, domes or anything else over graves and it is also impermissible to plaster them or to worship them apart from Allah (Exalted be He) or to seek the help of their inhabitants. People must be warned about this. Graves are to be visited for a legal purpose by greeting their inhabitants and asking Allah (Exalted be He) to forgive and have mercy on them. Building over them, or constructing Masjids or domes over them, are all Munkar and from among the means of Shirk. Invoking and seeking the help of the inhabitants of the graves is a form of major Shirk, Allah forbid! It is a form of major Shirk for a person to say, "O so-and-so! O master so-and-so, help me, help me. I need your help," as some people do at graves such as the grave of Al-Badawi and Al-Husayn in Egypt, Sheikh `Abd Al-Qadir in Iraq and other graves which ignorant people worship. It is a duty upon the people of knowledge wherever they are to clarify this to people and it is a duty upon the laymen to ask and seek to know the teachings of their religion and not be taken in by the practices of their fathers and forefathers. Allah (Glorified be He) cursed the Mushriks (those who associate others with Allah in His Divinity or worship) when they maintained the excuse of their fathers by saying: [\(We found our fathers following a certain way and religion, and we will indeed follow their footsteps.\)](#)

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People are not to adopt pre-Islamic practices as an excuse for their own behavior, or the practices of their fathers and forefathers which contradict the law of Allah (Glorified and Exalted be He). We ask Allah to guide everyone to the straight path.



128- Ruling on catching the last Rak`ah of Jumu`ah Prayer

Q: A questioner from Sudan asks: Your Eminence, if I enter the Masjid (mosque) and find the Imam (the one who leads congregational Prayer) in the last Rak`ah of the Jumu`ah (Friday) Prayer, how should I complete the Salah (Prayer)?

A: You are to offer the second Rak`ah if you join the Imam in one Rak`ah before he makes Taslim (salutation of peace ending the Prayer). After the Imam's Taslim, you are to stand and offer the second Rak`ah, and this fulfills the obligation based on the words of the Prophet (peace be upon him) who said: [\(Whosoever joins \(the Imam\) after one Rak`ah of Jumu`ah is to pray another and in this manner his Salah is complete.\)](#) It is a duty upon each Muslim to go early to the Jumu`ah Prayer before the last Adhan (call to Prayer) because it is the Adhan immediately preceding the Khutbah (sermon). It is a duty to go early to listen to the Khutbah and prepare oneself for the Salah. Allah (Glorified and Exalted be He) made it clear to His servants that it is a duty that once the Adhan for Jumu`ah Prayer is made, people should stop selling and buying and anything else they may be doing. A believer is to seek to go to Jumu`ah Prayer early, offer

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whatever supererogatory Salah he can or recite from the Qur'an whatever he can until the Imam starts preaching. In this manner, he would have finished the Salahs and Qur'an recitation that he wanted to perform before the beginning of the Khutbah. This means that what is legislated for a Muslim is that he should go early to the Jumu`ah Prayer. Whoever goes early at the beginning of its time is like one who has offered a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah), following that person is like one who has offered a cow, and following that person is like one who has offered a sheep, following this third person is like one who has offered a chicken and the one following him is like one who has offered an egg.



Q: What is the ruling on the person who enters the Masjid (mosque) during the last Rak`ah (unit of Prayer) of Jumu`ah (Friday) Prayer and joins Salah during Ruku` (bowing)? Should they complete their Salah as a Zhuhr (Noon) Prayer or a Jumu'ah Prayer?

A: Whoever joins Jumu'ah Prayer while the Imam (the one who leads congregational Prayer) is performing the second Ruku` should complete their Salah as Jumu`ah Prayer as proved by the Hadith of the Prophet (peace be upon him): [\(Whoever attends one Rak`ah of Jumu`ah Prayer along with the Imam should perform another Rak`ah to make their Salah complete.\)](#) The Prophet (peace be upon him) also said: [\(Whoever attends one Rak'ah \(in congregation\) is considered to have attended the entire Salah \(in congregation\).\)](#) The person is considered to have attended Salah if they

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perform Ruku`. If the worshipper joins Salah while the Imam is performing the Ruku` of the last Rak`ah, they should perform Ruku' with him. Then, when the Imam performs Taslim (salutation of peace ending the Prayer), they should stand up to perform another Rak`ah. Moreover, the worshipper is not asked to recite Al-Fatihah (Opening Chapter of the Qur'an) in the first Rak`ah as they have not joined the Imam in the standing position. Therefore, their Salah is valid.



129- The least amount by which the worshipper is considered as have attended Jumu`ah Prayer

Q: A worshipper came late to Jumu`ah (Friday) Prayer and joined Salah (Prayer) during the Tashahhud (testification recited in the sitting position). Another worshipper came late but they attended the second Rak`ah (unit of Prayer). What is the ruling on these two cases? Should they complete their Salah as two or four Rak`ahs?

A: Whoever attends one Rak`ah of Jumu`ah Prayer is considered to have attended the entire Salah. Therefore, they should perform another Rak`ah after the Imam (the one who leads congregational Prayer) offers Taslim (salutation of peace ending the Prayer). After offering Tashahhud and Taslim, their Salah becomes complete. The Prophet (peace be upon him) said: [\(Whoever attends one Rak`ah of Jumu`ah Prayer along with the Imam should perform another Rak`ah to make their Salah complete.\)](#) He (peace be upon him) also said: [\(Whoever attends one Rak'ah \(in congregation\) is considered to have attended the entire Salah \(in congregation\).\)](#) If the worshipper joins Salah only during the Tashahhud, they should perform it as Zhuhr (Noon) Prayer as they have missed Jumu`ah Prayer. If it is in the afternoon, they should perform Zhuhr Prayer, but if it is before noon, they have to wait until afternoon because some people may perform Jumu`ah Prayer before noon. Khatibs (preachers) and Imams should delay performing Jumu`ah Prayer until afternoon.

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The Jumhur (dominant majority of scholars) are of the view that performing Jumu`ah Prayer before the afternoon does not suffice exactly as in the case of Zhuhr Prayer, while others are of the view that this suffices because of some proofs reported in this regard. Therefore, in order to be on the safe side, the Mu'min (believer) should wait until the afternoon and then perform it in order to avoid the scholars' difference in this regard. If the latecomer joins Salah with the Imam during the Tashahhud in the afternoon, they should complete their Salah as four Rak`ahs intending it to be Zhuhr Prayer after the Imam offers Taslim. Moreover, if that time is before noon, the worshipper has to perform it as a two Nafilah (supererogatory) Rak`ahs. Then, they have to perform Zhuhr Prayer at home, the Masjid, or any other place.



Q: What should the latecomer worshipper do if they join Jumu`ah (Friday) Prayer during the Tashahhud (testification recited in the sitting position)? Should they perform two or four Rak`ahs (units of Prayer)?

A: If the worshipper joins Jumu`ah Prayer during the Tashahhud, they should complete their Salah as four Rak`ahs because they have missed the Jumu`ah Prayer as it cannot be considered as Jumu`ah Prayer unless one attends at least one Rak`ah. Therefore, if the Imam (the one who leads congregational Prayer) has performed the second Ruku` (bowing) and the latecomer has not joined until Sujud (prostration) or during the Tashahhud, they should perform Jumu`ah Prayer as Zhuhr (Noon) Prayer if it is in the afternoon. If the Imam performs Jumu`ah Prayer before noon, the latecomer should wait until the afternoon and then perform it as Zhuhr Prayer. Moreover, if the latecomer joins Jumu`ah Prayer, they can perform it as two Rak`ahs intending them for

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Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) because some Imams perform Jumu`ah Prayer before noon. However, it should be done immediately in the afternoon. Moreover, it was authentically reported that the Prophet (peace be upon him) performed Jumu`ah Prayer before noon. Therefore, some scholars opt for performing it at that time. However, it is permissible for the Mu'min (believer), in order to be on the safe side and to have firm certitude, to perform it in the afternoon as it was adopted by the Jumhur (dominant majority of scholars) in order to be away from what is contentious among scholars. In addition, if the worshipper catches up Salah (Prayer) with the Imam during the Tashahhud in the afternoon, they should perform it as Zhuhr Prayer, that is, four Rak`ahs. When the Imam offers Taslim (salutation of peace ending the Prayer), they should stand up and complete their Salah as four Rak`ahs because Jumu`ah Prayer is not considered as having been attended except if the worshipper attends at least one Rak`ah with the congregation.



Q: If the worshipper joins Jumu`ah (Friday) Prayer during the Tashahhud (testification recited in the sitting position), can their Jumu`ah Prayer be considered complete or should they offer it as four Rak`ahs (units of Prayer), that is, as Zhuhr (Noon) Prayer?

A: Jumu`ah Prayer cannot be considered as having been performed unless the worshipper attends at least one Rak`ah with the Imam (the one who leads congregational Prayer). Therefore, whoever does not attend at least one Rak`ah with the Imam should perform it as Zhuhr Prayer. The Prophet (peace be upon him) said: [\(Whoever attends one Rak`ah of Jumu`ah Prayer along with the Imam should perform another Rak`ah to make their Salah complete.\)](#) The Prophet (peace be upon him) also said: [\(Whoever attends one Rak'ah \(in congregation\) is considered to have attended the entire Salah \(in congregation\).\)](#) However, if the worshipper joins

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Jumu`ah Prayer after the second Ruku` (bowing) whether during the last Sujud (prostration) or the Tashahhud, they should perform it as four Rak`ahs, that is, Zhuhr Prayer. In this case, performing it as Jumu`ah Prayer does not suffice.



Q: A questioner asks: "If I enter the Masjid (mosque) and join the Jumu`ah (Friday) Prayer in the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), should I perform two Rak`ahs (units of Prayer) only or perform four Rak`ahs as a Zhuhr (Noon) Prayer? If a worshiper does not arrive in time for the Tashahhud of the Jumu`ah Prayer and joins me in the Salah (Prayer), should the person perform it as Jumu`ah Prayer or as Zhuhr Prayer?"

A: You both must perform it as a Zhuhr Prayer, because the least part with which one catches the Jumu`ah Prayer is one Rak`ah of it. If a worshiper misses both Rak`ahs of the Jumu`ah Prayer, they are to perform it as a Zhuhr Prayer by making the intention to perform it as four Rak`ahs. Whoever joins in behind an Imam performing it as a Zhuhr Prayer should follow as well. This is because Jumu`ah Prayer is counted for a worshiper when performing at least one Rak`ah with the Imam. The Prophet (peace be upon him) said: [\(Whoever joins one Rak`ah of the Salah, has in fact attended the whole Salah.\)](#)



Q: If someone goes to the Masjid (mosque) on Friday and finds that the Jumu`ah (Friday) Prayer is finished and there is someone who still has one Rak`ah (unit of Prayer) to offer, should he complete it as Zhuhr (Noon) Prayer or Jumu`ah Prayer? What if another person joins him after he had offered a Rak`ah, should he complete it as Zhuhr or Jumu`ah Prayer?

A: It must be completed as Zhuhr Prayer because the Jumu`ah Prayer is considered missed when a latecomer fails to attend any part of it.

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To be considered having joined the Jumu`ah Prayer, a latecomer should offer at least one Rak`ah (unit of Prayer) with the Imam. If a latecomer reaches the Masjid at the time when the Imam (the one who leads congregational Prayer) is still offering the second Rak`ah, then he will not miss the Jumu`ah Prayer. However, if he arrives after the Imam made Taslim (salutation of peace ending the Prayer), or after the second Rak`ah during the Tashahhud (testification recited in the sitting position in the second/last unit of Prayer) or during the Sujud (prostration) of the second Rak`ah, then he should not pray it as Jumu`ah, rather, he must pray it as Zhuhr. This is supported by the saying of the Prophet (peace be upon him): [\(Anyone who arrives \(at the Masjid\) when the last Rak`ah of the Jumu`ah is still performed let him add to this another Rak`ah and his Salah will be complete.\)](#) It is understood from this Hadith that if one attends any part that is less than a Rak`ah, he will have missed the Jumu`ah. It is Mashru` (Islamically prescribed) then to offer the Zhuhr instead. Moreover, if one finds a person making up for the parts he missed, he may pray with him the Zhuhr not the Jumu`ah. This, however, should be in the afternoon. If the Jumu`ah was offered before noon, one must not pray the Zhuhr except in the afternoon. According to the correct opinion maintained by scholars, it is permissible to offer the Jumu`ah Prayer in the sixth hour before noon, however, if one missed it and it was offered before noon, he must not pray the Zhuhr except in the afternoon.



130 - How to offer supererogatory Prayers before and after Jumu`ah Prayer

Q: A brother asks the following: On Fridays, does a person offer four supererogatory Salah (Prayers) offered on a regular basis before the Jumu`ah Prayer and two Rak`ahs after it or is he to offer just two or four Rak`ahs after the Jumu`ah and leave the supererogatory Prayers of noon of Friday and not the rest of the days?

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A: Before the Jumu`ah Prayer, one is to offer whatever supererogatory Prayer he can; four, six, eight, ten or more. The Prophet (peace be upon him) did not specify a certain number. He (peace be upon him) said: [\(Offer whatever has been destined for you.\)](#) As for the Salahs after the Jumu`ah Prayer, the Sunnah (action following the teachings of the Prophet) is to offer four Rak`ahs with two Taslims (salutation of peace ending the Prayer). The Prophet (peace be upon him) said: [\(When any one of you observes the Jumu'ah \(Friday\) Prayer, he should observe four \(Rak`ahs\) afterwards.\)](#) Before the Jummu`ah Prayer, the Prophet (peace be upon him) used to go to the Masjid (mosque) and pray whatever was destined for him. He offered two or four Rak`ahs with two, three, four, five or more Taslims. There is no limit to the number of Rak`ahs one can offer, praise be to Allah!



131 - Ruling on the second Adhan of Jumu`ah Prayer

Q: A brother has the following question: The Prophet (peace be upon him) said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) He (peace be upon him) also said: (You must follow my Sunnah and the example of the Rightly-Guided Caliphs after

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me.) During the time of Caliph `Uthman (may Allah be pleased with him) there was only one Adhan (call to Prayer). He later instituted another Adhan for the Jumu`ah (Friday) Prayer. Is this second Adhan a Bid`ah (innovation in religion) or a Sunnah (action following the teachings of the Prophet)? What are the innovations and how are they classified? May Allah reward you.

A: The Hadiths mentioned in the question are authentic. The Prophet (peace be upon him) said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) This Hadith was reported by `Aishah (may Allah be pleased with her) and there is a scholarly consensus on its authenticity. In another wording of the Hadith, the Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) (Related by Muslim in his Sahih) The Prophet (peace be upon him) said: (Beware of newly-introduced matters (in religion), for every newly-introduced matter is a Bid`ah and every Bid`ah is a Dalalah (deviation from what is right).) A Bid`ah is a matter that is introduced into religion by people such as an act of obedience or an act that is done seeking the pleasure of Allah (Exalted be He), but such acts are contrary to the Qur'an and the Sunnah. Anything of this nature

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is called a Bid`ah. Examples include celebrating the birthday of the Prophet (peace be upon him), building structures, Masjids (mosques) or domes over graves and so forth. These innovations are rejected. But the second Adhan introduced by `Uthman during his caliphate is not a Bid`ah because the Prophet (peace be upon him) said: (You must follow my Sunnah and that of the Rightly-Guided Caliphs after me.) `Uthman is one of the Rightly-Guided Caliphs; he introduced the second Adhan to inform people that the time of Jumu`ah Prayer has begun. For this reason, the Companions who were living at the time of Uthman's caliphate acknowledged it and the Muslims after them applied it. This is what can be concluded from the words of the Prophet (peace be upon him) who said: (You must follow my Sunnah and that of the Rightly-Guided Caliphs. Adhere to them and hold fast to them.) The same applies to `Uthman's collection of the Qur'an. At that time, people used to memorize the Qur'an. They feared that it might be lost from the hearts of people. The Companions agreed that it should be compiled in one Book; that it can be made available to the people so that they could memorize it. This was one of the good works through which Allah (Exalted be He) granted the Companions success. `Umar (may Allah be pleased with him) gathered the people behind one

Imam (the one who leads congregational Prayers) during the Tarawih (special supererogatory night Prayer in Ramadan). They used to pray scattered in the Masjid, each

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praying alone or with a group of one, two, three, four or more. `Umar united them behind one Imam because he viewed that this would be better than each person praying by himself. What `Umar did is a way of following the example of the Prophet (peace be upon him) who led the people in the Salah (Prayer) several times in the month of Ramadan, and said: [\(I feared that it would be made obligatory on you.\)](#) So he ordered that people offer the Tarawih Prayers alone in their homes. When the Prophet (peace be upon him) passed away and the revelation ceased, `Umar gathered the people behind one Imam for Tarawih Prayer.



132- Definition of Bid`ah

Q: How can we define Bid`ah (innovation in religion) and its sections?

A: A Bid`ah is what people introduce into Allah's Purified Shar` (Law) and contradicts it. In other words, all that people introduce into Din (religion) is called a Bid`ah, such as, celebrating the Mawlid (the Prophet's birthday), building Masjids (mosques) on graves and constructing domes on graves. These all are forms of Bid`ah disapproved by the Shari`ah (Islamic law). This also applies to the Bid`ah introduced by the Jahmiyyah (a deviant Islamic sect denying some of the Attributes of Allah, claiming that they are ascribed to people and cannot be ascribed to Allah) with regard to Allah's Attributes and Names and the Bid`ah introduced by the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) with regard to Allah's Attributes

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and their opinion that whoever commits a major sin is in a state between belief and disbelief. These are forms of Bid`ah introduced by the Mu'tadi`s (those who introduce innovations in religion).



133- Ruling on reciting: "May peace be upon the Prophet" in the Tashahhud

Q: A questioner from South Africa asks: "In the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), should a Muslim recite "May peace be upon the Prophet" or "May peace be upon you, Oh Prophet"? We would be grateful if you could give us the correct opinion on this point!"

A: It is preferable to recite, "May Allah's Peace, Mercy and Blessings be upon you, Oh Prophet!" This is what the Prophet (peace be upon him) taught his Sahabah (Companions of the Prophet, may Allah be pleased with them) to say in the Tashahhud. It is worth mentioning that the Prophet (peace be upon him) passed while his Sahabah practiced this. The Prophet (peace be upon him) did not say: "When I die, recite 'May peace be upon the Prophet'." They (may Allah be pleased with them) used to recite: "May peace be upon you, Oh Prophet!" while the Prophet was alive and even after his death. This is a way of keeping the Prophet (peace be upon him) in one's mind and heart as if he were still amongst us. The supplication "May peace be upon you, Oh Prophet!" is not a supplication for a Muslim, but it is a supplication for the Prophet as a Muslim invokes peace, mercy and blessings upon the Prophet (peace be upon him). A Muslim asks Allah to grant the Prophet peace, mercy and blessings. That is why the supplication "May peace be upon you, Oh Prophet!" is preferable.



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134- Ruling on announcing more than one Adhan for Jumu`ah Prayer

Q: Is there one or two Adhans (calls to Prayer) for Jumu`ah (Friday) Prayer? If there are two, is there Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) for Jumu`ah Prayer to be performed between these two Adhans?

A: As fundamentally prescribed in Islam, there is only one Adhan for Jumu`ah Prayer to be announced immediately before the Khatib (preacher) begins the Friday Khutbah (sermon). This is what was done during the lifetime of the Prophet (peace be upon him). When the Prophet ascended the Minbar (pulpit) to deliver the Khutbah, Bilal (may Allah be pleased with him) would announce the Adhan. Then, `Uthman (may Allah be pleased with him) added another Adhan to draw people's attention to the fact that it is Friday. It is worth mentioning that this Adhan was announced half an hour or an hour earlier than the Adhan announced immediately before the Khatib begins to deliver the Friday Khutbah so that people can get ready for Jumu`ah Prayer. Following the example of `Uthman (may Allah be pleased with him), the Salaf (righteous predecessors) continued to observe this practice during the reign of `Uthman, that of `Aly and of other Sahabah (Companions of the Prophet) after `Uthman. Then, the righteous Salaf continued to adopt this practice. This practice is Mashru` (Islamically permissible) as it was done by some of the Rightly-Guided Caliphs and the Prophet (peace be upon him) said: [\(You must follow my Sunnah \(acts, sayings or approvals of the Prophet\) and that of the Rightly-Guided Caliphs after me.\)](#) It is well-known that `Uthman (may Allah be pleased with him) and `Aly (may Allah be pleased with him) were among the Rightly-Guided Caliphs. Therefore, the Sunnah (action following the teachings of the Prophet) is to announce the first Adhan for Jumu`ah Prayer to draw people's attention to the fact that it is Friday as was done by `Uthman and the Sahabah (may Allah be pleased with them) while the second Adhan should be announced immediately before the Khatib begins to deliver the Friday Khutbah. This second Adhan was the only Adhan announced during the lifetime of the Prophet (peace be upon him).



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135- Ruling on announcing only one Adhan for Jumu`ah Prayer

Q: In our country we announce only one Adhan (call to Prayer) for Jumu`ah (Friday) Prayer after which the Friday Khutbah (sermon) is delivered. Is this correct?

A: As fundamentally prescribed in Islam, during the lifetime of the Prophet (peace be upon him) there was only one Adhan that was announced immediately before the Khatib (preacher) began to deliver the Friday Khutbah. During the rule of `Uthman (may Allah be pleased with him), he ordered that another Adhan be announced some time earlier than the Adhan that was announced immediately before the Khatib began to deliver the Friday Khutbah. It is worth mentioning that Muslims continued to observe this practice after the reign of `Uthman (may Allah be pleased with him). Therefore, it is good for Muslims to announce two Adhans before the Friday Khutbah even though there is nothing wrong with announcing one Adhan as was done during the lifetime of the Prophet (peace be upon him), the reign of Abu Bakr a-Siddiq and `Umar Ibn Al-Khattab (may Allah be pleased with both of them). It is permissible and, in fact, good for Muslims to announce another Adhan some time earlier than the Adhan announced before the Khatib begins to deliver the Friday Khutbah with the aim of drawing people's attention to the fact that it is Friday so that they can get ready for Jumu`ah Prayer. This is the practice observed these days as it has a great benefit in drawing people's attention so that they can get ready for Jumu`ah Prayer.



136- Why Ahl-ul-Sunnah announce two Adhans for Jumu`ah Prayer

Q: I noticed in your country, the Kingdom of Saudi Arabia, that you announce the Adhan (call to Prayer) twice for Jumu`ah (Friday) Prayer, which is invalid. Actually, all Sunnah (whatever is reported from the Prophet) compilations indicate that only one Adhan for Jumu`ah Prayer was announced after the Imam (the one who leads congregational Prayer) ascended the Minbar (pulpit). Therefore, I hope that you will submit

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this request to relevant authorities such as the Department of Ifta' headed by His Eminence Shaykh `Abdul-`Aziz Ibn Baz so that the truth in this regard might be identified and falsehood be renounced.

A: Yes, what the questioner said is partially true. During the lifetime of the Prophet (peace be upon him), only one Adhan for Jumu`ah Prayer, in addition to the Iqamah (call to start the Prayer), was announced. When the Prophet (peace be upon him) entered the Masjid (mosque) to deliver the Khutbah (sermon) and offer Jumu`ah Prayer, the muezzin would announce the Adhan after which the Prophet (peace be upon him) would deliver two Khutbahs that were followed by the Iqamah. As the questioner stated, this is the widely-known practice reported by all Sunnah compilations and commonly recognized by knowledgeable and believing people. However, during the caliphate of `Uthman Ibn `Affan (may Allah be pleased with him), the population of Madinah increased and this caused him to think about adding the third Adhan (the first in order). This Adhan was meant to serve as an alarm that this is Friday so that people might prepare themselves and hasten to go to the Masjid before the usual Adhan was announced in the afternoon. In fact, this practice was approved by the Sahabah (Companions of the Prophet) including `Aly (may Allah be pleased with him), `Abdul-Rahman Ibn `Awf and a-Zubayr Ibn Al-`Awwam, two of the ten promised to enter Jannah (Paradise), and Talhah Ibn `Ubaydullah as well as other eminent Sahabah. Moreover, this practice was commonly applied in most Muslim countries following the practice of this Rightly-Guided Caliph, `Uthman (may Allah be pleased with him). The same practice was also followed by his successor, the Rightly-Guided Caliph `Aly (may Allah be pleased with him), as well as other Sahabah. In brief, this was applied during the caliphate of `Uthman and later

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Muslim generations in most countries until modern times following the practice initiated by `Uthman (may Allah be pleased with him) on the basis of his Ijtihad (juristic effort to infer expert legal rulings) as well as the advice of Muslims. Actually, there is nothing wrong with doing so as the Prophet (peace be upon him) said: [\(You must follow my Sunnah \(acts, sayings or approvals of the Prophet\) and that of the Rightly-Guided Caliphs after me.\)](#) No doubt, `Uthman (may Allah be pleased with him) is one of the Rightly-Guided Caliphs. Moreover, there is an apparent public interest in doing so. This is why Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) approved this as an acceptable practice initiated by two of the Rightly-Guided Caliphs, `Uthman and `Aly, as well as their contemporary Sahabah (may Allah be pleased with them all).



Q: We have controversy over the first Adhan (call to Prayer) of Jumu`ah (Friday) Prayer. Some people hold the view that it is not Sunnah (action following the teachings of the Prophet) because it is not authentically reported from the Prophet (peace be upon him) and thus should not be announced. However, there are others of the view that it should continue to be announced. What is the correct practice according to the Sunnah, Your Eminence Shaykh?

A: The first Adhan is Sunnah, as it was initiated by `Uthman (may Allah be pleased with him), a practice which was approved by `Aly and the other Sahabah (Companions of the Prophet). To this effect, the Prophet (peace be upon him) said: [\(You must follow my Sunnah and that of the Rightly-Guided Caliphs after me.\)](#) There is no doubt that `Uthman was one of the Rightly-Guided Caliphs. Actually, it was initiated by `Uthman, approved of by `Aly and other Sahabah and involves the public interest of drawing people's attention

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to the fact that it is Friday so that they might get ready to go early to the Masjid (mosque). Accordingly, there is nothing wrong with announcing this Adhan and it is not Bid`ah (innovation in religion). Rather, it is Sunnah as it was initiated by one of the Rightly-Guided Caliphs whose practice the Prophet (peace be upon him) recommended be followed.



137- Explanation of the ruling on the Friday Khutbah

Q: Your Eminent Shaykh, is the Friday Khutbah (sermon) obligatory or supererogatory? Is it an integral part of Jumu`ah (Friday) Prayer? Answer me, may Allah reward you with the best.

A: Friday Khutbah is a condition for the validity of Jumu`ah Prayer. This is because the Prophet (peace be upon him) would persistently deliver it and never once omitted it. Thus, it is a condition for the validity of Jumu`ah Prayer that the Imam delivers two sermons, putting into practice the Prophet's (peace be upon him) instruction: [\(Pray as you have seen me praying.\)](#) In fact, he used to deliver two sermons. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)



138- Necessary conditions a Friday Khatib should meet

Q: What are the conditions that a Friday Khatib (preacher) and the Imam (the one who leads congregational Prayer) in the Five Obligatory Prayers should meet?

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A: He must be a Muslim who recites the Qur'an properly. However, it is not a condition for him to be the most knowledgeable person or of a certain age. In other words, it is more preferable that the Imam be farsighted in knowledge, recite the Qur'an properly and be a good Khatib. [\(The most versed in Allah's Book should be the Imam for the people.\)](#) Therefore, it is better that the Imam be more versed in reciting the Qur'an than others, knowledgeable, farsighted and a good Khatib. Although no certain age is stipulated, it is better that the Imam be pubescent to avoid the divergent scholarly opinion that one offering Fard (obligatory) Salah (Prayer) may not be led by one offering Nafilah (supererogatory) Salah. Therefore, it will be more precautionary that the Imam be pubescent and a Mukallaf (person meeting the conditions to be held legally accountable for their actions). He should also be a good reciter of the Qur'an, know how to offer Salah properly and be able to deliver Friday or `Eid (Festival) Khutbah (sermon). He should at least know how to recite Surat Al-Fatihah (Opening Chapter of the Qur'an), the least part of the Qur'an without which no Salah is valid, without making any errors. In fact, it is stipulated that the Imam should be able to deliver a Khutbah so as to be able to preach people on Friday and `Eid Prayers. As we stated earlier, it is better that the Imam be pubescent and thus avoid the divergent scholarly opinion that one offering Fard Salah may not be led by one offering Nafilah Salah. Nevertheless, the correct opinion is that this is permissible. In this regard, Mu`adh (may Allah be pleased with him) would offer `Isha' (Night) Prayer while led by the Prophet (peace be upon him) and then re-perform it as a Nafilah Salah with some of his friends. Furthermore, the Prophet (peace be upon him) led some of his Sahabah (Companions of the Prophet) in Salat-ul-Khawf (Prayer in times of fear) and then performed it again

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leading another group of them; it was considered Nafilah on his part and Fard on theirs.



Q: What are the necessary conditions a Khatib (preacher) should meet? Is the Khutbah (sermon) of a bachelor valid when there is no other valid Khatib in the city?

A: The Khatib should have knowledge and deep insight or otherwise read a Khutbah composed by those of knowledge and deep insight. He should also be just. Moreover, he should deliver the Khutbah in such a loud voice people can hear or through a microphone. However, the person known to commit sins should not be appointed as a Khatib; rather, only the person known to be just, pious and righteous should be appointed for this purpose. In other words, the Khutbah delivered by any Muslim, whether it was composed by him if he is knowledgeable or narrated from a book containing a compilation of Khutbahs, will be valid if it serves the purpose of exhorting and admonishing people. However, those in authority should only appoint the Imam (the one who leads congregational Prayer) from among the righteous, trustworthy and virtuous people. Anyway, if it happens that people are led in Salah (Prayer) by a Muslim Imam known for committing sins, their Salah is valid as his committing sins does not render his Salah or that of the Ma'mums (people being led by an Imam in Prayer) invalid. The same applies to the Friday Khatib. Nevertheless, those in authority must investigate the matter and do their best to appoint the Imam, muezzin or Khatib

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only from among those known to be just, righteous and well-qualified. Actually, only knowledgeable, virtuous and farsighted persons are qualified to be Imams. Likewise, a muezzin should be trustworthy, just and have a melodious voice. In brief, those in authority should elect only qualified people for such posts. Therefore, a person who has speech problems or is known to commit sins and Bid`ahs (innovations in religion) is not the right person for the position of Khatib or Imam. Those who lead Muslims in Salah should be well-qualified in the sense that they should be righteous, pious, just and good Qur'an reciters. Moreover, they should know how to perform Salah in a perfect manner. Similarly, those who are to deliver the Khutbah should be able to deliver it out of their knowledge or read it from an authorized collection of Khutbahs compiled by knowledgeable persons known for their deep insight and righteousness.



Q: A questioner asks about the prerequisites of the preacher of Jumu`ah (Friday) Prayer

A: It is necessary to select the people of knowledge, insight, and righteousness to deliver the Friday Khutbah (sermon). The officials of the Ministry of Awqaf (religious endowments) and other officials entrusted with appointing the preachers must select knowledgeable people who are endowed with a good reputation, and who are just, righteous, and noble to guide people to goodness and be a good example in their behavior and deeds. Only a man noted for his knowledge,

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perfect character, beautiful voice, and good reputation should be entrusted with delivering the Friday Khutbah. This man may be a source of benefit, by Allah's Leave, for people due to his knowledge, morals, and good character, so he becomes a good example for the people to follow his morals and be guided by his knowledge.



Q: A questioner from Yemen asks about the prerequisites of the preacher of Jumu`ah (Friday) Prayer.

A: The preacher of Jumu`ah Prayer should be righteous, upright, and just. He should have the knowledge of how to address people. Some scholars stipulate that he should be Mukallaf (person meeting the conditions to be held legally accountable for their actions) but if a minor led people in Jumu`ah Prayer, it is acceptable because a minor may act as an Imam (the one who leads congregational Prayer), as in the case of `Amr ibn Salamah, a minor who led his tribe in Prayer. The Messenger (peace be upon him) said: [\(The one who is most versed in Allah's Book should act as Imam for the people.\)](#) If a person recites the Qur'an well and can deliver the Khutbah (sermon), this is acceptable and all praise is due to Allah, but it is better to be a Mukallaf who is noted for his goodness and good conduct, so people's hearts are assured of his ability. However, it is not a condition that he should be a Mukallaf or a scholar. Whoever can deliver the Khutbah, even by reading it from a book or from some papers, but he is not a scholar, is acceptable. It is only obligatory to be known for his uprightness and integrity.



What are the prerequisites of the Khatib (preacher) of the Jumu`ah (Friday) Prayer?

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A: He should have the knowledge to be able to deliver effective sermons and admonitions. First of all, he must be a Muslim, because it is impermissible to pray behind a non-Muslim. He should be upright and righteous, who is noted for his good conduct, so people accept his admonition and he has a good impact on the people. He should be knowledgeable and insightful regarding his responsibilities. The Khatib should meet these conditions. It is a necessary condition to be a Muslim and a group of scholars says that it is a must to be upright and righteous, but this is not a condition for the validity of his sermon, so if a sinful person delivered the sermon, his sermon is valid provided that he is a Muslim. In case of selecting applicants qualified for this job, the officials and officers should choose a good man endowed with a suitable voice and effective admonition, who is noted for his righteousness, religious knowledge, and good understanding of the Islamic law.



139- The acts of Sunnah recommended for a Khatib of Jumu`ah Prayer

Q: I am a Khatib (preacher) of a Masjid (mosque) in my village; what is your advice for me? Which books should I have to prepare the Khutbah (sermon)? May Allah reward you with the best.

A: We advise you to have the books prepared by the proficient scholars to avail of them in preparing the Khutbah of Jumu`ah (Friday) Prayer. We also advise you not to prolong your Khutbah, and to be concise and to the point. Avoid long Khutbahs that

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trouble people, for the Prophet (peace be upon him) said: [\(Lengthening Salah \(Prayer\) and shortening the Khutbah is the sign of a man's understanding of religion, so lengthen Salah and shorten the Khutbah.\)](#) (Related by Muslim in his Sahih on the authority of `Ammar ibn Yasir [may Allah be pleased with him]) The books composed in this field are so many. We should buy what is easy for us and avail of them. For example, the books of the shaykhs and leaders of Da`wah (call to Islam), such as those of Shaykh Muhammad ibn `Abdul-Wahhab and other shaykhs including Shaykh Muhammad ibn Salih Al-`Uthaymin, Shaykh `Abdullah ibn Hasan ibn Qa`ud, and Shaykh `Abdullah Khayyat, and the like are useful books that you can have and avail of. As cited above, do not lengthen the Khutbah so as not to trouble the people. You should choose the proper words and clarify the rulings that people need, especially in the appropriate occasions when people need them.



140- Ruling on wearing the turban during Khutbah

Q: A letter was sent to the program from Al-Fayyum in Egypt. A questioner says: Should the Khatib (preacher) cover his head by wearing a turban, for example?

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Is it permissible for a young, single man to be a Khatib? May Allah reward you with the best.

A: It is Sunnah (action following the example of the Prophet) for every Mu'min (believer) to wear his best clothes when he goes to Salah (Prayer), especially the Jumu`ah (Friday) Prayer, when wearing the clear clothes is greatly recommended. Allah (Glorified and Exalted be He) says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴾ Thus, wearing clean and neat clothes is recommended for the Khatib, and others as well, on Jumu`ah Prayer and on the Salat-ul-`Eid (the Festival Prayer). So when covering the head is usual in his country and a part of men's ornament, he may do that, but if it is not customary in his area, there is no blame in leaving it. However, it is better to cover the head with the proper, customary items of clothing, such as turbans and the like, but it is not a condition, because the head is not part of the `Awrah (private parts of the body that must be covered in public). A young, single man is permitted to be a Khatib if he is qualified, endowed with the necessary knowledge and insight, and noted for his good behavior. In this case there is nothing wrong if he becomes the Khatib. It is not a condition that the Imam (the one who leads congregational Prayer) or Khatib be married.



141- Explaining necessary matters for Friday Khutbah

Q: A questioner asks about the Friday Khutbah (sermon); should it be quoted from the sayings of the Prophet (peace be upon him) or not? Should it be realistic and treat the vices of the communities? What is your advice to people? May Allah reward you with the best.

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A: The Khutbah is not Tawqifiy (bound by a religious text and not amenable to personal opinion), a person may say what Allah (Exalted be He) makes it easy to him even if he does not use the same sermons of the Prophet (peace be upon him). To sum up, the sermons and admonitions of Jumu`ah (Friday) Prayers and Salat-ul-`Eid (the Festival Prayer) are not Tawqifiy; a person is not obliged to use the texts reported from the Prophet (peace be upon him). Rather, he should depend on the meanings of the Book and the Sunnah (acts, sayings, or approvals of the Prophet), even if he does not relate the same words of the Prophet (peace be upon him) in his sermons. He should give useful sermons that avail people at all times and places in the proper and suitable manner. For example, when the vice of drinking Khamr (intoxicant) becomes common, the preacher should explain that it is a grave and harmful sin and when people deal in Riba (usury/interest), he should warn them against Riba and emphasize the gravity of this sin. Similarly, if Ghibah (backbiting), Namimah (tale-bearing), Zina (sexual intercourse outside marriage), or sodomy appears, a person should warn people against such sins. If the people become heedless or unaware of the religious obligations, he should alert them to seek knowledge and understand the religion. He should advise them to attend circles of knowledge and accompany scholars. In a word, he should address people according to their needs and the circumstances and the state of their life so as to give them the best benefit at all times and places.



142- What the Khatib should say upon ascending the pulpit

Q: What should the Khatib (preacher) say upon ascending the pulpit

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to deliver the Friday Khutbah (sermon)?

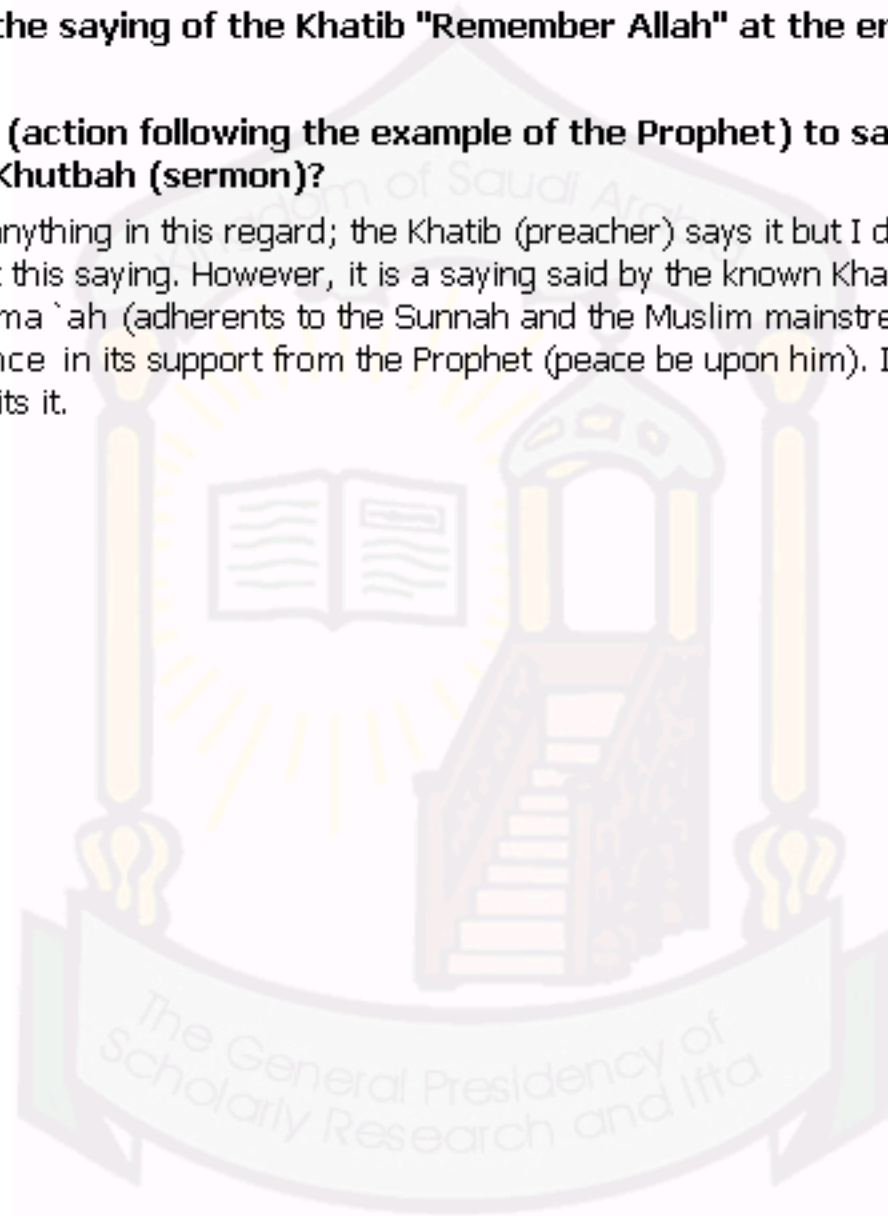
A: He should greet people saying, 'As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)' and then sit. After the Adhan (call to Prayer), he should stand and start preaching.



143- Ruling on the saying of the Khatib "Remember Allah" at the end of the Khutbah

Q: Is it a Sunnah (action following the example of the Prophet) to say "Remember Allah" at the end of the Khutbah (sermon)?

A: I do not know anything in this regard; the Khatib (preacher) says it but I do not know any textual evidence to support this saying. However, it is a saying said by the known Khatibs and Imams of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) but I do not know any textual evidence in its support from the Prophet (peace be upon him). I do not know any legal evidence that prohibits it.





144- Ruling on the Khatib regular saying: ﴿Verily, Allâh enjoins Al-'Adl (i.e. justice)﴾ at the end of the sermon

Q: What is the ruling on saying: ﴿Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet الله صلى عليه وسلم in a perfect manner]﴾ by the Khatib (preacher) on a regular basis?

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A: It is not obligatory to recite this Ayah (Qur'anic verses) in particular, he may recite any other Ayah.



145 - Ruling when an Imam different from the Khatib leads Jumu`ah Prayer

Q: I read in the book of "Al-Fiqh `ala al-Madhahib Al-Arba`ah" (Fiqh According to the Four Madh-habs) an opinion by the Malikiy scholars regarding the conditions of the validity of the Jumu`ah (Friday) Prayer. Among these conditions is the presence of the Imam (the one who leads congregational Prayer) and I read that two conditions must be fulfilled in the Imam, one of them is that the Imam must be the Khatib (preacher) as well. If the Khatib is someone other than the Imam who led the Salah (Prayer), then the Salah is invalid unless there is an excuse that prevented the Khatib from being the Imam. I found no sign of such a condition among the Shafi`y scholars for I witnessed in a Jumu`ah Prayer someone delivering the Khutbah (sermon) and another one leading the Salah. Is it true that the one who delivers the Khutbah must be the same person who leads the Salah? If I adopt the Malikiy Madh-hab, what is the ruling on my Salah? Is it invalid as mentioned in the opinion of the Malikiy scholars? Please advise me and may Allah reward you with the best and guide us all to what is right.

A: This is a controversial matter among scholars, and the correct opinion is that it is not a condition for the validity of the Jumu`ah Prayer to have someone who is the Khatib and the Imam at the same time because the Khutbah is separate from the Salah. Hence, what is preferable and constitutes the Sunnah (action following the teachings of the Prophet) is

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to have someone to deliver the Khutbah and at the same time lead the people in Salah. In other words, the Imam is the Khatib as well in the Jumu`ah Prayer and in Salat-ul-`Eid (the Festival Prayer). However, if something prevents the Khatib from being the Imam, the Salah will still be valid. Furthermore, if he leads the people in Salah but chooses someone else to deliver the Khutbah on his behalf, this is permissible according to the correct opinion maintained by scholars since the Khutbah and the Salah are two independent acts of worship. Hence, there is nothing wrong with stating that it is permissible to have an Imam different from the Khatib. Nonetheless, it is better and preferable to have one person for both tasks following the example of the Prophet (peace be upon him) and the Caliphs after him. To sum up, it is Sunnah to have one person as the Khatib and the Imam, but if there exists something that prevents that, then there is nothing wrong if someone other than the Khatib leads the Salah.



Q: After the Khatib (preacher) delivered the Friday Khutbah (sermon), the Iqamah (call to start the Prayer) was announced and another person led us the in congregational Salah (prayer). What is the ruling on this deed?

A: There is nothing wrong with that; it is permissible for a person to deliver the Khutbah and another to lead the Salah. However, it is better that the one who delivers the Khutbah leads the Salah. Thus, there is no blame when a person delivers the Khutbah and another leads the Salah.





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146- Ruling when different persons undertake the deeds of Adhan, Iqamah, and Imamah

Q: On Friday, a person announced the first Adhan (call to prayer), another announced the second Adhan, and a third person delivered the two Friday Khutbahs (sermons) and finally a fourth person led us in the Salah (Prayer). What is ruling on this?

A: There is nothing wrong with this, and all Praise is due to Allah. It is permissible that a person announces the first Adhan; and another announces the second Adhan, and a third person delivers the two Friday Khutbahs, while a fourth person leads the Salah. There is no blame in that, and all Praise is due to Allah. However, it is better for the one who delivers the Khutbah to lead the Salah when possible. It is better for the Khatib (preacher) to be the Imam (the one who leads congregational Prayer) as done by the Prophet (peace be upon him), by his rightly guided caliphs and others. This is better but there is nothing wrong when a person delivers the Khutbah and another leads the Salah.



Q: A brother from Khamis Mishit says: I offered the Jumu`ah (Friday) Prayer in one of the Masjids (mosques) of a village. After the Khutbah (sermon), the Khatib (preacher) advanced another person to lead the Salah (Prayer). After the Salah, this person delivered a short admonition for ten minutes and when we were leaving the Masjid, a person told me that this act is impermissible, because it is a Khutbah after another, which is impermissible, and he did not sit to listen to it. Is this correct?

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A: There is nothing wrong if a person other than the Khatib leads people in the Salah; if the Khatib sees it proper to advance another one to lead the Salah, this is acceptable and if a person preaches to people after offering the Jumu`ah Prayer, this is permissible. The person who claims that this is a Khutbah after another has no knowledge; when a person preaches after the Jumu`ah or gives an admonition, there is nothing wrong with this, and all Praise is due to Allah.



Q: Your Eminence Shaykh, some people may dare give a Fatwa (legal opinion issued by a qualified Muslim scholar) without having the necessary knowledge. Would you please advise them?

A: Giving a Fatwa without knowledge is one of the gravest sins and a Muslim should fear Allah in this regard. No one should give a Fatwa unless he has the necessary knowledge and insight. Allah (Glorified and Exalted be He) says: **"(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."** Thus, saying things about Allah without knowledge is worse than Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), because of the great danger and corruption expected from it. Describing Satan, Allah (Exalted be He) says: **He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.** It is thus obligatory upon every Muslim to fear Allah and say nothing about Allah unless he has the necessary knowledge.



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147- Ruling on delivering one Friday Khutbah

Q: A old man delivered the Friday Khutbah (sermon) instead of the regular Khatib (preacher) who was absent. After ending the first Khutbah, he asked the people to stand up to start Salah (Prayer), the people did what he said. After that, many people differed whether their Salah was valid or not? We thus resorted to Your Eminence for advice.

A: The Salah is not valid and this person should deliver the second Khutbah and repeat the Salah. It is necessary to deliver two Khutbahs as done by the Prophet (peace be upon him) and they are necessary for the validity of the Salah, according to the correct view. Thus, this man and those who followed him should repeat the Salah and pray it as Zhuhr (Noon) Prayer. In future, it is necessary to deliver two Khutbahs before starting the Salah.



148- Ruling on translating the Friday Khutbah

Q: There are non-Arab workers in the company where we work; they speak more than ten languages and do not know the Arabic language. Is it permissible to bring a translator to translate the Khutbah (sermon) to them? The Khatib (preacher) speaks for ten minutes and then the translator begins to translate and so on. Please, advise. May Allah reward you with the best.

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A: There is no doubt that helping people to understand the objectives of the Khutbah through their own language is very important and necessary. We wrote about this matter many times and we hope these writings will be useful for all Muslims. We maintain that the preacher should speak in the language that the listeners understand to inform them of the meanings and objectives of the Khutbah if he speaks their language, so the benefit expected is achieved. If he does not speak their language, there is nothing wrong in bringing a translator to interpret the Khutbah to the attendees who do not know Arabic whether simultaneously or after the end of the Khutbah to help them benefit from it as those who know the language of the Khatib.



149- Ruling on leaving a neighboring Masjid and praying in the Masjid of another village

Q: A brother says: Some persons and I, go to perform the Jumu`ah (Friday) Prayer in Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) of another neighboring village although there is a Masjid (mosque) in our village with a Khatib (preacher). Should we offer the Salah (prayer) in this Masjid or is there no blame on us if we go to Al-Masjid Al-Jami`? May Allah reward you with the best.

A: There is no blame in moving from a close Masjid to a remote one

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for a legal interest. For example, when the Khatib of the remote Masjid is more knowledgeable or more aware of the religious rulings; or when you react positively to his speech or for any other legal reason. To sum up, there is no blame and it is not obligatory to offer the Salah in the Masjid near you unless this leads to harmful effects. Thus, you are free to choose the Masjid where you want to pray, especially in the Masjid where you get better benefits and become closer to Allah.



Q: There are two Masjids (mosques) in our area; a close one and another further one. We often go to the further Masjid because its Khatib (preacher) is eloquent and delivers good Khutbahs (sermons) without reading from papers. As for the Khatib of the close Masjid, he reads from a paper and most of the people leave this Masjid and go to the further one; is this permissible. Please, advise. May Allah reward you with the best.

A: A believer should seek the more useful preacher that touches his heart. Thus, if praying in the further Masjid has better impact on your heart and is more beneficial due to the good style of the preacher and his care and concern about his audience, it is better to attend with him whether he uses a paper to read from or not. There is no blame on a preacher reading from a paper because it may be more correct and accurate during the Khutbah. If the preacher is a good speaker and writes the Khutbah, this is good and blameless.

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There is nothing wrong with this. Some people preach without reading from a paper but they make many mistakes and may repeat words uselessly. Dear brother, choose what is better to your heart and what is in your interest. Moreover, the further Masjid entails more steps, which is better in reward. The Prophet (peace be upon him) said: [\(The person who will receive the highest reward for Salah is the one who comes the furthest distance.\)](#) If the Khutbah touches your heart and has a good impact on you, there is no blame in going to this further Masjid. As for the use of a paper during the Khutbah, this should not be the foundation of a decision, because it is possible to preach from a paper or to speak without it. Both are permissible and all Praise is due to Allah. Finally, the preacher should choose what is more useful and helpful to him.



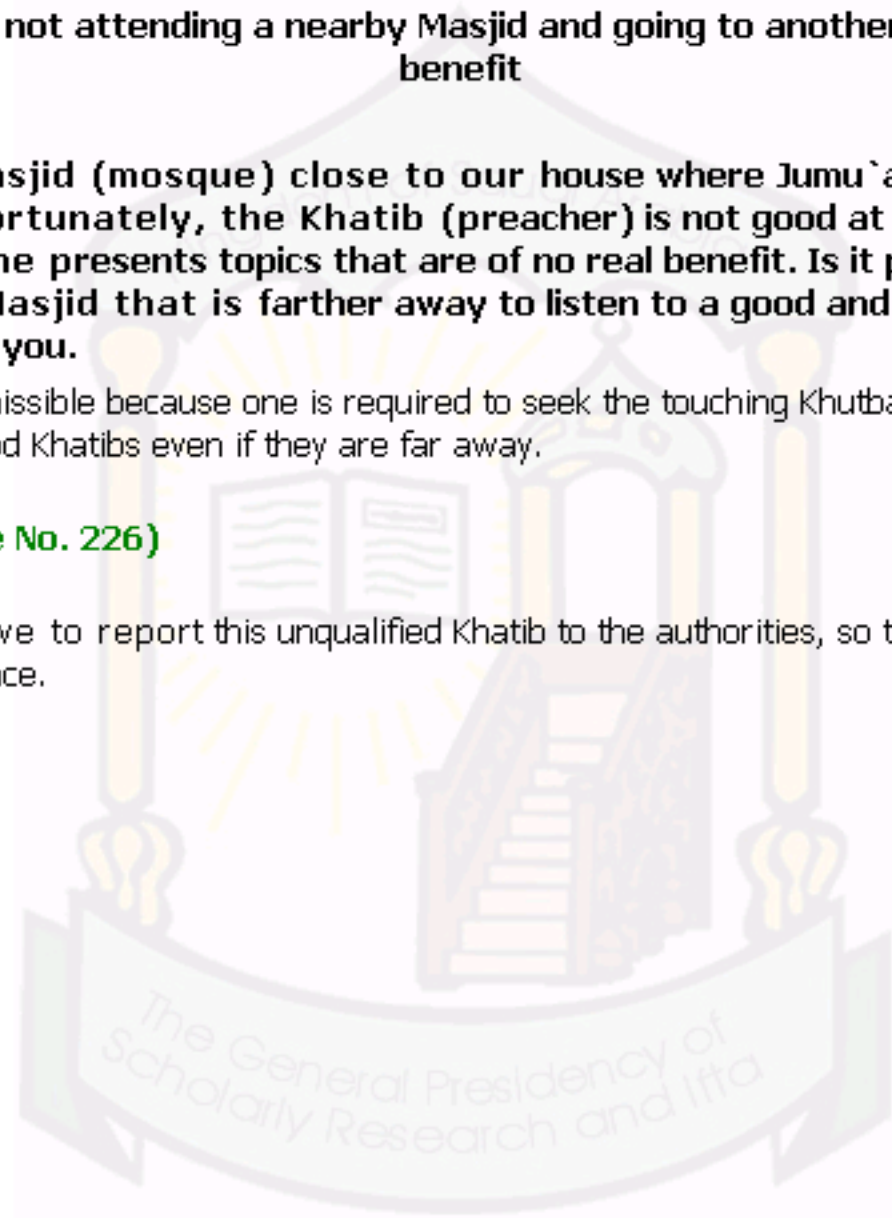
150 - Ruling on not attending a nearby Masjid and going to another one for a Shar`i benefit

Q: There is a Masjid (mosque) close to our house where Jumu`ah (Friday) Prayer is performed. Unfortunately, the Khatib (preacher) is not good at delivering Khutbahs (sermons) and he presents topics that are of no real benefit. Is it permissible for us to go to another Masjid that is farther away to listen to a good and beneficial Khutbah? May Allah reward you.

A: Yes, this is permissible because one is required to seek the touching Khutbahs and attend Masjids where there are good Khatibs even if they are far away.

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Moreover, you have to report this unqualified Khatib to the authorities, so they may find someone better to take his place.

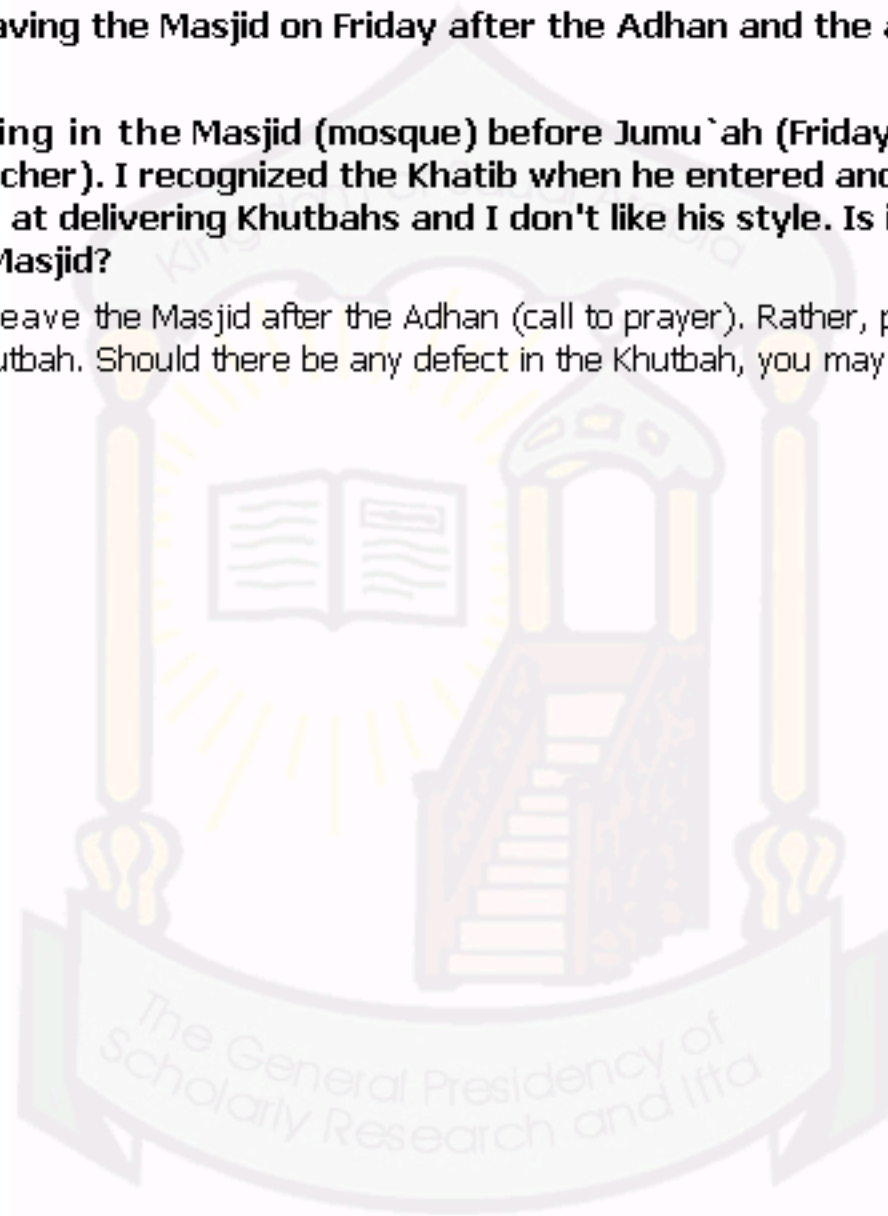




151 - Ruling on leaving the Masjid on Friday after the Adhan and the arrival of the Khatib

Q: We were sitting in the Masjid (mosque) before Jumu`ah (Friday) Prayer waiting for the Khatib (preacher). I recognized the Khatib when he entered and I knew before that he was not good at delivering Khutbahs and I don't like his style. Is it permissible for me to go to another Masjid?

A: You must not leave the Masjid after the Adhan (call to prayer). Rather, pray there and listen to benefit from the Khutbah. Should there be any defect in the Khutbah, you may advise the Khatib later on.





152 - Ruling on acting as an Imam in delivering the Khutbah and leading the Jumu`ah

Q: I lead people in Jumu`ah (Friday) Prayer and deliver the Khutbah (sermon) because those people are from a village and they have no one to do this for them. Our eminent Shaykh, I do not want any money in return for this. However, I want to know if there is any blame on me for leading them in Salah (Prayer) as they were the ones who asked me to deliver the Khutbah.

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May Allah safeguard you.

A: There is nothing wrong with this. You are doing something good and it is permissible for you to lead your Muslim brothers in Salah (Prayer) since they chose you. If their Imam (the one who leads people in the congregational Prayer) is away, or he passed away or has resigned and no other Imam or Khatib (preacher) was sent to them, it is permissible as long as the person chosen is qualified. This person will be rewarded for shouldering this responsibility and it is not a condition that he is given a salary, or that he is assigned this task by the government. Rather, the salary is a kind of support for the Imam, but is not a condition. The government pays the Imams and Khatibs salaries to help them with this great matter. So, if someone leads people in the Five Obligatory Prayers or Jumu`ah Prayer seeking reward from Allah (Glorified and Exalted be He), Allah will reward him and there is nothing wrong with him in doing this.



153- Advice for the young men who want to be Khatibs

Q: I am a twenty-five-year-old man, whom Allah granted success in memorizing half of the Qur'an on reaching this age. I want to deliver the Jumu`ah (Friday) Khutbah (sermon). Thus, I hope that you can advise me with some books to refer to. May Allah reward you with the best.

A: If you are able to do so, and the relevant authorities allow you to deliver the Jumu`ah Khutbah, there is nothing wrong with that.

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I advise you to refer to books written by scholars such as the Khutbahs of Shaykh Muhammad ibn Salih Al-`Uthaymin, those of Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him), and those of `Abdul-`Aziz ibn `Abdullah ibn Al-Shaykh as well as Khutbahs of other Shaykhs that you may benefit from. If the relevant authority appoints you as a Khatib (preacher) in a Masjid, there is nothing wrong with referring to some books in this regard. If you can collect Hadiths and good subjects that can be presented to some scholars to help and advise you, this will be good and suitable.



154 - Ruling on some Ayahs recited at the end of the Khutbah

Q: A questioner from the Arab Republic of Egypt asks: I recently read that when the Imam (one who leads the congregational prayer) recites at the end of the Friday Khutbah (sermon) the Ayah (Qur'anic verse) which reads: ﴿Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner] until the end of the Ayah, this is a Bid`ah (innovation in Islam). Is that true? If so, why do the Imams of the Masjids (mosques) do it? May Allah reward you with the best.

A: The Prophet (peace be upon him) used to recite some Ayahs in the Friday Khutbah, and this Ayah: ﴿Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help)﴾

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is one of the most comprehensive Ayahs. Hence, many Khatibs (preachers) recite it in their Khutbahs. Reciting this Ayah, thus, is one of the best Qurbahs (a good deed by which Allah's Pleasure is sought) because it includes enjoining good and forbidding evil: ﴿Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.﴾ So, it is a great Ayah from Jawami` Al-Kalim (concise yet most comprehensive expressions) and there is nothing wrong with reciting it in the Khutbahs.



155 - Ruling on the Khatib's words: "Let us hear your invocation of blessing on the Prophet"

Q: A brother from North Sinai asks: Some Imams (the ones who lead the congregational Prayer) say to the people every now and then during the Friday Khutbah (sermon) in the Masjid (mosque): "Let us hear your invocation of blessing on the Prophet." Sometimes, they may do so more than five or six times during a single Khutbah and they say it in an informal language. Is that permissible? May Allah reward you.

A: This is not permissible. It is obligatory for the people attending the Friday Khutbah to listen to the Khatib (preacher) and benefit from his words. If one invokes blessing upon the Prophet (peace be upon him) inaudibly upon the mention of his name, this is permissible. However, one should not say this aloud so as not to distract others. It is the duty of the Ma'mums (people led by the Imam in Prayer) to listen to

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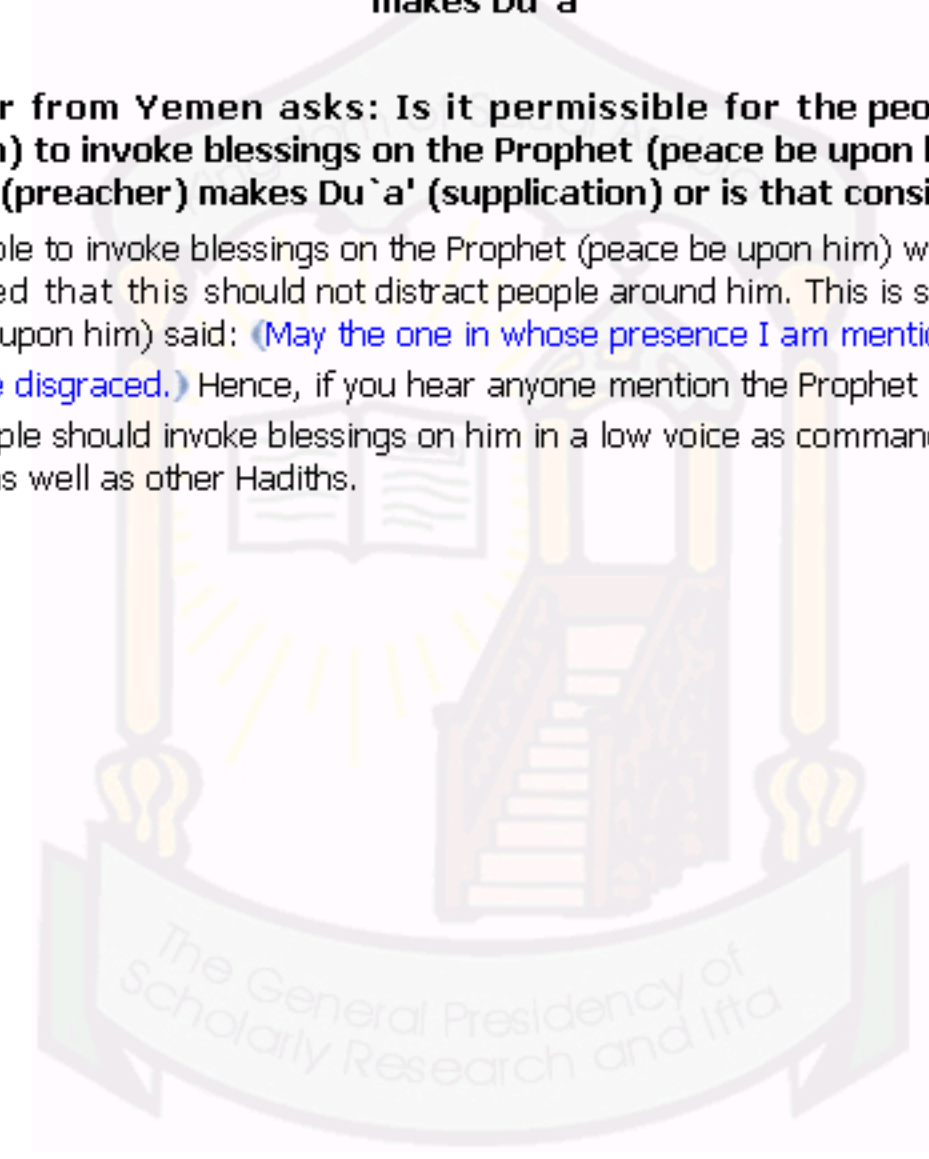
the Friday Khutbah and not to say anything that might distract them or others. It is permissible only to invoke blessings on the Prophet (peace be upon him) inaudibly when his name is mentioned.



156 - Ruling on saying Amen and invoking blessings on the Prophet when the Khatib makes Du`a'

Q: A questioner from Yemen asks: Is it permissible for the people listening to the Khutbah (sermon) to invoke blessings on the Prophet (peace be upon him) and say Amen when the Khatib (preacher) makes Du`a' (supplication) or is that considered idle talk?

A: It is permissible to invoke blessings on the Prophet (peace be upon him) when anyone mentions his name provided that this should not distract people around him. This is supported by what the Prophet (peace be upon him) said: [\(May the one in whose presence I am mentioned without invoking blessing on me be disgraced.\)](#) Hence, if you hear anyone mention the Prophet (peace be upon him), you and other people should invoke blessings on him in a low voice as commanded in the previously-mentioned Hadith as well as other Hadiths.





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157 - What the Khatib and the listeners may do during the Khutbah

Q: The Khatib (preacher) raises his hands while making Du`a' (supplication) and people say Amen. We heard on your program that this is not permissible. The question here is: what should the listeners do if the Khatib makes Du`a' in a loud voice, should they raise their hands with him or what should they do? What is better for the Khatib regarding the Khutbah (sermon)? Is it better for him to deliver a long Khutbah or a short one? What are the topics that you recommend for the Khatib to address? Should he focus on didactic stories, Fiqh (Islamic jurisprudence) issues or creed-related matters? Please guide us to what is right and may Allah reward you with the best.

A: What is Mashru` (Islamically prescribed) for the Khatib is to deliver short and not lengthy Khutbahs. The Prophet (peace be upon him) said in an authentic Hadith: [\(Lengthening the Salah \(Prayer\) and shortening the Khutbah is a sign of a man's understanding of religion. So lengthen the Salah and shorten the Khutbah.\)](#) (Related by Muslim in his Sahih from the Hadith of `Ammar ibn Yasir [may Allah be pleased with him]) This indicates that it is Sunnah (action following the teachings of the Prophet) and preferable to lengthen the Salah and shorten the Khutbah in a way that does not affect the purpose or objectives. It is recommended for the Khatib to seek topics that touch the hearts and bring them closer to Allah

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and keep them away from His Wrath. Furthermore, he should mention in his Khutbah the rulings of Shari`ah (Islamic law) that people need to know as well as the Commands and Prohibitions of Allah and use effective preaching and useful stories that can penetrate the hearts. The Khatib may also refer to the Ayahs (Qur'anic verses) that exhort, remind, encourage to do good and discourage from evil. However, the Khatib must not raise his hands during the Khutbah except in the case of Istisqa' (Prayer for rain) as the Prophet (peace be upon him) did when he raised his hands during the Jumu`ah (Friday) Khutbah asking Allah for rain. There should be no raising of the hands in regular Khutbahs. Rather, the Khatib should make Du`a' without raising his hands, and this is the Sunnah (action following the teachings of the Prophet). The Ma'mum (person being led by an Imam in Prayer) may say Amen secretly without neither raising his hands nor his voice. The Ma'mum may raise his hands like the Imam only in the case of Istisqa' as the Prophet (peace be upon him) and those praying behind him did when he was asking Allah for rain and relief. Both in the regular Khutbahs of the Jumu`ah and `Eid, the Khatib must not raise his hands, this is an act specific to Istisqa' Khutbah as authentically reported from the Messenger of Allah (peace be upon him).



158- Ruling on raising the hands for Du`a' or saying Amen during the Khutbah

Q: What is the ruling on raising the hands in Du`a' (supplication) for the Ma'mums (people led by the Imam in the congregational prayer) in the Jumu`ah (Friday) Prayer, as I

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have noticed that this practice is widespread?

A: During the Khutbah (sermon), neither the Imam (the one who leads congregational Prayer) nor the Ma'mum should raise their hands. Rather, they should listen to the Khutbah. They can raise their hands only in case of asking Allah for rain. In this case, the Imam should raise his hands along with the Ma'mums as the Prophet (peace be upon him) and the Companions did when he (peace be upon him) asked Allah for rain. However, the Sunnah (action following the teachings of the Prophet) is not to raise the hands in the ordinary Khutbah. The Khatib (preacher) can offer Du`a' without raising his hands. Similarly, the Khutbah of `Eid (festival) does not require raising the hands unless the Imam asks Allah for rain, in which case both the Imam and the Ma'mums are required to raise their hands; whether that is in Jumu`ah Prayer or at any time. Likewise, if a scholar asks Allah for rain while sitting among his friends or in a Halaqah (learning circle) and he raises his hands, they too should raise their hands asking Allah to bring relief and send them rain. Moreover, there is nothing wrong if one raises the hands seeking Allah's Bounty any time at home, in the Masjid (mosque) after the Nafilah (supererogatory prayer) or anywhere else. Actually, raising the hands is one of the causes of the acceptance of Du`a' for the Prophet (peace be upon him) stated: [\(Your Lord is modest and generous. He is so modest that he cannot turn away His Servants disappointed, when they raise their hands offering Du`a'\).](#)

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› Hence, raising the hands is one of the causes of answering Du`a'. However, we must not raise our hands on occasions in which the Prophet (peace be upon him) did not raise his hands during his time. We must follow his example in what he used to do and what he did not do. He (peace be upon him) did not raise his hands in the Jumu`ah or `Eid Khutbahs, hence, we should not do that either except when asking Allah for rain. Also, the Prophet (peace be upon him) did not use to raise his hands after pronouncing Taslim (salutation of peace ending the Prayer) in the obligatory Salah (prayer) nor in the Du`a' at the end of Salah before Taslim. The Prophet (peace be upon him) used to offer Du`a' before pronouncing Taslim and between the two Sujuds (prostrations) without raising his hands. Therefore, we are required to follow his example in terms of what he did and what he did not do. Allah is the One sought for help.



Q: What is the ruling on one who raises their hands while the Khatib (preacher) is offering Du`a' (supplication) for the Muslims in the second Khutbah (sermon)? Kindly mention the evidence? May Allah reward you.

A: It is impermissible for the Imam (the one who leads congregational Prayer) and the Ma'mums (people led by the Imam in the congregational prayer) to raise their hands in Friday or `Eid (festival) Khutbahs. Rather, the Ma'mums are required to listen to the Khatib and recite Ta'min (saying: "Amen") on his Du`a' without raising their voices. However, raising the hands is impermissible as

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the Prophet (peace be upon him) neither raised his hands in the Friday Khutbah nor in that of the `Eid. When the Sahabah (Companions of the Prophet) saw some rulers raising their hands in the Friday Khutbah, they objected saying that the Prophet (peace be upon him) did not raise his hands on this occasion. If there is Istisqa' (asking Allah for rain) in the Friday Khutbah, or in the Khutbah of the `Eid, then worshipers may raise their hands while asking Allah for relief and rain as the Prophet (peace be upon him) used to do; otherwise, he (peace be upon him) did not raise his hands in those Khutbahs.



Q: Is it permissible to raise one's hands while the Khatib (preacher) is supplicating on Friday? I heard that this is impermissible.

A: It was not reported from the Prophet (peace be upon him) that he used to raise his hands in the Friday Khutbah (sermon). When the Companions saw some of the rulers raising their hands in the Friday Khutbah, they objected and criticized it. Acts of worship are Tawqifi (bound by a text and not amenable to personal opinion) matter with no room for personal reasoning. Hence, the Khatib must not raise his hands while offering Du`a' (supplication) because this was not reported from the Prophet (peace be upon him). However, when offering Istisqa' (asking Allah for rain) asking Allah for relief and rain, it is permissible to raise the hands in the Friday Khutbah as the Prophet (peace be upon him) used to do. When he

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offered Istisqa` on Friday during the Khutbah, he raised his hands in Du`a' and people raised their hands as well. However, in the ordinary Khutbahs, the Imam (one who leads the congregational prayer) must not raise his hands, because the Prophet (peace be upon him) did not raise his hands in such an occasion and he said: [﴿Pray as you have seen me praying.﴾](#) Allah says: [﴿Indeed in the Messenger of Allâh \(Muhammad صلى الله عليه وسلم\) you have a good example to follow﴾](#) So, since the Prophet (peace be upon him) did not raise his hands in the Friday Khutbah or in that of the `Eid (festival), we are not permitted to raise them except when offering Istisqa' during the Friday Khutbah or that of the `Eid as the Prophet (peace be upon him) did.



Q: Our eminent Shaykh, there are many questions about raising the hands while making Du`a' (supplication) in the Jumu`ah (Friday) Prayer and about the Imam (the one who leads congregational Prayer) who makes Du`a' out loud while the Ma'mums (people being led by an Imam in Prayer) make Ta'min (saying: "Amen"). Is that right or not?

A: The Sunnah (action following the teachings of the Prophet) is for the Imam not to raise his hands in the Friday Khutbah (sermon). The Prophet (peace be upon him) did not raise his hands, either in the Jumu`ah Prayer or in Salat-ul-`Eid (the Festival Prayer). The same applies to the Ma`mums, who must not raise their hands either. However, there is nothing wrong if they make Ta'min silently when the Imam makes Du`a'. Raising the hands should instead be in

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the Khutbah of Salat-ul-Istisqa' (Prayer for rain). Whenever the Prophet (peace be upon him) offered Salat-ul-Istisqa', he would raise his hands. It is Sunnah for the Ma'mums to raise their hands as well, following the example of the Imam, because the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) raised their hands in Salat-ul-Istisqa'. In the Jumu`ah Prayer and Salat-ul-`Eid, the Imam makes Du`a' in the Khutbah without raising his hands and the Ma'mums are not to raise their hands either, in order to comply with the Sunnah (acts, sayings, or approvals of the Prophet).

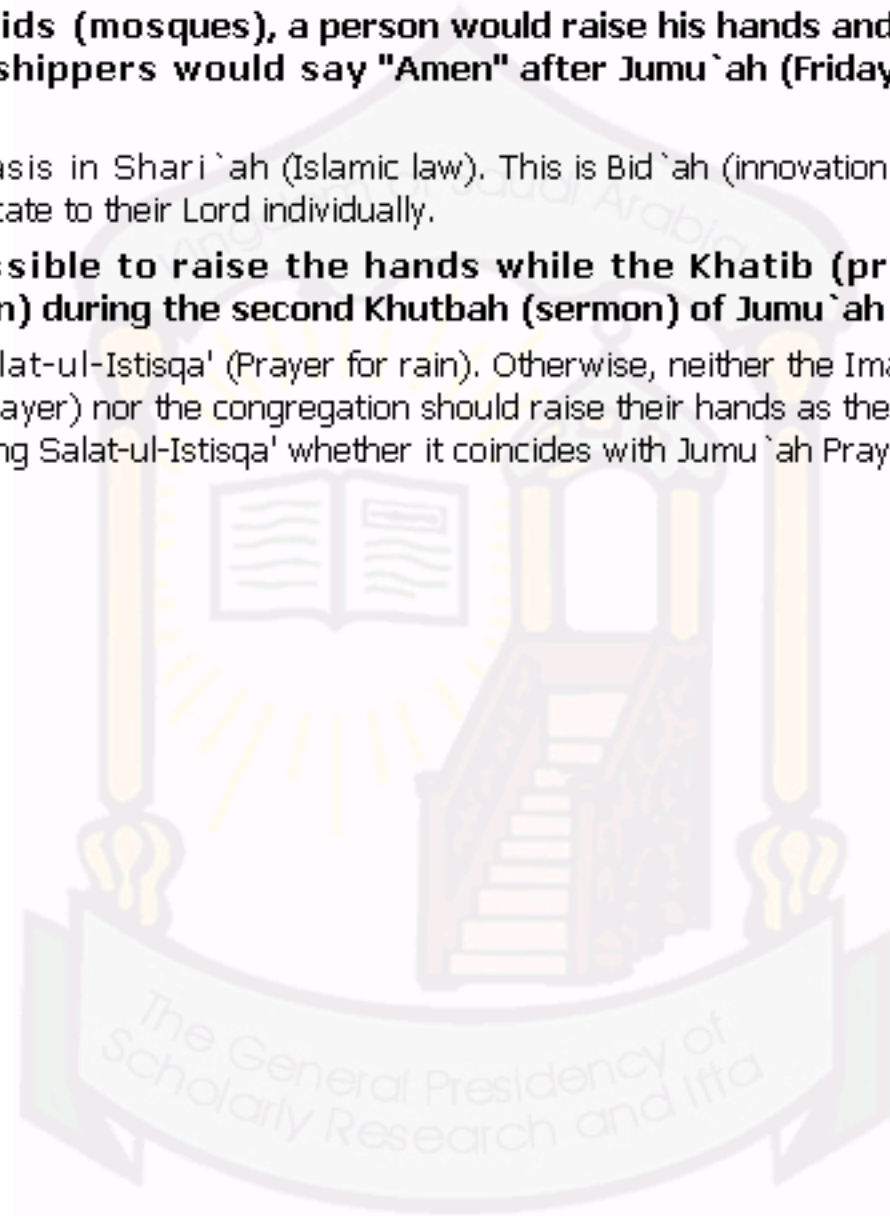


Q: In some Masjids (mosques), a person would raise his hands and supplicate to Allah, while some worshippers would say "Amen" after Jumu`ah (Friday) Prayer. Is this act permissible?

A: This has no basis in Shari`ah (Islamic law). This is Bid`ah (innovation in religion). Everybody should rather supplicate to their Lord individually.

Q: Is it permissible to raise the hands while the Khatib (preacher) is making Du`a' (supplication) during the second Khutbah (sermon) of Jumu`ah (Friday) Prayer?

A: Yes, if it is Salat-ul-Istisqa' (Prayer for rain). Otherwise, neither the Imam (the one who leads congregational Prayer) nor the congregation should raise their hands as they are recommended to raise them only during Salat-ul-Istisqa' whether it coincides with Jumu`ah Prayer or not.





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159- Ruling on raising one's hands to offer Du`a' when the Imam sits between the two sermons

Q: The inquirer asks: "What is the ruling on offering Du`a' (supplication) while raising one's hands during the interval of the Jumu`ah Khutbah (Friday sermon), and what are the times when Du`a' is answered on that day? May Allah reward you with the best."

A: I do not know of anything that has been mentioned regarding raising the hands in Du`a' in the manner mentioned in the question, but it is a good thing to offer Du`a' between the two sermons when it is likely that it will be answered. The same applies to Sujud (prostration) during the Jumu`ah (Friday) Prayer, and Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) after the Shahadah (Testimony of Faith) and invoking peace and blessings upon the Prophet (peace be upon him). The Du`a' is most likely to be answered at the end of Jumu`ah Prayer before one pronounces Taslim (salutation of peace ending the Prayer), when making Sujud, and between the two prostrations. As for raising one's hands in Du`a' when the Imam sits between the two sermons, I am not aware of anything that has been reported on this. It is better not to raise the hands because nothing has been mentioned in this regard. The principle is the permissibility of raising the hands when offering Du`a' because the Prophet (peace be upon him) stated that raising the hands is among the reasons for having one's Du`a' answered. Therefore, if a worshiper raises his hands in an occasion when it is not known whether or not the Prophet raised his hands, then there is nothing wrong in doing so. As for the occasions where it is known that the Prophet (peace be upon him) did not raise his hands, then a person is to follow suit and not raise his hands in that occasion. Such occasions include the sermon preceding the Jumu`ah Prayer because the Prophet (peace be upon him) did not raise his hands in the Du`a' offered at that time, the Du`a' between the two prostrations, the Du`a' during the Tashahhud, and after Taslim at the end of the obligatory Prayer.

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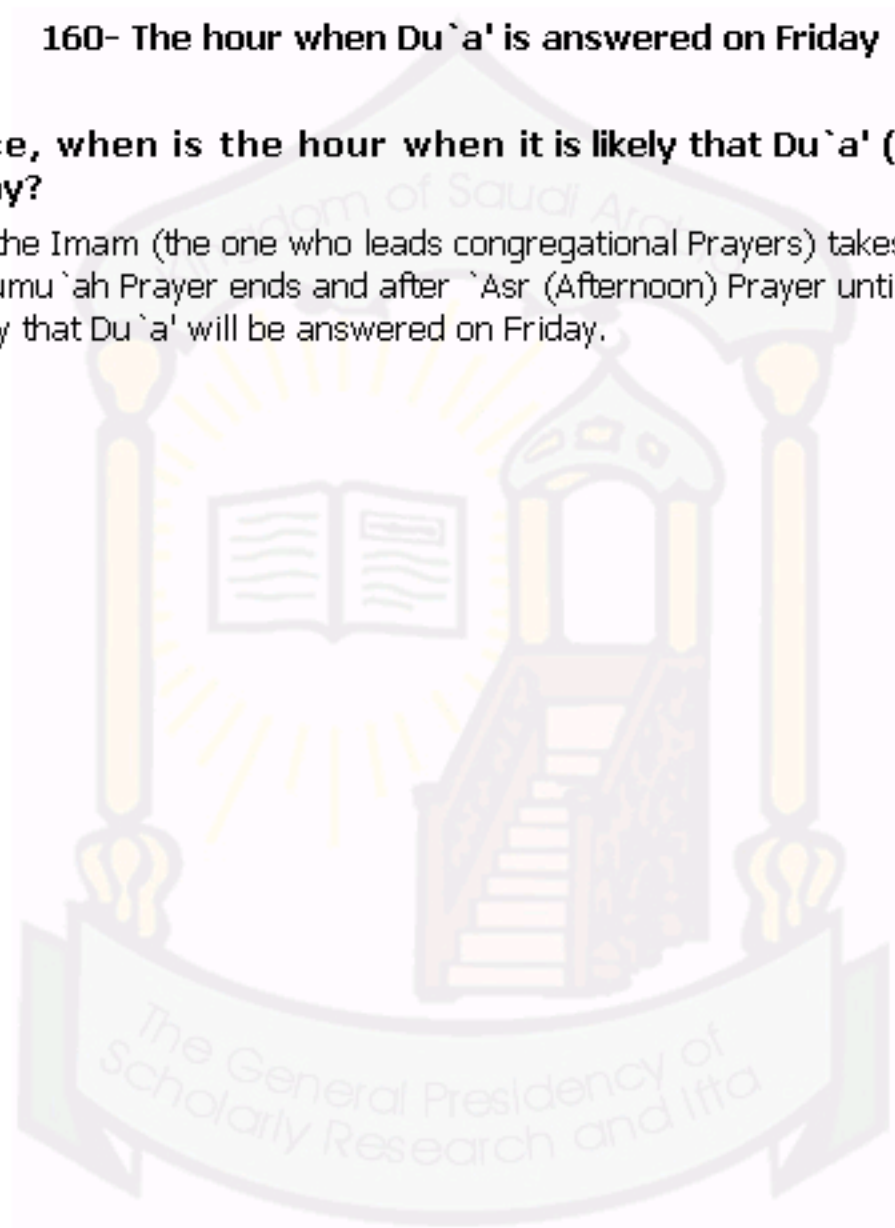
This is because the Prophet (peace be upon him) did not raise his hands in these positions or times. However, there is nothing wrong if one raises their hands when offering Du`a' in occasions and times other than these, such as at the end of Supererogatory Prayers. As for raising hands between the two Khutbahs, we are not aware of anything mentioned that the Prophet (peace be upon him) raised his hands during Du`a' at this time, nor did he offer Du`a' at this time. Therefore, it is best not to raise one's hands to offer Du`a' and it is to be said in one's heart.



160- The hour when Du`a' is answered on Friday

Q: Your Eminence, when is the hour when it is likely that Du`a' (supplication) will be answered on Friday?

A: From the time the Imam (the one who leads congregational Prayers) takes his seat on the pulpit until the moment Jumu`ah Prayer ends and after `Asr (Afternoon) Prayer until sunset, these are the times when it is likely that Du`a' will be answered on Friday.





Q: A questioner asks: When is the hour on Friday when one's Du'a (supplication) is most likely to be answered? Is it between the first Adhan (call to Prayer) of Jumu`ah Prayer or the second; or is it from `Asr (Afternoon) Prayer until the time of the Adhan for Maghrib (sunset) Prayer?

A: Du`a' is most likely to be answered during all the hours of Friday. The Prophet (peace be upon him) informed

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us that there is a time on Friday during which Du`a' is answered and its time is very short. It is legislated for a Muslim to supplicate in abundance on Friday, from the beginning of the day until its end. There are two times when it is most likely that Du`a' will be answered: the first is from the time the Imam is seated on the pulpit to deliver the sermon before Jumu`ah Prayer, until the end of the Salah. It was related by Muslim in his Sahih that the hour of response on Friday is anytime between the time the Imam takes his seat on the pulpit until the end of the Prayer. Some scholars deem the hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) from Abu Burdah, but the correct opinion is that it is Mawsul (a hadith with a connected chain of narrators) Marfu` (a hadith narrated from the Prophet with a connected or disconnected chain of narration) and was related by Muslim in his Sahih. The second is between `Asr (Afternoon) Prayer until sunset, and there is also a Hadith mentioning this period as the hour of response. These two times are likely to contain the hour of response. But in spite of this, it is recommended to offer Du`a' during all the hours of Friday to make sure that one's Du`a' coincides with the hour of response.



Q: What is the time when it is most likely for Du`a' (supplication) to be answered on Friday? May Allah reward you with the best.

A: On Friday, there is an hour during which no Du`a' is rejected. Thus, whoever invokes Allah sincerely and makes Du`a' in that hour, his Du`a' will be answered as the Prophet (peace be upon him) informed us. It was authentically reported from the Prophet (peace be upon him) that this hour most likely occurs at two times: when the Imam (the one who leads congregational Prayer) sits on Friday on the pulpit for delivering the Khutbah (sermon) and then leading the Jumu`ah (Friday) Prayer. There is an authentic Hadith

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that was reported by Muslim on the authority of Buraydah stating that during this hour no Du`a' is rejected until the Salah begins. The second time is between the `Asr (Afternoon) Prayer and sunset. There are Hadiths as well indicating that during such a time on Friday Du`a' is likely to be answered. Friday as a whole is a good time for making Du`a', however, these two hours represent a time when Du`a' is most likely to be answered. Again, these two times are: the time when the Imam sits on the pulpit until the Salah begins and the time between the `Asr Prayer and sunset.



161 - The hour of response on Friday is not fixed

Q: A questioner from Kuwait says: I read in a book the following statements and I need your eminence to clarify to me whether they are true or not: Scholars held different opinions regarding this hour, the hour when Du`a' (supplication) is likely to be answered on Friday. In the book of "Afrad Muslim `an Al-Bukhari" from the Hadith of Abu Musa it is stated that it is between the time when the Imam (the one who leads congregational Prayer) sits on the pulpit until the Salah (Prayer) is over. In another Hadith, it is stated that it is between the time when the Imam finishes the Khutbah (sermon) until Jumu`ah (Friday) Prayer is over. In the Hadith of Jabir it is stated that it is the last hour after the `Asr (Afternoon) Prayer. In the Hadith of Anas he said: Seek it at the time between the `Asr Prayer until sunset. Abu Bakr Al-Athram said: These Hadiths

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either vary in their degree of authenticity or this hour moves from one time to another like Laylat-ul-Qadr (the Night of Decree) that moves between the last ten nights of Ramadan. Is it true, our eminent Shaykh, that this hour is not fixed and that Laylat-ul-Qadr does not have a fixed time as well?

A: Yes, Laylat-ul-Qadr moves among the last ten nights, between the twenty-first night and the thirtieth night. It should be sought throughout all these nights; however, it is more likely to be found on the odd nights. Similarly, the hour of Friday is more likely to be found between the time the Imam sits on the pulpit until the Salah is over, and after the `Asr until sunset. These are the most probable times according to the Hadiths. Hence, it is Mustahab (desirable) for the believer to seek it at such times, making Du`a' in his Sujud (prostration) or between the two Khutbahs and before starting the Salah. One can make all the good Du`a' he can and at the end of the Salah before he makes Taslim (salutation of peace ending the Prayer). Also, he can sit after the `Asr Prayer in the place where he prays waiting for the next Salah, because the one who waits for Salah is in Salah and if he makes Du`a' at that time while waiting for the Maghrib Prayer on Friday, his Du`a' is likely to be answered.



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162- Ruling on reciting Surah Al-Kahf on Friday

Q: Is there a Sahih (authentic) Hadith in which the Prophet encouraged reciting Surah Al-Kahf on Friday?

A: This was stated in Da`if Hadiths (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). Yet, it is authentically reported that this was the practice of some of the Sahabah (Companions of the Prophet). If one recites it on Friday, one will be rewarded, In sha'a-Allah (if Allah wills), since the fact that it was practiced by the Sahabah indicates that it has a basis in religion.



163- Ruling on sitting down for Du`a' in late afternoon on Friday

Q: I have read in a book that the specific hour in which Du`a' (supplication) is answered on Friday is the last hour in the afternoon. At that time, I would get up, perform Wudu' (ablution), sit facing the direction of the Qiblah (Ka`bah-direction faced in Prayer) and make Du`a' (supplication) but I fear that this act is Bid`ah (innovation in religion).

A: No, this is a good deed as the Prophet (peace be upon him) said: [\(On Friday, there is a specific hour \(opportune time\) if a Muslim during which asks Allah \(Glorified and Exalted be He\) for something, Allah will surely answer their Du`a'\).](#) He indicated that it is a short time. It is reported that it is

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the time from when the Khatib (preacher) sits down on the Minbar (pulpit) until the Salah (Prayer) is finished. This is the time the Du`a' is answered. Thus, if a Muslim makes Du`a' between the two Khutbahs or in Sujud (prostration) during or after the obligatory Salah, the Du`a' will be answered. It is reported from the Prophet (peace be upon him) that it starts after the `Asr (Afternoon) Prayer until sunset. Therefore, if a person maintains their Wudu' after `Asr Prayer, waiting for Maghrib (Sunset) Prayer and makes Du`a', they will fall under the same ruling as a worshiper offering Salah because a worshiper waiting for Salah is like the one offering it. In this case, a person should make a lot of Du`a'.



164- Statement on the first hour of Friday

Q: The inquirer asks: "Your Eminence, I would like clarification regarding the first hour of Friday so that I may go to the Masjid (Mosque) for Jumu`ah (Friday) Prayer during its first hour. Is it at eight, nine, or ten o'clock? Has anything been reported from the Prophet about going to Jumu`ah Prayer early?"

A: It has been established in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated: [\(Whoever goes to Jum`uah Prayer during its first hour it is as if he has offered a camel in sacrifice, and whoever goes during its second hour it is as if he has offered a cow in sacrifice, and whoever goes during its third hour it is as if he has offered a horned ram, and whoever](#)

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[goes during the fourth hour it is as if he has offered a chicken, and whoever goes during its fifth hour it is as if he has offered an egg.\)](#) There is great virtue in going to Jumu`ah Prayer early so that one may strive to recite the Qur`an and pray before the Imam (the one who leads congregational Prayer) arrives in to lead the Prayer. Therefore, when a worshiper goes to the Masjid, he is to offer Prayers according to what Allah has destined for him to pray and then recite the Qur`an; reciting what Allah has destined for him and continue reciting until the Imam arrives for Prayers. As for the first hour, Allah alone knows when it is. However, most probably- and Allah knows best- it is after the sun rises a spear's length from the horizon and after the Sunnah (supererogatory act of worship following the example of the Prophet) of Salat-ul-Ishraq (supererogatory Prayer shortly after sunrise), i.e. Salat-ul-Duha (supererogatory Prayer before noon). This is the first hour of Jumu`ah because the Sunnah is that one remain in the place of Prayer until the sun rises high in the sky. Therefore, if a worshiper goes to the Masjid during the first hour of Jumu`ah Prayer after the sun rises and after fulfilling his needs at home, this is the first hour and is the most likely time. And Allah knows best.



165- Ruling on going to offer Jumu`ah Prayer early

Q: A questioner from Syria asks: Are there Hadiths or Ayahs (Qur'anic verses) indicating the merit of going to offer Jumu`ah (Friday) Prayer early?

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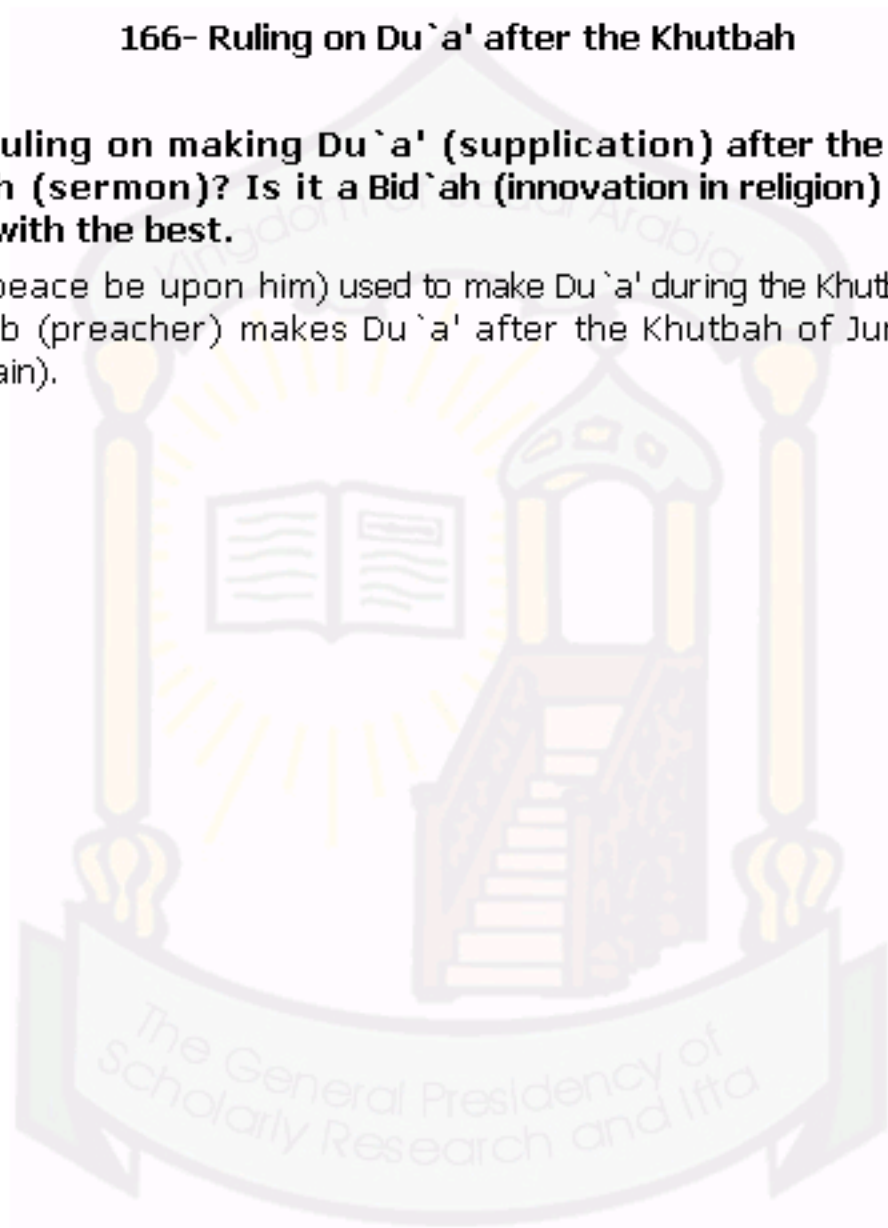
A: Yes, going to offer Jumu`ah Prayer early is a Sunnah (action following the teachings of the Prophet). There is an authentic Hadith recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, [\(The example of the one who enters the mosque in the earliest hour is that of one offering a camel \(in sacrifice\). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively.\)](#) This indicates the recommendation of going to offer Salah, the variety of reward and the fact that it is a Sunnah for a believer to go to offer Salah early given the great reward. They are then to offer as many Rak`ahs (units of Prayer) as possible, recite the Qur'an and make Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Istighfar (saying: Astaghfir-ul-Allah [I seek Allah's forgiveness]). In a word, there are many benefits of going to offer Salah early. So it is a Sunnah given the great reward and many benefits.



166- Ruling on Du`a' after the Khutbah

Q: What is the ruling on making Du`a' (supplication) after the end of the Jumu`ah (Friday) Khutbah (sermon)? Is it a Bid`ah (innovation in religion) or permissible? May Allah reward you with the best.

A: The Prophet (peace be upon him) used to make Du`a' during the Khutbah so there is nothing wrong if the Khatib (preacher) makes Du`a' after the Khutbah of Jumu`ah, `Eid (Festival), Istisqa' (prayer for rain).





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167- Ruling on Du`a' during Khutbah and Ta'min by the congregation

Q: Should Du`a' (supplication) be made during or after the Khutbah (sermon) of Jumu`ah (Friday)? Should the Ma'mum (person being led by an Imam in Prayer) or listener make Ta'min (saying: "Amen") in a low or loud voice?

A: The Prophet used to make Du`a' during the Khutbah. When the Khatib (preacher) makes Du`a', a Ma'mum should make Ta'min in a low voice.



168- Ruling on obeying the Khatib's command to make Tahlil

Q: A questioner from Jordan says: Is it permissible to obey the command of the Khatib (preacher) to make Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") during the Khutbah (sermon) of Jumu`ah (Friday)? Should we raise our hands during Ta'min (saying: "Amen") after Du`a' (supplication) given that the Imam (the one who leads congregational Prayer) of the Masjid (mosque) renounces raising the hands during Ta'min after Du`a'?

A: If the Khatib orders the people to make Tahlil or to invoke Allah's Blessings and Peace upon the Prophet, you should obey his command but in a low voice without disturbing others by raising your voice. However, neither the Imam nor the Ma'mum (person being led by an Imam in Prayer) should raise their hands. But they may do so during Salat-ul-Istisqa' (Prayer for rain) only.

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Thus, hands should not be raised either by the Imam or Ma'mums during Du`a' as the Prophet (peace be upon him) would raise his hands during Istisqa' only.



169- Ruling on a Khatib inviting people to a banquet from the Minbar on Friday

Q: Is it permissible for an Imam (the one who leads congregational Prayer) to invite people to a marriage banquet on Friday from the Minbar (pulpit) a week before marriage date?

A: The opinion that seems most correct to me is that he should not do so, for a Minbar is not the place for inviting to banquets. Rather, it should be used for calling to obeying Allah, abiding by His Shari`ah (Islamic law), venerating His Commands and Prohibitions. Inviting to a banquet should be made at another time and place. The opinion that seems most correct to me is that it is not proper for an Imam or a Khatib (preacher) to invite people to banquets either in the Friday or the `Eid (Festival) Khutbah (sermon). Rather, it is better to make invitations to banquets through letters, telephone calls, via a person, etc.



170- Ruling on verbalizing one's intention for Jumu`ah Prayer

Q: What should a worshiper say when making their intention for Salah (Prayer), especially Jumu`ah (Friday) Prayer?

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A: It is sufficient to make the intention in one's heart. A worshiper is not to utter anything except Takbir (saying Allahu Akbar [Allah is the Greatest]). Like the intention made for the rest of the Salahs, one is to resolve in their heart to perform the Salah. Then when the Imam (the one who leads congregational Prayer) pronounces Takbir, worshipers must do likewise and say: "Allahu Akbar" intending in their hearts to perform Jumu`ah Prayer. This is the same when pronouncing Takbir intending to perform Zhuhr (Noon), `Asr (afternoon), Maghrib (sunset), `Isha (night) Prayers, the `Eid Prayer, etc. However, some worshipers say: "I intend to perform such-and-such a Salah." This has no basis in the Shari`ah (Islamic law) and is a Bid`ah (innovation in religion). One is not to verbalize the intention to pray because its place is in the heart. It is considered a Bid`ah to verbalize the intention whether audibly or silently. Therefore, when worshipers intend to pray, they are to resolve this in their hearts. Thus, when the Imam pronounces Takbir, a worshiper is to say, "Allahu Akbar" with the intention of performing Jumu`ah, Zuhr, Fajr (dawn) Prayers and so on.



171- Ruling on constantly reciting Surahs Al-A'la and Al-Ghashiyah in Jumu`ah Prayer

Q: Our Imam (the one who leads a congregational prayer) always recites Surahs Al-Ghashiyah and Al-A'la in Jumu`ah (Friday) Prayer. Is this correct? Could you please give advice to Imams in this regard? May Allah reward you with the best.

A: This act is Sunnah (following the teachings of the Prophet), as the Prophet (peace be upon him) used to recite Surah Al-A'la: [\(Glorify the Name of your Lord, the Most High,\)](#) in the first Rak`ah (unit of Prayer) of Jumu`ah Prayer and Surah Al-Ghashiyah in the second. However, constantly reciting them in every Jumu`ah Prayer is not recommended. Rather, the Imam should sometimes recite other Surahs, like Surah Al-Jumu`ah

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and Surah Al-Munafiqun, as the Prophet (peace be upon him) recited them in Jumu`ah Prayer as well. He (peace be upon him) recited Surah Al-Jumu`ah and Surah Al-Munafiqun in the two Rak`ahs of Jumu`ah Prayer after reciting Al-Fatihah. He (peace be upon him) also recited Surah Al-A'la and Al-Ghashiyah in these two Rak`ahs. Also, he (peace be upon him) recited Surah Al-Jumu`ah and Al-Ghashiyah: [\(Has there come to you the narration of the overwhelming \(i.e. the Day of Resurrection\)?\)](#) Accordingly, he (peace be upon him) is reported to have recited three Surahs, following one of three ways. The first way, he (peace be upon him) recited Surah Al-A`la in the first Rak`ah and Al-Ghashiyah in the second after Al-Fatihah. The second way, he (peace be upon him) recited Surah Al-Jumu`ah in the first and Surah Al-Munafiqun in the second. The third way, he (peace be upon him) recited Surah Al-Jumu`ah in the first and Surah Al-Ghashiyah in the second.



172- Explaining how the Prophet performed Zhuhr Prayer at Arafat on Friday

Q: Is it correct that the Messenger (peace be upon him) performed Jumu`ah (Friday) Prayer as a four-Rak`ah Salah (Prayer consisting of four units) at Arafat?

A: This is wrong. The Prophet (peace be upon him) performed Zhuhr (Noon) Prayer at `Arafat as two-Rak`ahs (units of Prayer), but he (peace be upon him) did not intend the two Rak`ahs as a Jumu`ah Prayer. He (peace be upon him) did not use to offer Jumu`ah Prayer while travelling. In Farewell Hajj, when the Day of `Arafah (9th of Dhul-Hijjah) coincided with a Friday, he (peace be upon him) performed a two-Rak`ah Salah, which the narrator called Zhuhr. Then after it, he (peace be upon him) performed `Asr (Afternoon) Prayer as a two-Rak`ah Salah, in combined and shortened form. He (peace be upon him) combined the two Salahs at the time of the earlier one on Friday, and did not recite out loud while performing them. Rather, his recitation was sub-vocal and if it had been Jumu`ah Prayer, his recitation would have been aloud.

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Then, he (peace be upon him) delivered one Khutbah (sermon), while in fact he used to deliver two Khutbahs in Jumu`ah Prayer. In addition, he (peace be upon him) delivered the Khutbah before the Adhan (call to Prayer), whereas in Jumu`ah Prayer, he (peace be upon him) used to deliver his Khutbah after the Adhan. Thus, it is evident from many sides that he (peace be upon him) performed Zhuhr not Jumu`ah Prayer. He (peace be upon him) performed it as two Rak`ahs, which the narrator called Zhuhr Prayer, with which he (peace be upon him) combined and shortened `Asr Prayer. Also, he (peace be upon him) gave one Khutbah before the Adhan while Jumu`ah Prayer consists of two. Furthermore, he (peace be upon him) delivered his Khutbah before the Adhan, while the rule is that the Khutbah should be delivered after the Adhan in Jumu`ah Prayer. Finally, his recitation was sub-vocal, while the recitation of Jumu`ah Prayer is observed aloud. Based on this, it is learned that travelers do not have to perform Jumu`ah Prayer. Rather, they should perform Zhuhr Prayer consisting of only two Rak`ahs. This is what the Prophet (peace be upon him) and the Muslims in his company did at Arafat. Moreover, those who usually travel to the desert for spending weekends should perform Zhuhr Prayer, not Jumu`ah, for they fall under the same ruling as travelers.



173- Ruling on praying Zhuhr Prayer as well as Jumu`ah Prayer

Q: Does Jumu`ah (Friday) Prayer suffice for Zhuhr (Noon) Prayer? Please clarify this according to all Madh-habs (Schools of Jurisprudence).

A: Yes, performing Jumu`ah Prayer suffices for Zhuhr Prayer according to the opinion maintained by all scholars. That is, if a Muslim performs Jumu`ah Prayer in the Shar`y (Islamically lawful) way that Allah stated, it suffices for

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Zhuhr Prayer. Another opinion maintained by some scholars is that if there are many Masjids (mosques) in a town, one should perform Zhuhr after Jumu`ah as a precaution, because some Jumu`ah Prayers may not be valid because there is no excuse for having many different congregational Salahs (Prayers) at the same time in the same district; but this opinion is not legally recognized, and one should not rely on it as long as there is a legally valid causes for holding many Jumu`ah Prayers at the same area, because each Jumu`ah Prayer suffices for Zhuhr for the one who performs it. That is, if there are four or five Masjids in a country, performing Jumu`ah Prayer in them suffices for Zhuhr, and all praise is due to Allah. Thus, Zhuhr Prayer should not be performed after it, as is the case in some countries, because this is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law). Therefore, performing Jumu`ah Prayer is sufficient, and all praise is due to Allah, because Allah imposed on us five daily Salahs, not six; as whoever prays Zhuhr after Jumu`ah is performing six Salahs, and this is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), because Allah imposed only five Prayers during the night and day upon His slaves. One of the five Salahs on Friday is the Jumu`ah Prayer, and performing Zhuhr Prayer after it is not permissible, and is a Bid`ah. Thus, Jumu`ah Prayer is enough, and all praise is due to Allah; performing Jumu`ah Prayer is sufficient, and all praise is due to Allah.



174- Ruling on establishing two Masjids in a sparsely populated village

Q: A questioner from Sudan asks: Is it permissible to establish two Masjids (mosques) in a sparsely populated village? Is it permissible to offer the Jumu`ah (Friday) Prayer in both of the Masjids, or that the Jumu`ah Prayer should be offered in

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the older Masjid? I hope that you can guide us and clarify this matter. May Allah reward you with the best.

A: It is not permissible to establish two Masjids in a small village that does not need them. It is sufficient that they offer Salah (Prayer) in one Masjid only and they should not establish any other Masjid, as there is no need for it. This is regarded as wastefulness, a mistake, and an abominable matter. However, if there is necessity in establishing another Masjid, as the first one is not large enough for the praying persons, there is nothing wrong with that. Also, if there are two tribes or groups of people that are hostile to each other, and it is feared that a disaster may occur if they meet each other at the Masjid, there is nothing wrong with establishing another Masjid, as there is a legal excuse. However, if there is no legal excuse, the people should offer Salah in the existing Masjid. They do not need another one, not to be dispersed. They may widen the Masjid if it is possible. But in this case, there is no need to widen it. Thus, it is not permissible to establish another Masjid. If it is necessary to establish another Masjid due to the narrowness of the the first, or the impossibility in widening it, or that its widening will be expensive, they may offer Salah in another Masjid. There is nothing wrong with that. All praise be to Allah.



**175- Ruling on moving from an old Masjid to perform the Jumu`ah Prayer in a newer,
more spacious one**

Q: There is a Masjid (mosque) at which the Jumu`ah (Friday) Prayer and the congregational Salah (Prayer) are held. Presently, it is not spacious enough to accommodate the worshipers, especially on Friday. A new Masjid, which is larger than the former one was built. Is it permissible to

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perform the Jumu`ah Prayer in the new Masjid, taking into consideration that the village is small and one congregation only for Jumu`ah Prayer is held?

A: The questioner states that there is a small Masjid in the village where he resides which is not spacious enough for worshipers performing Jumu`ah Prayer, and that a new, larger Masjid was built, so is it permissible to perform the Salah (Prayer) in the more spacious Masjid? This matter should be referred to the inhabitants of the village and the judge of your town for consideration. If the first Masjid is not large enough for the worshipers, they are permitted to move to the new one to perform Salah. Two congregations for Jumu`ah Prayer should not be held except for a Shar`y (Islamically lawful) reason. In any case, this matter should be referred to the town judge and its notables, who suffice for this matter, In sha'a-Allah (if Allah wills).



176- Ruling on offering the Zhuhr Prayer after the Jumu`ah Prayer due to the diversity of Masjids

Q: A brother from Iraq says: There is controversy concerning the Jumu`ah (Friday) Prayer, as some scholars say that due to the diversity of the Masjids in a town, four Rak`ahs (units of Prayer) of the Zhuhr (Noon) Prayer should be offered in congregation at the Masjid (mosque) after the Jumu`ah Prayer. They attribute this opinion to Imam Al-Shafi`y (may Allah be merciful to him). Did he actually mention it? We hope that you clarify this matter for us, may Allah reward you with the best.

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A: This is not correct, as it is Bid`ah (innovation in religion). The Jumu`ah Prayer suffices, even if various Masjids are used as a legal excuse, because one Masjid is not enough. The Salah (Prayer) offered at all of these Masjids is valid and correct, all praise be to Allah. We do not know if this opinion was authentically reported from Al-Shafi`y (may Allah be merciful to him). Even if Al-Shafi`y stated this opinion out of Ijtihad (juristic effort to infer expert legal rulings), neither Al-Shafi`y nor any other person is infallible. Al-Shafi`y and other scholars may offer their opinion out of Ijtihad without being supported by proof. Thus, this opinion is lacking evidence. Also, there is no evidence to support the opinion that men should offer the Zhuhr Prayer after the Jumu`ah Prayer, whether this opinion is attributed to Al-Shafi`y or any other scholar. The correct opinion is that the praying persons should not offer the Zhuhr Prayer after the Jumu`ah Prayer, as Jumu`ah Prayer suffices. The Prophet (peace be upon him), the Sahabah (Companions of the Prophet) (may Allah be merciful to them), and the Salaf (righteous predecessors) did not offer the Zhuhr Prayer after the Jumu`ah Prayer. Following the Salaf is a great deed, as the Prophet (peace be upon him) said: [\(Anyone who does an action that is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) Offering the Zhuhr Prayer after the Jumu`ah Prayer is not in accordance with the matter of Islam, but it is an innovation. Thus, it is rejected. The Jumu`ah Prayer is enough, may Allah grant us success.



**177- Ruling on women offering the Jumu`ah Prayer in Al-Masjid Al-Haram and other
Masjids**

Q: A listener asks: Are women obliged to offer the Jumu`ah (Friday) Prayer in Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Should they offer the Jumu`ah Prayer like men

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or should they offer the Zhuhr (Noon) Prayer even if they are in Al-Masjid Al-Haram?

A: Women are not obliged to offer the Jumu`ah Prayer, but they offer the Zhuhr Prayer at home. If they offer the Jumu`ah Prayer with men at the Masjid, it suffices for the Zhuhr Prayer. If not, they offer four Rak`ahs (units of Prayer) of the Zhuhr Prayer at home. However, if they offer the Jumu`ah Prayer with the people at Al-Masjid Al-Haram or any other Masjid, the Jumu`ah Prayer suffices for the Zhuhr Prayer. All praise be to Allah.



Q: The questioner asks: "I want to know the manner in which women should perform the Jumu`ah (Friday) Prayer. Does she perform it like men? Or should she perform it as Zhuhr (Noon) Prayer like any other day? Is it permissible for her to perform Salah (Prayer) before hearing the Iqamah (call to start the Prayer)? If she hears the Adhan(call to Prayer) from a Masjid other than the one near her home, is it correct to perform Salah depending on this Adhan?"

A: Women are not obliged to perform Jumu`ah Prayer, as it is obligatory on men only. Women should perform four Rak`ahs (units of Prayer) if they are residents, and two Rak`ahs if they are traveling. Yet, if they join men in the Jumu`ah Prayer at the Masjid, this Salah suffices them. Some women would perform the Jumu`ah Prayer with the Prophet (peace be upon him), and it sufficed them for the Zhuhr Prayer. As for the time, in which women should perform Salah, they should perform it when its time is due, and should not restrict themselves with matters confined to

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men. Women should perform Salah when its time is due upon hearing the well-known and accurate Adhan, or when the sun reaches the local meridian in its path, without adhering to the Salah performed by men, even if they have not heard their Iqamah. Women are permitted to perform Salah before or after men, as they are responsible for themselves in this regard. However, they should not hurry to perform Salah until a period of time passes to make sure that the time of the Salah is due. They should have deep insight, because some muezzins hurry to pronounce the Adhan before its due time, as their watches may be set forward. Women should not hasten to perform Salah until the muezzins finish pronouncing the Adhan, and wait for fifteen minutes, for example, to be sure that it is the prescribed time for performing the Zhuhr, `Asr (Afternoon), Maghrib (Sunset) Prayers, and so on. Also, the sick who do not perform Salah at the Masjid, should not hurry to perform Salah upon hearing the first muezzin, because offering Salah before its due time is not valid. However, delaying it a while is not wrong; thus, no one should hurry to perform Salah until they are sure that the time of Salah is due, as when the muezzins finish pronouncing the Adhan or they hear the congregational Salah at the Masjids. Women or the sick may perform Salah before or after the congregational Salah when the time of Salah is due. There is nothing wrong with this.



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178- Clarifying the ruling on the similarity between men and women in matters related to Friday

Q: Sister Um Anas from Ha'il asks: "Does the ruling on men apply to women in the following matters: Waiting for Salah (Prayer) at home on her rug, remaining on her rug after performing Salah, performing Ghusl (full ritual bath) for Jumu`ah (Friday Prayer), wearing perfume before the Zhuhr (Noon) Prayer on Friday, and the Sunnah (action following the teachings of the Prophet) of reciting Surahs Al-Sajdah and Al-Insan in the Fajr (Dawn) Prayer on Friday?"

A: Yes, the basic rule is that men and women are equal in matters related to the rulings on Salah and other matters that Allah enjoins, excluding the matters that are confined to either of them according to evidence. Performing Salah early at its due time with Khushu` (the heart being submissively attuned to the act of worship) and doing one's best to perform it perfectly with an attentive heart and tranquility are prescribed for everyone. As for performing Ghusl for Jumu`ah Prayer, it is confined to men, as they go to the Masjid and meet people. Thus, their body odor may be offensive to fellow worshipers standing beside them. Likewise, wearing perfumes and scents, apparently, is restricted to men, and Allah knows best. Both wearing perfume and performing Ghusl for Jumu`ah Prayer are confined to men, as they aim at not offending the fellow worshipers. By performing this Ghusl and wearing perfumes or scents, they attend the Salah invigorated and with a desire to do good. This matter does not apply to women, as they perform Salah at home. If they perform the Jumu`ah Prayer along with men and perform Ghusl,

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there is nothing wrong with this, according to my knowledge, as there is a reason for it; however, women should not wear perfume or scents, as the body of a woman is `Awrah (parts of the body that must be covered in public). When they wear perfume outside of their homes, they may entice men. There is no harm in performing Ghusl for Jumu`ah Prayer before performing the Salah in congregation at the Masjid, but it is preferable for women to perform Salah at home, as the Prophet (peace be upon him) stated.



179- Ruling on women listening to the Khutbah delivered in the Haram prior to performing the Jumu`ah Prayer

Q: Which is preferable, listening to the two Khutbahs (sermons) delivered in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah), and performing Salah (Prayer) after its due time, or performing it in its due time and missing the Khutbah? I hope that you will guide us, may Allah reward you with the best.

A: In the Name of Allah, the Most Gracious, the Most Merciful, all praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, his Sahabah (Companions of the Prophet), and those who follow his guidance. To proceed: Undoubtedly, listening to and benefiting from the Khutbah is preferable to performing Salah early in its due time, because the allowed time for performing the Salah is long, all praise be to Allah. The Khutbah may be missed unlike the Salah. Thus, we advise people to be attentive to the useful Khutbahs such as those delivered in the Haramayn and the other Masjids (mosques). This matter is related to seeking knowledge and understanding the teachings of Islam, which is a necessary matter. The Prophet (peace be

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upon him) said: [\(Whomever Allah wishes good for, He gives them understanding of the Din \(religion\) of Islam.\)](#) Also, he (peace be upon him) said: [\(He who treads a path seeking knowledge, Allah will facilitate for him a path to Paradise.\)](#) Thus, we advise all Muslim brothers and sisters to attentively listen to the useful Khutbahs such as those delivered in the Haramayn and other Masjids such as Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held).



180- Ruling on women performing Zhuhr Prayer before the start of Friday Khutbah

Q: On Friday, is it permissible for a woman to perform Zhuhr (Noon) Prayer before the Khutbah (sermon) begins? Is it recommended for her to abide by Salah (Prayer) times calendar?

A: A woman has to perform Zhuhr Prayer at its due time after midday, whether or not the Khatib (preacher) has delivered the Khutbah and she is not obliged to adhere to the start time of Jumu`ah (Friday) Prayer (i.e. after Khutbah). Rather, she should seek carefully the precise time, once it becomes afternoon and the time for Zhuhr Prayer is due, she should pray, whether

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the Khatib has delivered the Khutbah or not yet. She, however, should not hasten, but rather make sure that the time has become due and it is midday. Then, she can perform Zhuhr Prayer. If she is going to perform Jumu`ah Prayer with a congregation (at the mosque), it will suffice for Zhuhr Prayer. All praise be to Allah, Jumu`ah Prayer is sufficient for her. No doubt, checking Salah timetable is useful as it helps to know the exact time. However, she should not hasten and pray; but to be on the safe side, it is better to offer Salah fifteen or twenty minutes after the time specified in the Salah timetable.



181- Ruling on women delaying Zhuhr Prayer until after men depart the Masjid on Friday

Q: I heard from some people that women on Friday should not pray until men get out of the Masjid (mosque), is this correct?

A: This is not correct. A woman should pray when the due time of Zhuhr (Noon) Prayer starts. When it is afternoon, she should offer Zhuhr Prayer, even if the people have not yet performed Jumu`ah (Friday) Prayer. However, she should not hasten, for some people pray before the prescribed time becomes due on Friday, that is before it becomes afternoon. Therefore, she should not hasten, but must make sure and ascertain that the prescribed time of Zhuhr Prayer has started. Once the time of Zhuhr Prayer starts, she should pray.

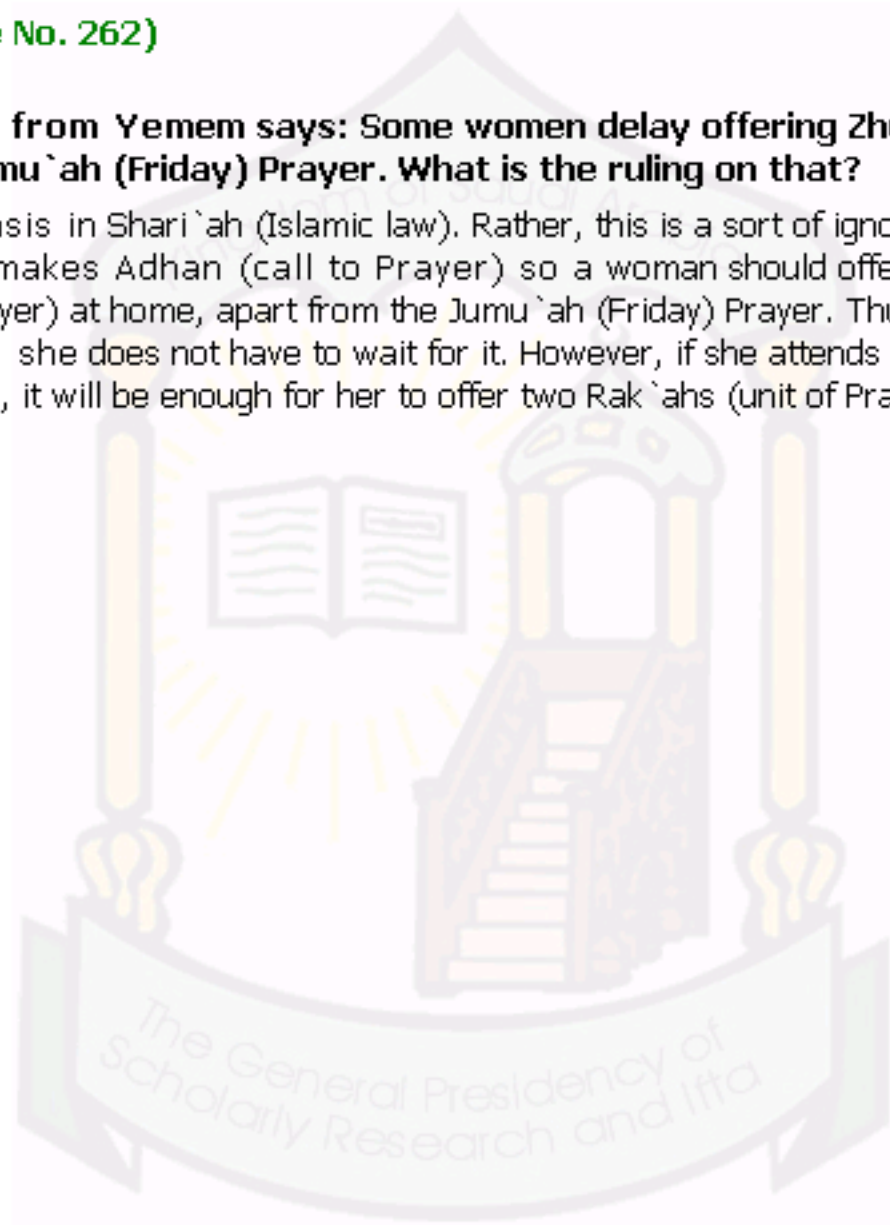




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Q: A questioner from Yemem says: Some women delay offering Zhuhr (Noon) Prayer a long time after Jumu`ah (Friday) Prayer. What is the ruling on that?

A: This has no basis in Shari`ah (Islamic law). Rather, this is a sort of ignorance on their part. At noon, a muezzin makes Adhan (call to Prayer) so a woman should offer Zhuhr Prayer as four Rak`ahs (unit of Prayer) at home, apart from the Jumu`ah (Friday) Prayer. Thus, if offering Jumu`ah Prayer is delayed, she does not have to wait for it. However, if she attends the Jumu`ah Prayer at the Masjid (mosque), it will be enough for her to offer two Rak`ahs (unit of Prayer).





182- Ruling on women offering the Jumu`ah Prayer at home

Q: What about women offering the Jumu`ah (Friday) Prayer at home, Your Eminence?

A: Women are not obliged to offer the Jumu`ah Prayer, but it is obligatory on men. Also, women are not obliged to offer Salah (Prayer) in congregation; only men are obliged to offer Salah in congregation. The Sunnah (whatever is reported from the Prophet) indicate that women offer Salah at home on Friday or any other day. If they offer the Jumu`ah Prayer with men in congregation, it suffices for the Zhuhr (Noon) Prayer. There is nothing wrong with women offering the Jumu`ah Prayer at the Masjid (mosque) in order to gain the benefit of listening to the Khutbah (sermon) and preaching.

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However, they should be veiled and reserved, should not wear perfume, and should be vigilant about not enticing men. This is how some women went out to offer Salah with the Prophet (peace be upon him). He said: [\(They may go out \(to the mosque\) wearing no perfume.\)](#) They should not wear perfume or adorn themselves in order to avoid enticing men. The Prophet (peace be upon him) said: [\(And their houses are better for them.\)](#) It is preferable that women offer the obligatory Salah, the Nafilah (supererogatory), and the other Salahs at home. There is nothing wrong with women offering Salah with the people in congregation as long as they wear a veil, keep away from the reasons for evil and enticement, and avoid wearing perfume. Also, there is nothing wrong with women offering the Zhuhr Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer with men on the condition that they go out veiled and without wearing perfume. However, offering Salah at home is better and keeps them away from enticing men. May Allah grant us success.



Q: We understand now from what you mentioned that women are not obliged to offer the Jumu`ah (Friday) Prayer.

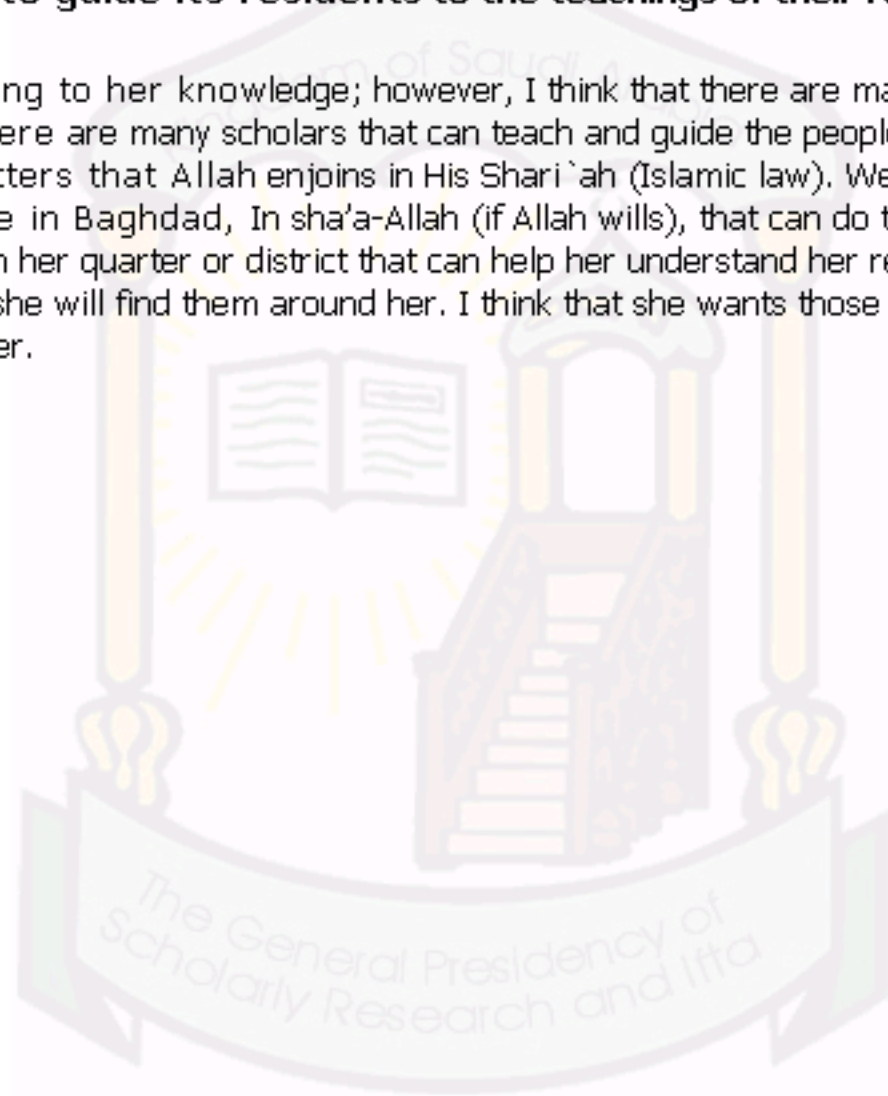
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A: Women are not obliged to offer the Jumu`ah Prayer, as they offer the Zhuhr (Noon) Prayer at home. However, if they offer the Jumu`ah Prayer with the people at the Masjid (mosque), it suffices for the Zhuhr Prayer. Also, the sick and the bondsman are not obliged to offer the Jumu`ah Prayer, but if they offer it with the people in congregation, it suffices for the Zhuhr Prayer. If the traveler offers the Jumu`ah Prayer with the people in congregation, it suffices for the Zhuhr Prayer, as the traveler is not obliged to offer the Jumu`ah Prayer. If he passes by a town while he is traveling and offers the Jumu`h Prayer with its residents, it suffices for the Zhuhr Prayer.



Q: This questioner says at the beginning of her message: "As we do not find anyone to guide us to the right path." This is strange, as it implies that there is a country in which there is no one to guide its residents to the teachings of their religion. What is your comment?

A: This is according to her knowledge; however, I think that there are many righteous people in Baghdad. Also, there are many scholars that can teach and guide the people to the Salah (Prayer) and the other matters that Allah enjoins in His Shari`ah (Islamic law). We believe that there are many pious people in Baghdad, In sha'a-Allah (if Allah wills), that can do that. Perhaps there are some pious people in her quarter or district that can help her understand her religion. If she searches for these people, she will find them around her. I think that she wants those who are around her to make contact with her.





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183- Ruling on offering four Rak`ahs before the Zhuhr Prayer on Friday

Q: Should a woman offer on Friday the four Rak`ahs (units of Prayer) of Nafilah (supererogatory) that she offers before the Zhuhr (Noon) Prayer?

A: Yes, she is permitted to offer whatever Salahs (Prayers) she wants. She may offer four or eight Rak`ahs, or even more. There is no limit for the Salahs she is permitted to offer either on Friday or on any other day. Also, a man is permitted to offer whatever Rak`ahs available for him, as they may offer two, four, six, eight Rak`ahs or more. However, it is preferable that they say Taslim (salutation of peace ending the Prayer) after finishing each two Rak`ahs. The Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah), who are Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes: Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah), and Ahmad (may Allah be merciful to them all) narrated that the Prophet (peace be upon him) said: [\(The optional\) Salah by night and day should consist of pairs of Rak`ahs.](#) This is what is preferred. The least number of Rak`ahs a person may offer is the two Rak`ahs of Salat-ul-Duha (supererogatory Prayer before noon), for the Jumu`ah (Friday) Prayer or of any other Salah.



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184- Ruling on a woman delaying the Zhuhr Prayer on Friday

Q: The questioner asks: If the time of Salah (Prayer) becomes due while a woman is listening to a Khutbah (sermon) or the Qur'an, is it permissible for her to delay the Salah until she has finished listening to the Khutbah or the Qur'an, or should she offer the Salah at its due time?

A: There is nothing wrong with delaying the Salah until she has finished listening to and benefiting from the Khutbah and preachment, on the condition that she does not miss the Salah. It is permissible to delay the Salah until thirty or twenty minutes after the beginning of its due time. There is latitude in this matter. Offering Salah at the beginning of the due time of Salah is preferable, but she delays it for a great benefit: listening to sermons, teaching an ignorant person, propagating virtue, preventing vice, or the like. Thus, there is nothing wrong with delaying the Salah for a great benefit. All praise be to Allah.



185- Time of Zhuhr Prayer for women on Friday

Q: Is it correct that on Friday women should offer Zhuhr (Noon) Prayer only after men finish Jumu`ah (Friday) Prayer?

A: This is incorrect as the time of Zhuhr Prayer is the same as Jumu`ah Prayer. At noon, a woman can offer Zhuhr Prayer

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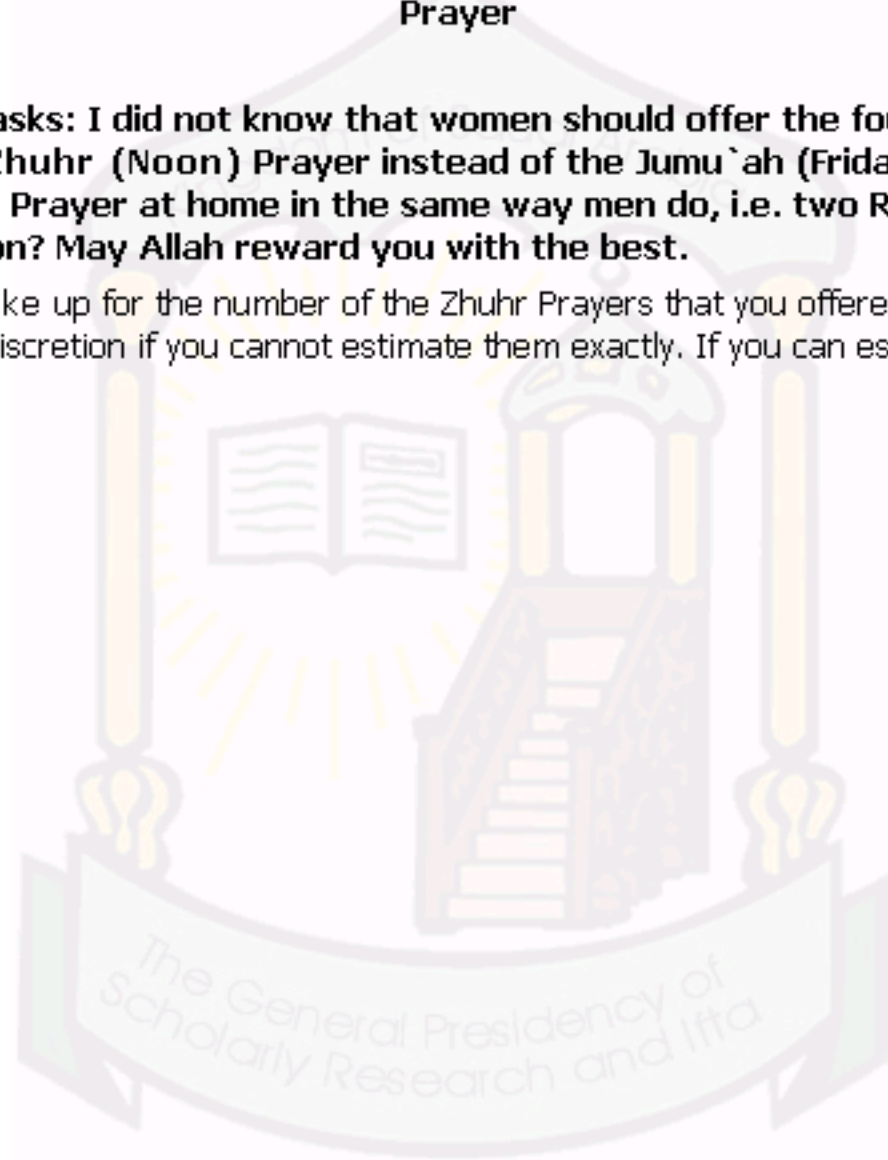
even if the men have yet to finish Jumu`ah Prayer. It is only time that is to be taken into consideration. A woman, as well as a man who is too ill to attend Jumu`ah Prayer, only has to offer Zhuhr Prayer at home at noon even if Jumu`ah Prayer has yet to be finished as some Khatibs (preachers) may deliver a lengthy Khutbah (sermon) that delays Jumu`ah Prayer. So a woman or an ill man offering Salah (Prayer) at home does not have to delay Salah as a result; rather they have to offer Salah on time even if Jumu`ah Prayer has not finished.



186- Ruling on a woman offering two Rak`ahs at home on Friday instead of the Zhuhr Prayer

Q: A questioner asks: I did not know that women should offer the four Rak`ahs (units of Prayer) of the Zhuhr (Noon) Prayer instead of the Jumu`ah (Friday) Prayer. I used to offer the Jumu`ah Prayer at home in the same way men do, i.e. two Rak`has. What is the ruling on this action? May Allah reward you with the best.

A: You should make up for the number of the Zhuhr Prayers that you offered as Jumu`ah Prayers, according to your discretion if you cannot estimate them exactly. If you can estimate them, all praise be to Allah.





Q: Why should a woman not attend Jumu`ah (Friday) Prayer though she still has to attend the congregational Salah (Prayer)?

A: It is preferable for a woman to offer Salah (Prayer) at home. She is not recommended to attend the congregational Salah.

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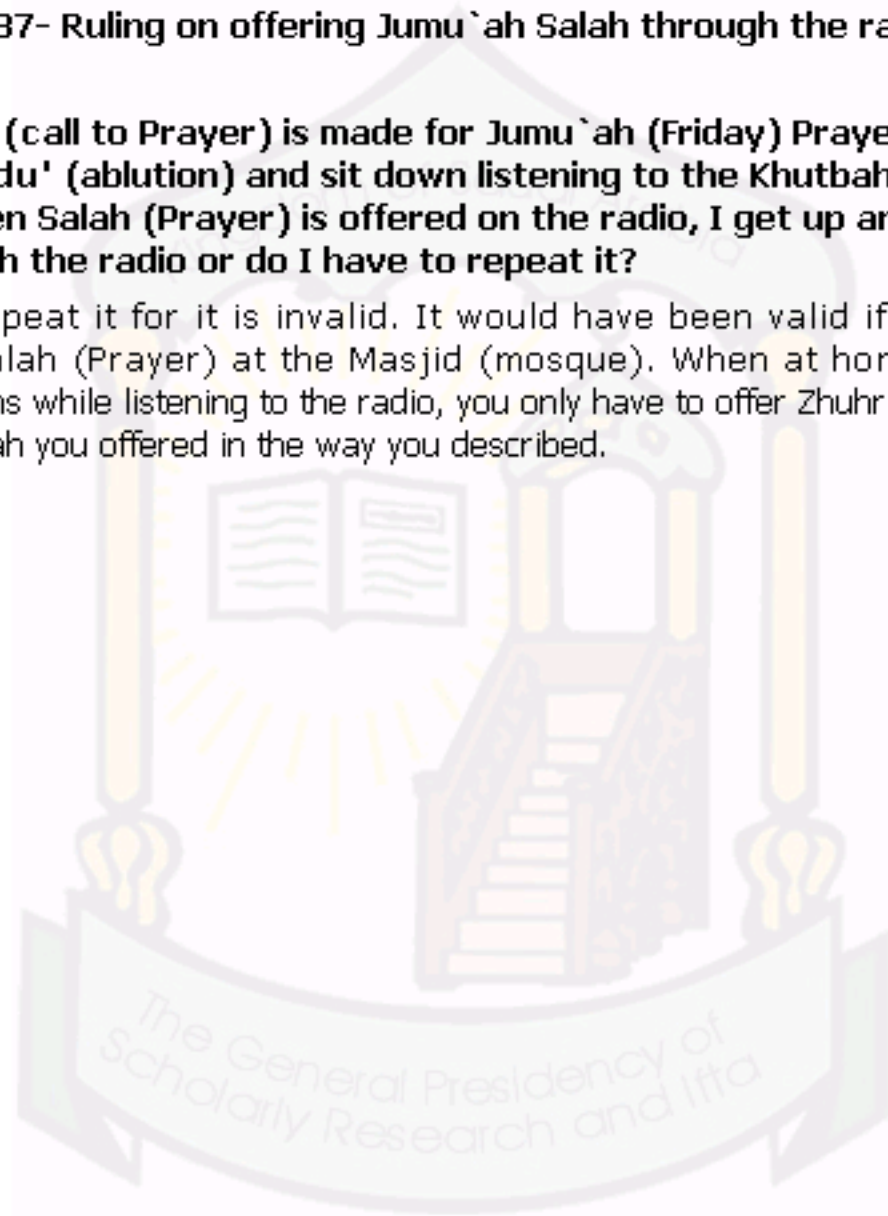
However, if she does, there will be nothing wrong with that. A husband should not hinder his wife from attending the congregational Salah if she covers herself up and goes out without wearing perfume or causing Fitnah (temptation). In this case, it is permissible for her to attend the congregational Salah. However, it is still preferable for her to offer Jumu`ah and other Salahs at home as Salah at home is better than both Jumu`ah and congregational Salahs for a woman. However, she can still attend such Salahs provided she goes out without wearing perfume that can be smelt or an ornament that can be seen.



187- Ruling on offering Jumu`ah Salah through the radio

Q: When Adhan (call to Prayer) is made for Jumu`ah (Friday) Prayer on the radio, I get up, perform Wudu' (ablution) and sit down listening to the Khutbah (sermon) all while I am at home. When Salah (Prayer) is offered on the radio, I get up and offer Salah. Is my Salah valid through the radio or do I have to repeat it?

A: You have to repeat it for it is invalid. It would have been valid if you had attended the congregational Salah (Prayer) at the Masjid (mosque). When at home, you cannot offer congregational Salaha while listening to the radio, you only have to offer Zhuhr (Noon) Prayer. So you must repeat the Salah you offered in the way you described.





188- Clarification of those upon whom Jumu`ah Prayer is obligatory and the way one can perform a supererogatory Prayer before it

Q: It is known that Jumu`ah (Friday) Prayer is Fard (obligatory, based on a definitive text) upon each Muslim, then how many Rak`ahs (units of Prayer) is the Sunnah (supererogatory) Salah (Prayer) of Jumu`ah Prayer? Because I have seen some people who pray before the Salah - that is, before

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the Khutbah (sermon)- four continuous Rak`ahs without sitting to offer Tashahhud (testification recited in the sitting position in the second unit of Prayer). What are these four Rak`ahs? All I know is that one should perform two supererogatory Rak`ahs after the Salah. May Allah grant you success.

A: As the questioner said, Jumu`ah Prayer is obligatory upon all Muslim men who are Mukallafs (meeting the conditions to be held legally accountable for their actions). There is no doubt that it is obligatory, and the believer should perform it consistently; and if a woman attends it, it is sufficient for her Zhuhr Prayer, but she should avoid Tabarruj (a public display of woman's adornment or charms). Rather, she should take care to be covered, to wear Hijab (veil) and to avoid problems and Fitnah (temptation); and it is not obligatory for women, but it is obligatory for men. Additionally, Jumu`ah Prayer has no Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), but it is prescribed that whenever the believer arrives at the Masjid, he should perform two Rak`ahs as Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque), and then perform any possible number of Rak`ahs, whether four, six, eight or more Rak`ahs. There is no limit for this, because the Sahabah (Companions of the Prophet) used to pray many Rak`ahs on Friday before the Khutbah. It is also sufficient to perform two Rak`ahs only, and if one performs four or six Rak`ahs, it is also good, but he should offer Taslim (salutation of peace ending the Prayer) after each two Rak`ahs, and not perform them continuously. Rather, it is better to offer Taslim after each two Rak`ahs, because the Prophet (peace be upon him) said: [\(The \(optional\) Salah by night and day should consist of pairs of Rak`ahs.\)](#) The narration in which the words "and day" are present is good and is authentically reported according to the most correct opinion maintained by Hadith scholars. This Hadith which states that [\(The \(optional\) Salah by night](#)

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[and day should consist of pairs of Rak`ahs\)](#) shows that it is better to offer Taslim after each pair of Rak`ahs, because that is what was done by the Prophet (peace be upon him). He used to pray Salat-ul-Duha (supererogatory Prayer before noon) and Tahiyat-ul-Masjid in the form of pairs of Rak`ahs, and he also performed two Rak`ahs before Zhuhr (Noon) Prayer and two after it, two Rak`ahs after Maghrib (Sunset) Prayer, two Rak`ahs after `Isha' (Night) Prayer and two Rak`ahs before Fajr (Dawn) Prayer, which means that performing two Rak`ahs is more preferable than performing four continuous Rak`ahs. Thus, it is better to offer Taslim after each two Rak`ahs. Moreover, there is nothing wrong with performing four, six, eight, ten, twelve or more Rak`ahs before the Khutbah,

because praying before noon on Friday is desirable. However, after Jumu`ah Prayer, one may pray two Rak`ahs at home or four Rak`ahs in the Masjid, because all this has been reported from the Prophet (peace be upon him). He used to pray two Rak`ahs at home, and he used to say: [\(Whoever wishes to pray after Jumu`ah should pray four Rak`ahs,\)](#) which shows that one should perform four Rak`ahs with two Taslims in the Masjid, or two Rak`ahs at home; and there is no problem if one adds more Rak`ahs. Doing so is supported by Shari`ah (Islamic law) and it is better. As for Zhuhr Prayer, it has been reported that one may perform either two, or four Rak`ahs before it, and it is better to perform four Rak`ahs, because `Aishah (may Allah be pleased with her) said: [\(The Prophet \(peace be upon him\) never missed four \(Rak`ahs\) before Zhuhr Prayer.\)](#) That is what was reported from her, as related by Al-Bukhari (may Allah be Merciful to him): [\(The Prophet \(peace be upon him\) never missed four \(Rak`ahs\) before Zhuhr Prayer.\)](#)

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Additionally, Ibn `Umar narrated that the Prophet (peace be upon him) used to perform two Rak`ahs. Therefore, there is no contradiction between these narrations, because perhaps the Prophet (peace be upon him) used to sometimes perform two Rak`ahs before Zhuhr and four at other times, which add up to in total to twelve supererogatory Rak`ahs which are associated with the five obligatory Salahs. These are called the Rawatib (supererogatory Prayers performed on a regular basis): four before Zhuhr and two after it, two after Maghrib, two after `Isha' and two before Fajr. They are twelve Rak`ahs that are called the Rawatib, and which the Prophet (peace be upon him) used to perform consistently. He (peace be upon him) said: [\(Whoever performs twelve supererogatory Rak`ahs each night and day \(i.e. every twenty four hours\), a house will be built for him in Paradise.\)](#) This is a great virtue which shows that the believer, whether a male or female, should perform these Rawatib, which are the twelve Rak`ahs, and which are considered a stressed Sunnah (supererogatory act of worship following the example of the Prophet) associated with the Five Obligatory Daily Prayers, or rather the four Prayers, because `Asr (Afternoon) Prayer has no Ratibah (supererogatory Prayer performed on a regular basis), while Zhuhr, Maghrib, `Isha' and Fajr have Rawatib, which are twelve Rak`ahs in total. The Prophet (peace be upon him) also used sometimes to perform ten Rak`ahs, but it is better and more perfect for the believer to perform twelve Rak`ahs with consistently, which are four Rak`ahs with two Taslims before Zhuhr, two Rak`ahs after it, two after Maghrib Prayer, two after `Isha' Prayer and two before Fajr Prayer. This is better, and it is also preferable to perform them at home and not at the Masjid, because the Prophet (peace be upon him) urged people to pray at home. He (peace be upon him) said:

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[\(The best Prayer a man offers is that which he offers at home, except the obligatory Prayer.\)](#) He also said: [\(Offer some of your Prayers at your homes. Do not let your homes be like graves.\)](#) Thus, the action following the teachings of the Prophet is to perform the Rawatib and the supererogatory Prayers at home. This is preferable. However, there is no problem if one performs them in the mosque, but it is better to perform them at home, and I learnt that the Prophet (peace be upon him) said: [\(Whoever performs twelve supererogatory Rak`ahs each night and day \(i.e. every twenty four hours\), a house will be built for him in Jannah,\)](#) which is a great virtue that no believer should abandon.



Q: Is there a Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) for Jumu`ah (Friday) Prayer that is reported to have been offered by the Prophet or Sahabah (Companions of the Prophet) given that I used to offer it, but when I found out from one of my textbooks that it is not a Sunnah as some people think, I gave it up. Thereupon, some brothers blamed me for that. Please guide me to the correct practice. May Allah reward you with the best.

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A: Jumu`ah Prayer has no certain prior Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), but a prior supererogatory prayer is recommended to be offered as two, four, or more Rak`ahs (units of Prayer) according to the following Hadith: [«If anyone takes a bath, then comes to the Jumu`ah Prayer, offers supererogatory Salah as much as possible, listens to the Khutbah \(sermon\) attentively, and does not disturb two of the congregation by getting in between them, his \(minor\) sins between that Jumu`ah and the following Jumu`ah will be forgiven, with the addition of three more days.»](#) There is another narration: [«If anyone performs Wudu' \(ablution\) properly, then comes to the Jumu`ah Prayer, listens to the Khutbah \(sermon\) attentively, keeps silent, his \(minor\) sins between that Jumu`ah and the following Jumu`ah will be forgiven, with the addition of three more days.»](#) A worshipper may offer two, three, or four Rak`ahs as prior supererogatory Salah until the Khatib (preacher) starts the Khutbah (sermon). Thereupon, a worshipper will sit down and listen to him. As a minimum, he may offer Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). He can still offer further Salahs, but such Salahs are not called Ratibah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer). However, after Jumu`ah Prayer, there is a Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer), that is, a minimum of two Rak`ahs and a maximum of four Rak`ahs.



Q: One of the listeners from the Hashemite Kingdom of Jordan asks whether there is Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) for the Jumu`ah Prayer or not.

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A: It is reported that there is no Sunnah Qabliyyah offered before the Jumu`ah Prayer. However, a person may offer whatever Salahs are available for him. He may offer two Rak`ahs (units of Prayer), four Rak`ahs with two Taslims (salutation of peace ending the Prayer), or six Rak`ahs with three Taslims, according to his ability. When he arrives at the Masjid (mosque), he may offer whatever Salahs are available for him, according to what the Prophet (peace be upon him) said. Then, he should wait for the Imam (the one who leads congregational Prayer) and listen to the Khutbah (sermon) and offer the Salah. If he offers two Rak`ahs of Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque), this will be sufficient. If he offers more Rak`ahs, this will be better, because it is a great and honorable day. In fact, it is considered to be a festival. If he offers Salah before the Jumu`ah Prayer, it is preferable for him to say Taslim upon finishing every two Rak`ahs. Then, he may say Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Istighfar (seeking forgiveness from Allah), or he may recite the Qur'an, or he may keep silent.



189- The Sunnah Qabliyyah and Sunnah Ba`diyyah of the Jumu`ah Prayer

Q: A questioner from Madinah says: Please clarify the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) and the Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) of the Jumu`ah (Friday) Prayer. Where should we offer the Sunnah Ba`diyyah? Is it correct that it should consist of four Rak`ahs (units of Prayer) if offered at the Masjid (mosque), and two Rak`ahs if offered at home?

A: It is permissible for the believer to offer whatever Salahs (Prayers) are available for him. He may offer two, four, six, eight, or more Rak`ahs (units of Prayer) before the Jumu`ah Prayer, because the Prophet (peace be upon him)

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did not limit the number of Rak`ahs that a person may offer. He said: [\(He who took a bath and then came to the Masjid for the Jumu`ah Prayer, and then prayed what was fixed for him.\)](#) He did not fix a certain number of Rak`ahs. In other words: [\(He who performed Wudu' \(ablution\) and came to the Masjid for the Jumu`ah Prayer, and then prayed what was fixed for him.\)](#) This indicates that a person is permitted to offer whatever Rak`ahs are available for him. He may offer two, four, six, eight, or more Rak`ahs, saying Taslim (salutation of peace ending the Prayer) upon finishing every two Rak`ahs, as the Prophet (peace be upon him) said: [\(The \(optional\) Salah by night and day should consist of pairs of Rak`ahs.\)](#) It is preferable to offer whatever Salahs are available for him. As for the Sunnah Ba`diyyah, four Rak`ahs may be offered either at home or at the Masjid, as the Prophet (peace be upon him) said: [\(When any one amongst you observes Salah after Jumu`ah \(Prayer\), he should observe four Rak'ahs.\)](#) In other words: [\(When you observe Jumu`ah \(Prayer\), you should observe four Rak`ahs after it.\)](#) (Related by Muslim in his Sahih) This means that the Sunnah Ba`diyyah of the Jumu`ah Prayer is four Rak`ahs with two Taslims, either at the Masjid or at home. It was authentically reported from the Prophet (peace be upon him) that he offered two Rak`ahs at home after the Jumu`ah Prayer. Perhaps this took place before he told the people [\(When you observe Prayer after the Jumu`ah Prayer, you should observe four Rak`ahs.\)](#) He clarified for the people that the Sunnah Ba`diyyah is four Rak`ahs. Perhaps the Prophet offered two Rak`ahs at home to reveal that there is nothing wrong with that. It is preferable for a person to offer four Rak`ahs. However,

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if a person offers two Rak`ahs, there is nothing wrong with that, because it is not an obligatory matter. The intended meaning is that it is preferable to offer four Rak`ahs with two Taslims either at the Masjid or at home, as the Prophet (peace be upon him) said: [\(When you observe Prayer after the Jumu`ah Prayer, you should observe four Rak`ahs.\)](#) In other words: [\(When anyone amongst you observes Prayer after Jumu`ah \(Friday Prayer\), he should observe four Rak`ahs.\)](#) This suggest

offering four Rak`ahs with two Taslims, either at home or at the Masjid, however there is latitude in this matter. All praise be to Allah.



Q: Two listeners ask about the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Jumu`ah (Friday) Prayer. One of them says: "I read in some books that Jumu`ah Prayer has a Sunnah Qabliyyah, and when I go to the Masjid (mosque), the muezzin says in a loud voice after the Adhan (call to Prayer): 'Get up to perform the supererogatory Salah (Prayer) of Jumu`ah Prayer. May Allah have mercy upon me and you.' Is this valid?"

A: The Sunnah (action following the teachings of the Prophet) showed that there is no Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before Jumu`ah Prayer, but the believer should perform any number of Rak`ahs that Allah makes easy for him whenever he arrives at the Masjid.

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One can pray two Rak`ahs or more, because the Prophet (peace be upon him) said in the authentic Hadith: [\(Whoever performs Ghusl \(full ritual bath\) on Friday, prays whatever number of Rak`ahs that Allah makes possible for him, and then listens to the Imam \(the one who leads congregational Prayer\) till he finishes his Khutbah \(sermon\), what is between this Friday and the one to follow is written down for him, in addition to three extra days.\)](#) Therefore, the Prophet (peace be upon him) did not determine a definite number of Rak`ahs, but he said in the Hadiths: "Whatever is possible for him". Thus, one may pray whatever is possible, that is, two Rak`ahs or more before the Khutbah, and then one should wait, whether reciting Qur'an, keeping silent, offering Tasbeeh (saying: "Subhan Allah [Glory be to Allah]"), Tahleel (saying: "La ilaha illa Allah [There is no god except Allah]"), or quietly offering any invocations to his Lord, until the Imam arrives. Afterwards, he should repeat the Adhan (call to Prayer) after the muezzin, and then listen to the Khutbah. After the Jumu`ah Prayer, however, there is a Sunnah Ratibah of two or four Rak`ahs, because the Prophet (peace be upon him) used to pray two Rak`ahs at home after Jumu`ah Prayer, and he said (peace be upon him): [\(Whoever amongst you offers Salah after Jumu`ah Prayer, he should offer four Rak`ahs.\)](#) This shows that performing four Rak`ahs is better, but performing two Rak`ahs after Jumu`ah is sufficient. It is better to perform them at home, but performing four Rak`ahs with two Taslims (salutations of peace ending the Prayer) in the Masjid is permissible, although two Rak`ahs at home is better than four Rak`ahs in the mosque. However, there is no Sunnah Ratibah before Jumu`ah. Rather, the believer may pray two Rak`ahs as Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) whenever he arrives to the Masjids, together with any possible number of Rak`ahs, whether four, six, eight, ten or more. There is no limit for this. But it is better to offer Taslim after each pair of Rak`ahs, because the Prophet (peace be

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upon him) said: [\(The \(optional\) Salah \(Prayer\) by night or day should consist of pairs of Rak`ahs.\)](#) (Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and Ahmad through an authentic Isnad (chain of narrators) on the authority of Ibn `Umar) As for what you mentioned about the muezzin who calls after the first Adhan, saying: "Stand up to pray, may Allah be merciful to you", this is a Bid`ah (innovation in religion) that has no basis in Shari`ah

(Islamic law). It is a Bid`ah done by this muezzin, because, upon arriving to the mosque, the believer should pray whatever number of Rak`ahs that Allah makes possible for him, and there is no need for this muezzin to say these words.



Q: Is there any Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) or Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) for the Jumu`ah (Friday) Prayer?

A: There is no Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the Jumu`ah Prayer, as a person may offer whatever Rak`ahs (units of Prayer) are available for him. He may offer two or four Rak`ahs or even more, as the Prophet (peace be upon him) said: "He who took a bath and then came for Jumu'ah Prayer, and then prayed what was fixed for him, then listened to the Imam (the one who leads congregational Prayer) ..." He did not specify a certain number of Rak`ahs, as he said: "...prayed what was fixed for him." This means that a person is permitted to offer whatever Rak`ahs are available for him, saying Taslim (salutation of peace ending the Prayer) after every two Rak`ahs until the Imam comes. At this moment, he should stop offering Salah (Prayer) and listen to the Khutbah (sermon). As for after the Jumu`ah Prayer, there is Sunnah Ratibah that consists of two or four Rak`ahs. It is preferable to offer four Rak`ahs, but two Rak`ahs are sufficient, as the Prophet (peace be upon him) said: "When anyone amongst you observes Salah after Jumu'ah Prayer, he should observe four Rak`ahs." In other words: "When you observe Prayer

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after the Jumu`ah Prayer, you should observe four Rak`ahs." The Prophet (peace be upon him) offered two Rak`ahs at home after offering the Jumu`ah Prayer. This means that two Rak`ahs are sufficient, but it is preferable to offer four Rak`ahs.



Q: Is there Sunnah (supererogatory) Salah (Prayer) for the Jumu`ah (Friday) Prayer, or is Salat-ul-Duha (supererogatory Prayer before noon) sufficient?

A: It is preferable to offer many Rak`ahs (units of Prayer) before the Jumu`ah Prayer, i.e., a person may offer whatever Rak`ahs are available for him, as the Prophet said: [\(…then prays as much as \(Allah has\) written for him.\)](#) He may offer however many Rak`ahs he wants, as the Jumu`ah Prayer has no Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) performed on a regular basis. A person may offer two, four, six, eight, or more Rak`ahs, saying Taslim (salutation of peace ending the Prayer) upon finishing every two Rak`ahs. If he offers Salah until the Khatib (preacher) comes, this is pleasing and good. However, Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) is performed after Jumu`ah Prayer on a regular basis, which consists of four Rak`ahs. The Prophet (peace be upon him) said: [\(When anyone amongst you observes Salah after the Jumu'ah Prayer, he should observe four Rak`ahs.\)](#) The Sunnah four Rak`ahs with two Taslims after the Jumu`ah Prayer to be offered, either at the Masjid (mosque) or at home. The Prophet offered two Rak`ahs at home, but he advised the person who wants to offer Salah after the Jumu`ah Prayer to offer four Rak`ahs. He said: [\(When you observe Salah after the Jumu`ah Prayer, you should observe](#)

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[four Rak`ahs.\)](#) Also, he said: [\(When you observe the Jumu`ah Prayer, you should observe four Rak`ahs after it.\)](#) This is the Sunnah. Offering four Rak`ahs is better than offering two Rak`ahs, either at home or at the Masjid. May Allah grant us success.



Q: A listener asks about the ruling on the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of the Jumu`ah (Friday) Prayer.

A: There is no Sunnah Qabliyyah for the Jumu`ah Prayer, as a person may offer whatever Salahs (Prayers) are available for him. When he arrives at the Masjid (mosque), he may offer as many Salahs as Allah has written for him. The Prophet (peace be upon him) did not fix a certain number of Rak`ahs (units of Prayer), but he said: [\(Pray what was fixed for him.\)](#) When a person comes to the Masjid to offer the Jumu`ah Prayer and offers as many Salahs as he can, then listens to the Khutbah (sermon), his sins between the present and the next Friday plus three more days will be forgiven. The Hadith states: [\(Pray what was fixed for him.\)](#) He did not specify a certain number of Rak`ahs. This means that it is Mustahab (desirable) for a person to offer however many Salahs he wants. He may offer a minimum of two Rak`ahs, four Rak`ahs, or even more. If he offers Salah until the Imam (the one who leads congregational Prayer) comes, this is good and pleasing. He may offer eight or ten Rak`ahs or more; when the Imam comes, he should sit and listen to the Khutbah.



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Q: Is there a Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) for Jumu`ah (Friday) Prayer, given that some muezzins reminds, "Offer the Sunnah (supererogatory) Salah of Jumu`ah, may Allah be merciful to you." after making Adhan (call to Prayer)?

A: This is incorrect as this is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law); Jumu`ah Prayer has no Sunnah Qabliyyah. However, a worshipper can still offer two, four (with two Taslims [salutation of peace ending the Prayer]), six (with three Taslims) or more Rak`ahs (units of Prayer) as much as possible when he reaches the Masjid (mosque). All praise be to Allah, there is no limit to supererogatory Salahs before Jumu`ah Prayer even if a worshipper offers up to one hundred Rak`ahs, concluding with Taslim after every two Rak`ahs, before the Khatib (preacher) starts the Khutbah (sermon). However, after Jumu`ah Prayer, there is a Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer), which is preferably four Rak`ahs for the Prophet (peace be upon him) said: [\(When anyone of you offers the Jumu`ah Prayer, he should offer four Rak`ahs afterwards.\)](#) He also said: [\(When anyone amongst you offers Salah after Jumu`ah Prayer, he should offer four Rak`ahs.\)](#) Thus, it is a Sunnah to offer four Rak`ahs with two Taslims either in the Masjid or at home. This is the preferable practice.



190- Ruling on offering two Rak`ahs after Adhan on Friday

Q: A questioner from Riyadh says: After a muezzin makes the first Adhan (call to Prayer) on Friday in Makkah or Madinah, some people get up

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and offer two Rak`ahs (units of Prayer). What is the ruling on that? Is this permissible?

A: This has no basis in Shari`ah (Islamic law) for the first Adhan of Jumu`ah Prayer was first made under the caliphate of `Uthman (may Allah be pleased with him). The Sahabah (Companions of the Prophet) approved that and people have observed it. However, such an Adhan precedes the time of Salah (Prayer). Therefore, it is not included in the following Hadith: [\(Between every two calls there is a Salah; between every two calls there is a Salah.\)](#) The meaning of "every two calls" is Adhan and Iqamah (call to start the Prayer). But, Adhan here is meant to draw attention to the fact that it is Friday rather than any other day. Thus, the opinion that seems most correct entails that there is no Salah to be offered after the Adhan. Some scholars are of the opinion that this Adhan is included in the generality of the ruling deduced from the above Hadith. Therefore, if a person gets up and offers Salah, there will be nothing wrong with that. Either way is still permissible, In sha'a-Allah (if Allah wills), but I think it is better not to offer such a Salah.



Q: On Friday, I see some people offering Salah (Prayer) after Adhan (call to Prayer) under the pretext that it is a Sunnah. Is this correct? I heard you on your program you saying that this is a Bid`ah (innovation in religion). Please provide me with a clear answer. May Allah reward you with the best.

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A: Supererogatory Salah after Adhan is not prescribed on Friday because Adhan is merely intended to draw attention to the fact that it is Friday rather than any other day. This Adhan was first made after the demise of the Prophet (peace be upon him), specifically under the caliphate of `Uthman (may Allah be pleased with him). Still, there is nothing wrong if a person offers Salah at such a time In sha'a-Allah (if Allah wills), but it is preferable not to offer it. Some scholars are of the opinion that Salah is recommended at such a time given the generality of the following Hadith: [\(Between every two calls there is a Salah; between every two calls there is a Salah.\)](#) This is a Shar`y (Islamically lawful) Adhan first made under the caliphate of the rightly guided caliph `Uthman for a Shar`y Maslahah (public interest). However, it is preferable not to offer such a Salah because it is not included in the above Hadith. [\(Between every two calls...\)](#) i.e. Adhan and Iqamah. This Adhan is neither an Adhan nor an Iqamah. So it is preferable not to offer Salah at such a time. As for its description as Bid`ah, this is a debatable matter.



191- Offering ten Rak`ahs before and after Jumu`ah Prayer

Q: Some people offer ten Rak`ahs (units of Prayer) before Jumu`ah (Friday) Prayer and another ten after it, holding that this is necessary. Is this correct?

A: This is incorrect as no supererogatory Salahs (Prayers) are required before or after Jumu`ah Prayer. Rather, they are just Mustahab (desirable).

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Coming to the Masjid (mosque) on Friday, a believer may offer supererogatory Salah prior to the Khutbah (sermon). He may offer two, four, six, eight, or more Rak`ahs with Taslim (salutation of peace ending the Prayer) after every two Rak`ahs for the Prophet said in an authentic Hadith: [\(If anyone takes a bath, then comes to the Jumu`ah Prayer, offers supererogatory Salah as much as possible, listens to the Khutbah \(sermon\) attentively... etc.\)](#) So no number of Rak`ahs is prescribed. Rather, it is the worshipper who offers Salah as he likes when he reaches the Masjid. He may offer Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) or further Salahs, with two, three, four, or more Taslims as there is nothing wrong with that. He may offer as a minimum only two Rak`ahs with only one Taslim for Tahiyyat-ul-Masjid. But he does not have to offer any number of supererogatory Salahs either before or after Jumu`ah Prayer. He is just recommended to offer four Rak`ahs after Jumu`ah Prayer. This is preferable for the Prophet (peace be upon him) said: [\(When anyone of you offers the Jumu`ah Prayer, he should offer four Rak`ahs afterwards.\)](#) Another narration reads: [\(When anyone amongst you observes Salah after Jumu`ah Prayer, he should observe four Rak`ahs.\)](#) This is preferable rather than obligatory. This is an act of Sunnah.



192- Two Rak`ahs after Jumu`ah Prayer for the dead

Q: A questioner from Jordan says: Every Friday, after Jumu`ah (Friday) Prayer, I offer a Salah (Prayer) saying, "I intend to offer two Rak`ahs (units of Prayer) as an act of obedience to Allah (Glorified and Exalted be He) and His Messenger.

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O Lord, give the reward for this Salah to the spirits of my parents."

A: This is impermissible as uttering the intention is a Bid`ah (innovation in religion). The intention should not be uttered. Rather, it is committed to heart. A person should intend in his heart to offer Nafilah (supererogatory) or Faridah (obligatory) Salah (Prayer) or observe Sawm (Fast). He does not have to utter it. Also, you cannot dedicate the reward of the recitation of the Qur'an or Salah to your parents or others. You can only make Du`a' (supplication), Istighfar (seeking forgiveness from Allah), ask Allah to be merciful to them, or offer Sadaqah (voluntary charity), Hajj or `Umrah (lesser pilgrimage) for them if they are dead or too old to make Hajj or `Umrah. A person may make Hajj or `Umrah on behalf of their parents in case of their inability or death.



193- Ruling on performing Ghusl for the Jumu`ah Prayer

Q: Is it obligatory to perform Ghusl (full ritual bath) for Jumu`ah (Friday Prayer), as I heard a Hadith stating that performing Ghusl for Jumu`ah Prayer is obligatory?

A: Some scholars say that the Ghusl for Jumu`ah Prayer is obligatory, and they support their opinion by the Hadith you referred to. The Prophet (peace be upon him) said: [\(Ghusl on Friday is Wajib for every Muslim who has reached the age of puberty.\)](#) Most scholars say that it is Sunnah (action following the example of the Prophet),

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and not obligatory, according to the Hadiths mentioned in this regard, including the saying of the Prophet (peace be upon him): [\(If any one of you performs Wudu' \(ablution\) on Friday, that is all right; and if any of you takes a Ghusl, that is better.\)](#) Also, the Prophet (peace be upon him) said: [\(Whoever performs Wudu' then comes to Jumu`ah, and prays as much as Allah decrees for him, then listens attentively until the Khutbah is over, then prays with him \(the Imam\), will be forgiven for \(his sins\) between that and the next Jumu`ah and three more days.\)](#) He did not mention Ghusl, but he mentioned Wudu'. This indicates that Wudu' is sufficient and Ghusl is not obligatory, but it is a stressed Sunnah. They interpreted the meaning of "Wajib" mentioned by the Prophet (peace be upon him) as stressed Sunnah. When the Arabs use the word "Wajib", they refer to confirmation of the act. Thus, the believer should do his best and pay attention to performing Ghusl for Jumu`ah Prayer to avoid the divergent opinions of scholars, and to act upon the Sahih Hadiths (authentic Hadiths) of the Messenger of Allah (peace be upon him).



194- Ruling on performing Ghusl for Jumu`ah Prayer and and praying without Wudu' out of forgetfulness

Q: The questioner says: A person performed Ghusl (full ritual bath) for the Jumu`ah (Friday Prayer), and went to the Masjid (mosque).

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When he offered Salah (Prayer), he remembered that he did not perform Wudu' (ablution) before or after he came out of the Masjid. What should be done in this situation? May Allah reward you with the best.

A: The person who performed Ghusl for Jumu`ah Prayer without Wudu', then remembered that after offering the Salah, should repeat the Jumu`ah Prayer as Zhuhr (Noon) Prayer. He should perform Wudu' and offer this Salah as Zhuhr Prayer, because the Salah offered without Wudu' is invalid. Ghusl cannot replace Wudu', and is not sufficient. A person should perform Wudu' either before or after Ghusl, but if he offers Salah without Wudu', he should repeat it as Zhuhr Prayer.



195- Beginning of Friday and optimal time for Ghusl

Q: When does Friday begin? Can a person perform Ghusl (full ritual bath) after Maghrib (Sunset) Prayer on Thursday as a Ghusl for Jumu`ah (Friday Prayer)? When does Friday end? May Allah reward you with the best.

A: Like any other day, Friday begins at dawn. If a bath is taken after dawn or sunrise, it will count as a Ghusl for Jumu`ah. It is preferable to perform Ghusl before going to the Masjid (Salah). If a person performs Ghusl after Fajr (Dawn) Prayer or sunrise, there will be nothing wrong with that.

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To sum up, Friday begins at dawn like any other day.



196- Ruling on women's Ghusl for Jumu`ah

Q: A questioner from Al-Madinah says: What is the ruling on Ghusl (full ritual bath) for Jumu`ah (Friday Prayer) for women who do not attend Jumu`ah Prayer, rather they offer Salah (Prayer) at home? If it is obligatory, when should it take place? Should it take place before Zhuhr (Noon) Prayer? May Allah reward you with the best.

A: Women do not have to perform Ghusl for Jumu`ah as it is binding only on those who have to offer Jumu`ah Prayer for the Prophet (peace be upon him) said: [\(Anyone of you going out for the Jumu`ah Prayer should perform Ghusl.\)](#) It is a Sunnah for women to offer Salah at home. So, unlike men, they do not have to perform Ghusl.

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197- Explaining the Meaning of the Hours of Friday

Q: A questioner asks: "What are the hours of Friday mentioned in the Prophetic Hadith that reads: "Any person who ... goes for Jumu`ah (Friday) Prayer in the first hour,

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it is as if he had sacrificed a camel (in Allah's Cause) ...?"

A: This is a Sahih (authentic) Hadith related by Al-Bukhari and Muslim in their Sahih respectively. It reads: ("Any person who takes a bath on Friday like the bath of Janabah and then goes for Jumu`ah Prayer in the first hour (i.e. early), it is as if he had sacrificed a camel (in Allah's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg ...")

This is a great and honored Sahih Hadith. It indicates the desirability of going early to the Jumu`ah Prayer, which is a recommended act that is well-known by knowledgeable people. Many Sahih Hadiths reported from the Prophet (peace be upon him) support this fact. As for the beginning of the time of going for Jumu`ah Prayer, some scholars maintain that it starts after Fajr (Dawn) Prayer. Others say it starts from sunrise, which is probably correct, for the Prophet (peace be upon him) did not exactly determine its beginning. He (peace be upon him) only said "Any person who ... goes for Jumu`ah Prayer in the first hour (i.e. early) ..." The most likely correct opinion, however, is that it starts at sunrise. This is because the time between Fajr Prayer and sunrise is good to be spent in Dhikr (Remembrance of Allah), reciting the Qur'an, supplicating Allah, asking for His Forgiveness and other acts of worship, or going home to eat or do a job, whereby one prepares to go back to the Masjid (mosque) and stay there till the time of performing Jumu`ah Prayer. Therefore, the start is more likely to be

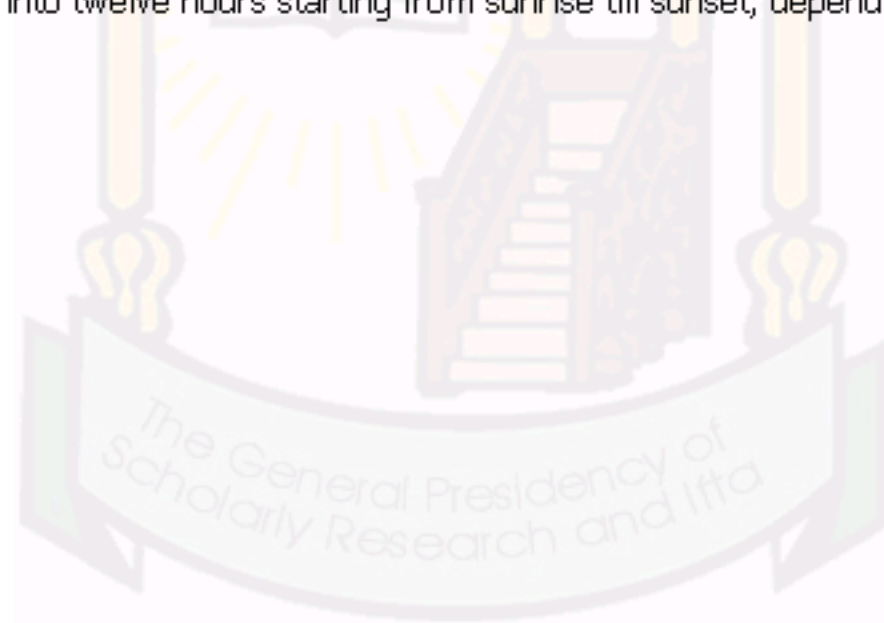
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at sunrise, so that one can be occupied with Dhikr and worship with nothing to disturb him. Building upon this, the hours referred to in the Hadith are considered from sunrise, when it becomes permissible to pray at home and in the Masjid. It appears from the Hadiths that day and night consist of twenty-four hours; twelve for each, depending on the variety of time settings. Allah (Exalted be He) knows best.



Q: What is the meaning of the hours of Friday? Is it the usual conception of the word "hour" or is it a relative span of time? And, when does the first hour start?

A: The most suitable and acceptable opinion is that the first hour [referred to in the Prophetic Hadith concerning going early for Jumu`ah (Friday) Prayer] starts about twenty minutes after sunrise. It is recommended that a believer sits in the Masjid (mosque) after Fajr (Dawn) Prayer supplicating Allah (Exalted be He) and reciting Dhikr (Remembrance of Allah) till that time. Daytime is divided into two parts; six hours for each, depending on the relative length of day. The first six hours are the time between going out of one's home and the preacher ascending the pulpit, i.e. the time when it is desirable to go for Jumu`ah Prayer. According to the Prophetic Hadith, if a person "goes for Jumu`ah Prayer in the first hour (i.e. early), it is as if he had sacrificed a camel (in Allah's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour, it is as if he had offered an egg ..." So, daytime is divided into twelve hours starting from sunrise till sunset, depending on the length of the day.





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198- Explaining the value of reciting Surah Al-Kahf on Fridays

Q: I learned that if a person recites Surah (Qur'anic chapter) Al-Kahf on Friday, Allah (Exalted be He) will protect him from all evil and trouble till the following Friday. So, I recite this Surah every Friday. Is this correct? Please, advise me. May Allah reward you with the best.

A: There are Prophetic Hadiths reported as regards reciting Surah Al-Kahf on Fridays. All such Hadiths are weak, but they can strengthen each other. It was reported that Ibn `Umar (may Allah be pleased with him) used to recite it on Fridays. So, if a person does so, this will be good and he is very likely to have the reward mentioned in the Hadiths. But this is not decisively established, for such Hadiths are weak. Still, it is a desirable act.



199- The Time of Reciting Surah Al-Kahf on Fridays

Q: A brother asks: "What is the best time to recite Surah (Qur'anic chapter) Al-Kahf (The Cave) on Fridays, for there are some Prophetic Hadiths on the value of reciting this Surah on Fridays?"

A: It can be recited in the beginning, middle, or end of the day. The Hadiths reported concerning the value of reciting Surah Al-Kahf on Fridays are actually weak. However, it was reported that some

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of the Sahabah (Companions of the Prophet), among whom is Abu Sa`id al-Khudry, used to recite it. It was also reported that Ibn `Umar used to recite it. So, it is good if you recite it, whether it is in the beginning, middle, or end of the day, or whether in the Masjid (mosque), or elsewhere. There are some latitude in this regard, all praise be to Allah.



Q: At which time on Friday is it recommended to recite Surah Al-Kahf? should it be done at a specified point of time or is it open to choice?

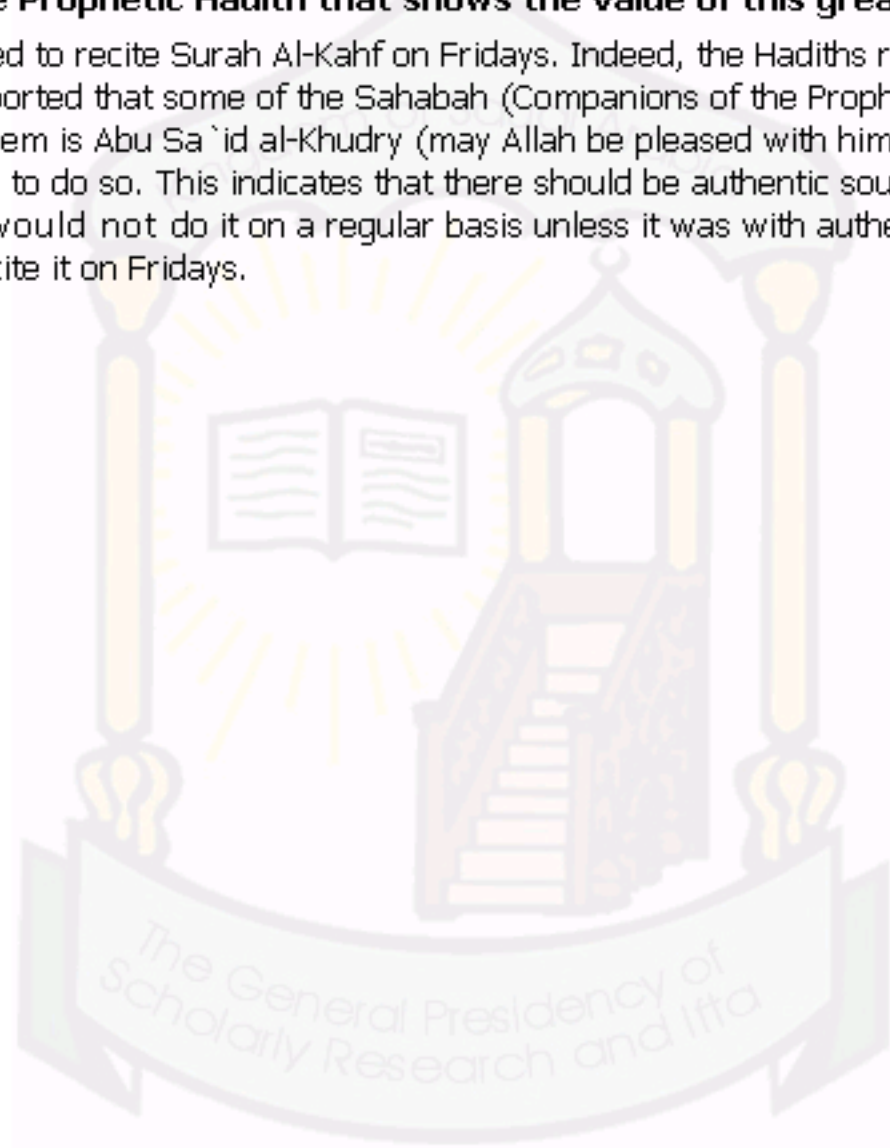
A: It was mentioned in some weak Hadiths that it can be recited at any time on Friday. It was reported that the Sahabah (Companions of the Prophet), among them is Abu Sa`id Al-Khudry, used to recite this Surah on Fridays. So, if you recite it at any time of the day, this will be good. May Allah reward you with the best.





Q: Is it correct that reciting Surah (Qur'anic chapter) Al-Kahf on Fridays has a special value? What is the Prophetic Hadith that shows the value of this great Surah?

A: It is recommended to recite Surah Al-Kahf on Fridays. Indeed, the Hadiths recommending that are weak, but it was reported that some of the Sahabah (Companions of the Prophet) used to recite it on Fridays. Among them is Abu Sa`id al-Khudry (may Allah be pleased with him). It was also reported that Ibn `Umar used to do so. This indicates that there should be authentic sources recommending it, for the Sahabah would not do it on a regular basis unless it was with authentic evidence. So, it is recommended to recite it on Fridays.





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200- Ruling on reciting the Qur'an out loud on Friday

Q: Is it permissible to recite the Qur'an out loud on Friday before the arrival of the Imam (the one who leads congregational Prayer) to enable the attendees to listen and benefit?

A: If the number of attendees is small, and they agree to listen to him, there is nothing wrong with that. If not, he should recite the Qur'an silently to enable the other people to recite, and not disturb anyone. This is what is prescribed. However, if the number of persons is limited - around forty or fifty persons gathering at a Masjid (mosque) located in a village - and they agree to listen to the person reciting, there is nothing wrong with that.



201- Explaining the authenticity of the Hadith: "Whoever invokes Allah's Blessings and Peace upon me two hundred times on Friday, Allah will forgive his sins (which he committed) for two hundred years."

Q: I read in some religious books that the Prophet (peace be upon him) said: "Whoever invokes Allah's Blessings and Peace upon me two hundred times on Friday, Allah will forgive his sins (which he committed) for two hundred years." How authentic is this Hadith? How could forgiveness cover a span of two hundred years though a person's whole age might not reach that length of time?

A: We know no authentic source for this Hadith, and it appears to be Hadith Mawdu' (fabricated Hadith).

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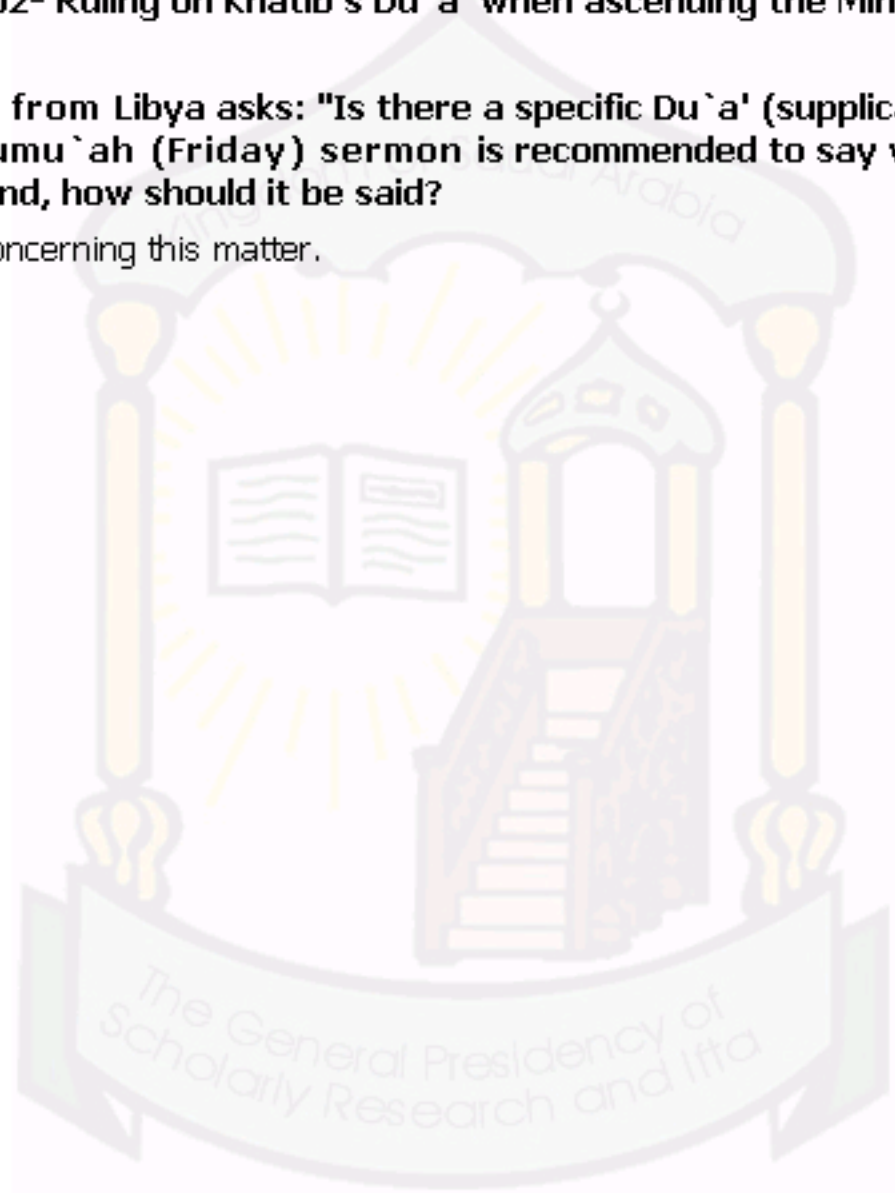
It was actually reported that the Prophet (peace be upon him) encouraged invoking Allah's Blessings and Peace upon himself. He (peace be upon him) said: [\(Anyone who invokes peace and blessings upon me once, Allah sends peace and blessings upon them ten times.\)](#) In some narrations it is added: [\(...Allah will give him the reward of ten good deeds and forgive ten of his sins.\)](#) Allah (Exalted be He) says: [\(Send your Salât on \(ask Allâh to bless\) him \(Muhammad صلى الله عليه وسلم\), and \(you should\) greet \(salute\) him with the Islâmic way of greeting \(salutation i.e. As-Salâmu 'Alaikum\).\)](#) Allah (Glorified be He) states in the first part of the same Ayah (Qur'anic verse): [\(Allâh sends His Salât \(Graces, Honours, Blessings, Mercy\) on the Prophet \(Muhammad صلى الله عليه وسلم\), and also His angels \(ask Allâh to bless and forgive him\). O you who believe! Send your Salât on \(ask Allâh to bless\) him \(Muhammad صلى الله عليه وسلم\), and \(you should\) greet \(salute\) him with the Islâmic way of greeting \(salutation i.e. As-Salâmu 'Alaikum \).\)](#) These are authentic pieces of evidence. On the other hand, the Hadith mentioned in the question has no authenticity.



202- Ruling on Khatib's Du`a' when ascending the Minbar

Q: A questioner from Libya asks: "Is there a specific Du`a' (supplication) that a Khatib (preacher) of Jumu`ah (Friday) sermon is recommended to say when ascending the Minbar (pulpit)? And, how should it be said?"

A: I know nothing concerning this matter.





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203- Ruling on delivering one Khutbah on Friday

Q: There is a person who delivers only one Khutbah (sermon) on Friday. Does this contradict the Sunnah (whatever is reported from the Prophet)?

A: Yes; two Khutbahs should be delivered. This is a condition of the validity of the Jumu`ah (Friday) Prayer, as the Prophet (peace be upon him) used to do that. If the Imam (the one who leads congregational Prayer) only delivers one Khutbah, the Jumu`ah Prayer becomes invalid. Thus, he should deliver the second Khutbah, and repeat the Jumu`ah Prayer.



204- Warning of some Bid`ahs that people do before Jumu`ah Prayer

Q: A questioner from Al-Ta'if asks: "There are some habits and practices that contradict our honored Islamic Shari`ah (Law). Among such practices is that some people assemble before Jumu`ah (Friday) Prayer and collectively invoke Allah's Blessings and Peace for the Prophet (peace be upon him) in a loud voice. They also ask the Prophet (peace be upon him) and pious people for help, saying: For the Sake of Allah, please, endow us with support, relief, care, and so on. I hope you can direct such people. May Allah reward you with the best."

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A: Assembling to collectively invoke Allah's Blessings and Peace for the Prophet (peace be upon him) in a loud voice is Bid`ah (innovation in religion). What is legally acceptable is that everyone does so individually and without raising their voices in such an offensive and unfamiliar manner. One should say in a low voice: O Allah, I ask You to bless Prophet Muhammad and his family, or any similar words. It is actually desirable on Friday to invoke Allah's Blessings and Peace for the Prophet repeatedly, for he (peace be upon him) ordered doing so in the Hadith that reads: ["Among the best of your days is Friday, on which you should invoke much Blessings and Peace of Allah for me, for your blessings are exposed to me."](#) Some of the Sahabah (Companions of the Prophet) said: O Allah's Messenger! Are blessings exposed to you even after you become a dissolved corpse (in your grave)? The Prophet replied: ["Allah has made it forbidden that the earth dissolves the bodies of the prophets."](#) This indicates that the Prophet (peace be upon him) recommended that we send him many blessings and peace on Fridays, whether that is in the Masjid (mosque) or elsewhere. However, this should be done individually and in a low voice that does not disturb others, otherwise, it is considered Bid`ah. One can invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) in the Masjid, home or while walking down the street or

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in any place. It is also desirable to invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) at all times and on all days. Allah (Exalted be He) says: ["Allâh sends His Salât \(Graces, Honours, Blessings, Mercy\) on the Prophet \(Muhammad صلى الله عليه وسلم\), and also His angels \(ask Allâh to bless and forgive him\). O you who believe! Send your Salât on \(ask Allâh to bless\) him \(Muhammad صلى الله عليه وسلم\), and \(you should\) greet \(salute\) him with the Islâmic way of greeting \(salutation i.e. As-Salâmu 'Alaikum \)."](#) We invoke Allah's Blessings and Peace for the Prophet forever. The Prophet (peace be upon him) said: ["Anyone who sends peace upon me once, Allah sends peace upon them ten times."](#) All Muslims, men and women alike, are recommended to invoke Allah's Blessings and Peace for the Prophet (peace be upon him), provided this is done in the way the Prophet's Sahabah, their followers and Muslims in general are familiar with, i.e. performing it individually and in a low voice so as not to disturb others. Seeking help and relief from the prophets or pious people is considered a kind of Major Shirk (associating others with Allah in His Divinity or

worship that takes the Muslim out of Islam). It is not permissible to say, for example, O pious people! Please, endow us with support, relief, victory, care, and so on, for the Sake of Allah. All such words are polytheistic and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Allah (Exalted be He) says: [﴿And whoever invokes \(or worships\), besides Allāh, any other ilāh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kāfirûn \(the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters\) will not be successful.﴾](#)

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So, Allah calls such people "disbelievers". He (Glorified and Exalted be He) also says: [﴿Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).﴾](#) [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them.﴾](#) Here invoking others instead of Allah is called Shirk, so it is a must to beware it. Allah (Exalted be He) also says: [﴿so invoke not anyone along with Allāh.﴾](#) Allah also says: [﴿Invoke Me, \[i.e. believe in My Oneness \(Islāmīc Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).﴾](#) Building upon this, the only one to supplicate to and ask for everything is Allah (Exalted be He), for He is the Only One Who can endow with the good and save from evils. One should turn to Allah to heal, help and guide them to the right path and make good one's heart and deeds and take one's soul away as a Muslim. Allah (Exalted be He) says: [﴿And your Lord said: "Invoke Me, \[i.e. believe in My Oneness \(Islāmīc Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).﴾](#) He also says: [﴿and ask Allāh of His Bounty﴾](#) And He says: [﴿And when My slaves ask you \(O Muhammad صلى الله عليه وسلم\) concerning Me, then \(answer them\), I am indeed near \(to them by My Knowledge\). I respond to the invocations of the supplicant when he calls on Me \(without any mediator or intercessor\).﴾](#) The Prophet (peace be upon him) said: [﴿"Du`a' \(supplication\)](#)

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[is the `Ibadah \(worship\).﴾](#) It is incumbent on all Muslims to be keen on supplicating to Allah too much and turning to Him humbly and submissively in all cases and when asking for anything. As for supplicating to the prophets or pious people, whether near their graves or elsewhere, it is Munkar and Shirk that must be avoided altogether. All such phrases referred to in the question as "O Allah's Slaves, O pious people, O Allah's Prophet, endow us with help, relief, support and victory" are considered major Shirk. Allah (Exalted be He) says: [﴿And \(remember\) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily joining others in worship with Allāh is a great Zûlm \(wrong\) indeed.﴾](#) He (Exalted be He) also says: [﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾](#) Addressing His Prophet Muhammad (peace be upon him), Allah (Exalted be He) says: [﴿And indeed it has been revealed to you \(O Muhammad صلى الله عليه وسلم\), as it was to those \(Allāh's Messengers\) before you: "If you join others in worship with Allāh, \(then\) surely \(all\) your deeds will be in vain, and you will certainly be among the losers.﴾](#) So, the matter is extremely serious. Allah (Exalted be He) says: [﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾](#) It is incumbent on every Muslim

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and every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to beware all kinds of associating others with Allah in worship and to devote worship wholly to Allah, Who says: **﴿And your Lord has decreed that you worship none but Him.﴾** He (Exalted be He) also says: **﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾** Therefore, you must not seek anything (e.g. victory, cure and the like) from a prophet, a pious person, a tree, a stone, an idol or any other thing. Instead, you must invoke Allah Alone for anything you need, and this is monotheism, and this is Islam. Turn to Allah all the time and in all cases, and devote your Du`ah, Salah (Prayer), Sawm (Fast) and all other acts of worship wholly to Him. Any creature, however great he may be, must not be joined with Allah in worship or invoked for relief or be offered Nadhr (vow) or sacrifice. Muslims and all people must pay great attention to this and be aware of the seriousness of the matter. The basic rule of Islam, indeed, is to devote worship wholly to Allah, and this is the meaning of Shahadah (Testimony of Faith) which is to say La ilaha illa Allah (there is no god but Allah). It means there is no one worthy of being worshipped but Allah. So, Allah Alone is to be invoked and supplicated to. Allah (Exalted be He) says: **﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾** **﴿Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.﴾** Mistaking this fact is something extremely serious that must not be tolerated, for it is a kind of Shirk

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similar to that of the pre-Islamic period of ignorance and the early polytheists. It is against Islam and Shahadah. Therefore, it is incumbent on all to beware such polytheistic acts. And you (questioner) must warn your people of it and inform them of its terrible consequences and tell them to listen to this program "Nur `Ala Al-Darb (Light on the way)", for the great benefits it has. Indeed, the program provides valuable information on Islamic Monotheism and Shari`ah. So, I advise all Muslims and all Mukallafs, whether inside the Kingdom of Saudi Arabia or outside it, to listen to this program and pay great attention to it so as to avail themselves of it and teach others of their brothers and sisters (in Islam). Thanks to Allah, the program is based for its sources on the Ever-Glorious Qur'an and the Sunnah (whatever is reported from the Prophet). It does not depend on the opinions of the people. In this program scholars explain religious texts from the Qur'an and Sunnah concerning Islamic Monotheism and Shari`ah. We invoke Allah (Exalted be He) to guide all to that which is good.



205- Ruling on saying "Ya Latif" collectively after performing Salah

Q: I entered a Masjid (mosque) to perform Jumu`ah (Friday) Prayer; and after the end of the Salah (Prayer) and reciting Al-Baqiyat Al-Salihah (Remembrance of Allah with glorification, praises and thanks, etc), I heard the Imam (one who leads congregational Prayer) saying "Ya Latif (O Subtle)", and the Ma'mums (persons led by an Imam in congregational Prayer) started to repeat after him. I asked someone sitting beside me about this, and he replied: If you repeat this phrase (i.e. Ya Latif) one hundred times, you will hear the walls of the Masjid responding to you as saying "Amen". What is the ruling on this? Is there any evidence on the legality of saying this after performing Salah and reciting Al-Baqiyat Al-Salihah?

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May Allah reward you with the best.

A: We know no evidence for this. Rather, it is Bid`ah (innovation in religion). Saying "Ya Latif" a number of times after performing Salah has no authenticity in Islam. However, there is nothing wrong with saying this phrase incidentally on standing up or while walking or reciting ordinary Dhikr but this should be done without specifying a certain time for it or saying it on a regular basis. For example, one can say on standing up "O Subtle! Be Kind to us" or "O Merciful! Forgive us" incidentally without making it habitual. If it is taken as a habit and performed on a regular basis after every Salah or in Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) one hundred times, or more or less, this is considered Bid`ah that has no authenticity in religion. In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said: ["Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."](#) i.e. such a newly invented action is not acceptable.



206- Explaining the meaning of forbidden Tahalluq on Friday

Q: What is meant by Tahalluq (circling) that is forbidden to do on Friday?

A: The superficial meaning of Tahalluq is to sit in a circle for learning or reciting the Qur'an collectively.

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The circle is usually held before a teacher and this is forbidden. However, sitting in a row or leaning on a wall to recite the Qur'an individually is not Tahalluq.



207- Ruling on performing certain deeds specific to Fridays

Q: What did the Prophet (peace be upon him) do on Fridays?

A: Generally speaking, Friday is of great value, and on this day it is recommended to recite the Qur'an, offer supererogatory Prayers, recite Dhikr (Remembrance of Allah), and other acts of worship. However, I know of nothing specific that the Prophet (peace be upon him) used to do on Fridays as observing Sawm (Fast), or offering Qiyam-ul-Layl (optional Prayer at night) except that he said: [\(Whoever recites Surah \(Qur'anic verse\) Al-Kahf on Friday will be endowed with light \(i.e. guidance\) till the following Friday.\)](#) In an authentic narration, it was reported from Abu Sa`id Al-Khudry that he used to recite Surah Al-Kahf on Fridays. The same was reported from Ibn `Umar as well. So, it is desirable to recite that Surah on Fridays. There is no religious evidence that it is necessary to perform specific deeds on Fridays as Sawm, giving charity, visiting the graves, and the like.



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Q: Is it permissible to single Friday night (i.e. Thursday night, as in the Hijri calendar the night precedes the day) by offering Qiyam-ul-Layl (optional Prayer at night)? Please bear in mind that some of us are students and others are workers and seize the opportunity of this vacation to have a rest. Some people told us that there is a Prophetic Hadith that forbids dedicating specific acts of worship to a certain day or night?

A: It is impermissible to dedicate the night of Friday, especially Qiyam-ul-Layl, for the Prophet (peace be upon him) forbade this. It is equally impermissible to fast specifically on Friday. The Prophet (peace be upon him) said: [«Do not single out Friday with performing Sawm \(Fast\), except when it is your custom, and do not single out Friday night by offering Qiyam-ul-Layl.»](#) Therefore, one should not offer special Sawm on Fridays or special Qiyam-ul-Layl on Friday nights. It is also impermissible to single out a certain night by offering Qiyam-ul-Layl, for there is no evidence that supports doing so.



208- Explaining how to perform Tahiyyat-ul-Masjid when entering the Masjid during the second Adhan

Q: Before the Jumu`ah (Friday) Khutbah (sermon) some people enter the Masjid (mosque) while the second Adhan (call to Prayer) is being declared, and they keep standing till the Adhan is finished. After that, they perform Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). Is there any evidence for this? Should they perform Tahiyyat-ul-Masjid once they enter the Masjid without delay so as to

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listen to the Khutbah, which is Wajib (obligatory), while responding to the Adhan is a Sunnah (supererogatory act of worship following the teachings of the Prophet)? May Allah reward you with the best.

A: It is preferable for anyone who enters the Masjid while the Adhan is being declared to listen and respond to the Adhan (i.e. repeating after the one calling to Prayer) and then perform Tahiyyat-ul-Masjid. This will not hinder him from listening to the Khutbah, for Tahiyyat-ul-Masjid is only a two-Rak`ah Prayer that does not take much time. It can be performed before the Khatib (preacher) finishes the introduction to the Khutbah. If a person performs Tahiyyat-ul-Masjid while the Adhan is being declared, there is nothing wrong with this, praise be to Allah. However, it is preferable to perform both the two Sunnahs; responding to the Adhan and performing Tahiyyat-ul-Masjid. The Prophet (peace be upon him) said: [\("When you hear the muezzin, repeat what he says."\)](#) He (peace be upon him) also said: [\("When anyone among you enters the Masjid, he should not sit till he has observed two Rak`ahs \(i.e. Tahiyyat-ul-Masjid\)."\)](#) So, it is much better to perform both the two Sunnahs, bearing in mind that this will not cause one to miss listening to the Khutbah.



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209- Explaining what should be done during Khutbah

Q: Shaykh, there is a problematic point that I would like you to clarify: some people take care of the Sunnah (supererogatory act following the example of the Prophet) and abandon an obligatory act. For example, listening to the Jumu`ah (Friday) Khutbah (sermon). What is your advice to those people?

A: It is obligatory on everyone who attends Jumu`ah Prayer to listen to the Khutbah and avoid speaking and being busy with anything extraneous or irrelevant. The Prophet (peace be upon him) ordered people to listen carefully to the Khutbah because it is delivered for the benefit of those who listen to it. It is intended to teach them and remind them to enjoin the good. Everyone who attends the Salah (Prayer) should listen carefully to the Khutbah and derive lessons from it.



210- Ruling on occupying oneself with offering Tahiyyat-ul-Masjid while the Jumu`ah Khutbah is being delivered

Q: Some people see it is inconvenient to be occupied with offering Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) at the expense of listening to the Jumu`ah (Friday) Khutbah (sermon). What do you see in this regard?

A: There is nothing wrong with offering Tahiyyat-ul-Masjid while the Khutbah is being delivered. Tahiyyat-ul-Masjid takes only about two minutes or so and does not prevent one from listening to the Khutbah. The Khatib (preacher) and those entering the Masjid (mosque) should respond to the Adhan (call to Prayer) by repeating after the muezzin and supplicate afterwards

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in the legally established way. Then, the worshipper offers Tahiyyat-ul-Masjid while the Khatib is starting the Khutbah, and he may listen to the latter while offering the Salah (Prayer). Hence, he would miss neither the Khutbah nor Tahiyyat-ul-Masjid.



Q: A questioner from Yemen asks: If I enter the Masjid (mosque) to offer Jumu`ah (Friday) Prayer while the muezzin is declaring the second Adhan (call to Prayer), should I offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) or listen to the Adhan? Some people criticized me for praying while the Adhan is being declared, and they maintain that it is much better to listen to the Adhan first and then offer Tahiyat-ul-Masjid.

A: It is preferable to follow the advice of those people, for they are right. So, it is much better to bring together the two acts of worship by listening to and repeating the Adhan and then offering Tahiyat-ul-Masjid.





Q: When I enter the Masjid (mosque) on Friday while the Khatib (preacher) is delivering the Khutnah (sermon), should I sit and listen to the Khutnah or offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque)? What is the evidence for this?

A: It is a Sunnah (action following the teachings of the Prophet) to offer Tahiyat-ul-Masjid before sitting down, even if the Khatib is delivering the Khutbah. It was related by Muslim in his Sahih that the Prophet (peace be upon him) said: [\(When anyone of you enters the Masjid while the Khatib is delivering the Khutbah, he should offer two brief Rak`ahs.\)](#)

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"Brief" here does not mean the absence of tranquility and quietude in Prayer. All in all, the Prophet (peace be upon him) ordered the worshipper who enters the Masjid while the Khatib is delivering the Khutbah to offer two Rak`ahs, and they should be brief so as to observe the Sunnah and have enough time to listen to the Khutbah.



Q: When I enter the Masjid (mosque) on Friday while the Khatib (preacher) is delivering the Khutbah (sermon), which is better: to offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) or sit and listen to the Khutbah?

A: In such a case, you should offer Tahiyat-ul-Masjid first and then sit to listen to the Khutbah. The Prophet (peace be upon him) said: [\(When anyone among you enters the Masjid, they should not sit till they have observed two Rak`ahs.\)](#) When a man entered the mosque and sat down while the Prophet (peace be upon him) was delivering the Khutbah, he (the Prophet) commanded him to offer two Rak`ahs. This indicates the necessity of these two Rak`ahs. It also indicates that it is a stressed Sunnah to offer these two Rak`ahs upon entering the Masjid before sitting down, even if the Khatib is delivering the Khutbah.





Q: Is it permissible to offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) while the Khatib (preacher) is delivering the Khutbah (sermon)?

A: Yes, when you enter the Masjid (mosque) while the Khatib is delivering the Khutbah, you then offer two brief Rak`ahs and sit and listen to the Khutbah. In an authentic Hadith the Prophet (peace be upon him) was reported to have said: [\(When anyone of you enters the Masjid while the Khatib is delivering the Khutbah, they should offer](#)

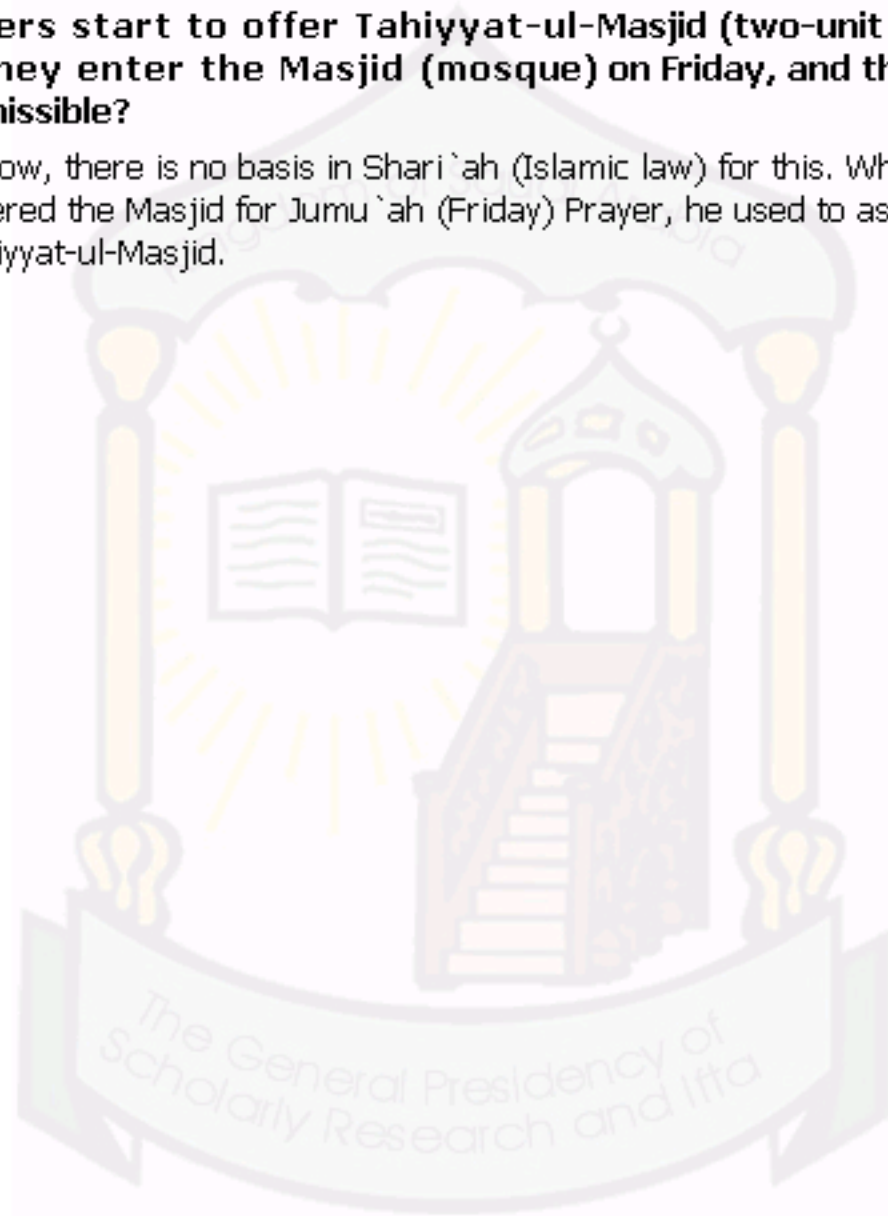
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[two brief Rak`ahs.](#)) (Related by Muslim in his Sahih) It is crystal clear from this Hadith that the Prophet (peace be upon him) recommended people to offer two Rak`ahs before sitting down and, hence, this is a Sunnah (action following the teachings of the Prophet).



Q: Some preachers start to offer Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) once they enter the Masjid (mosque) on Friday, and then they ascend the pulpit. Is this permissible?

A: As far as we know, there is no basis in Shari`ah (Islamic law) for this. When the Prophet (peace be upon him) entered the Masjid for Jumu`ah (Friday) Prayer, he used to ascend the pulpit directly without offering Tahiyat-ul-Masjid.





211- Ruling on a preacher of the Jumu`ah Khutbah offering Tahiyyat-ul-Masjid

Q: If I entered the Masjid (mosque) after the congregational Salah (Prayer) had been finished, should I offer Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) or start with the obligatory Salah?

A: The matter is open to choice; if you start with the obligatory Salah, this will suffice and there will be no need for Tahiyyat-ul-Masjid, for what is important is that one should not sit down before offering a Salah, and the obligatory Salah is greater and more important than

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Tahiyyat-ul-Masjid. The obligatory Salah will do for the supererogatory one. The Prophet (peace be upon him) would come to the Masjid and start with the obligatory Salah, which would be enough for Tahiyyat-ul-Masjid. The Imam (one who leads congregational Prayer) often comes to the Masjid in the time of Iqamah (call to start Prayer) and starts with the obligatory Salah. If he (the Imam) offers Tahiyyat-ul-Masjid in the Masjid before Iqamah, there will be nothing wrong with this, except for the Jumu`ah (Friday) Prayer, where it is preferable for the Imam to come late to the Masjid and, once arriving there, start with the Khutbah (sermon), and this will do for Tahiyyat-ul-Masjid. The Prophet (peace be upon him) would enter the Masjid on Friday and go directly to the pulpit and sit on it; then the muezzin would pronounce the Adhan (call to Prayer), and the Prophet then would start to deliver the Khutbah. He (the Prophet) was never reported, even once, to have offered two Rak`ahs in the Masjid before the Jumu`ah Prayer. The sitting on the pulpit until Adhan is finished is a brief one as well as the sitting between the two Khutbahs, i.e. does not take much time, after which prayer is started. All Imams should follow the example of the Prophet (peace be upon him).



212- Ruling on the Khatib offering two Rak`ahs at home before going to the Masjid

Q: Is it permissible for the Khatib (preacher) of the Friday Khutbah (sermon) to offer two supererogatory Rak`ahs (units of Prayer) at home before going to the Masjid (mosque)?

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A: We do not know of any problem with offering Salat-ul-Duha (supererogatory Prayer before noon) before going to the Masjid, but not as a supererogatory Prayer accompanying the Jumu`ah (Friday) Prayer. Salat-ul-Duha is Mashru` (Islamically permissible) to be offered at home everyday. So, it is quite good to offer Salat-ul-Duha at home and then go to the Masjid for Jumu`ah Prayer.



213- Ruling on encouraging people attending the Friday Khutbah to listen carefully before starting to deliver it

Q: When the Khatib (preacher) ascends the Minbar (pulpit) on Friday and Adhan (call to Prayer) starts to be declared, the fifth Imam stands up and says: Abu Hurayrah reported the Prophet (peace be upon him) as saying: (If you (even) ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact talked irrelevance, and your Jumu`ah (Friday) Prayer will become invalid.) Then he (the fifth Imam) goes on to say "Keep silent, may Allah be merciful to you" repeatedly. After that he sits down and the Khatib starts to deliver the Friday Khutbah. Please bear in mind that this takes place every Friday. What is the ruling on this? May Allah reward you with the best.

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A: This act has no basis in Shari`ah (Islamic law). Rather, it is a Bid`ah (innovation in religion) that a person stands up to say that the Prophet (peace be upon him) was reported to have said: (If you (even) ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact engaged in an idle action.) (Anyone who distracts himself with pebbles has engaged in an idle action.) So, such an act is baseless in Shari`ah, and Muslims would not do it during the times of the Prophet (peace be upon him) or the Rightly-Guided Caliphs. Instead, it is a Bid`ah. When Adhan is finished, the Khatib starts to deliver the Khutbah with no one to direct the people to keep silent, whether by the Hadith mentioned above or any other way. It is incumbent on those who have invented such practices to abandon them altogether and repent to Allah (Exalted be He), for the Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) He (peace be upon him) also said: (He who invents an act in religion which is irrelevant to it will have it rejected.) The Prophet (peace be upon him) would say in the Friday Khutbah: (To proceed: The best words ever are those of Allah's Book (the Ever-Glorious Qur'an); the best approach [to religion and life] is that of [Prophet] Muhammad (peace be upon him); the most evil things are those newly invented in religion;

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and every newly invented practice in religion is a Bid`ah; and every Bid`ah is an act of leading astray.) (Related by Muslim in his Sahih) So, it is incumbent on Muslims to adhere to the Sunnah (whatever is reported from the Prophet) in everything, follow it strictly, advise each other to do so, and beware of the Bid`ahs invented by people. Part of such Bid`ahs is what you (questioner) have just mentioned about a person who stands up before the Khutbah and recites the following famous Hadith: (If you (even) ask your companion to be quiet during Friday Khutbah while the Imam is delivering the Khutbah, you have in fact engaged in an idle action.) and then repeatedly asks the people to keep silent. All such things, as I told you, have no basis in religion. We invoke Allah (Exalted be He) to endow all with guidance and help all adhere to the Prophet's Sunnah.



214- Ruling on Tashmit during the Khutbah

Q: It is well known that if a person talks to another or asks him to keep quiet while the Friday Khutbah (sermon) is being delivered, they will be considered as having talked irrelevance. But what is the ruling on Tashmit (saying to a sneezer: "Yarhamuk Allah [May Allah be merciful to you]") during the Khutbah? Is it considered irrelevant as well? And if so, what should I do?

A: It is not permissible to talk to anyone, even to a sneezer, while the Khatib (preacher) is delivering the Friday Khutbah. It is incumbent to listen carefully to the Khatib, unless talking to the Khatib himself

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when he asks about something or when one has to correct a mistake the Khatib has committed. In such a case, there is nothing wrong with talking to the Khatib; and the latter can answer, for this is part of his Khutbah. As for the worshippers talking to each other, it is impermissible, even if a person sneezes and says "Alhamdu lillah (All praise is due to Allah)", it is not permissible to respond to them by Tashmit, as is the case when praying. For, when a person sneezes while praying and says "Alhamdu lillah", no one responds to them and says "Yarhamuk Allah". Friday Khutbah in this regard falls under the same ruling as Salah (Prayer). A person sitting to listen to the sermon is the same as a person offering Salah, i.e. he is not allowed to talk, greet anyone, respond to a greeting, or say Tashmit to a sneezer. This is something obligatorily established, for the Prophet (peace be upon him) said: **(If you (even) ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact engaged in an idle action.)** Though the one asking his companion to keep quiet is doing good, he is considered as being engaged in an idle action. This is due to the sanctity of the Jumu`ah (Friday) Prayer. The Prophet (peace be upon him) also said: **(He who talks while the Khatib is delivering the Friday Khutbah is like a donkey that carries huge burdens of books (but understands nothing from them); and the one who asks him to keep silent will have his own Jumu`ah Prayer rendered invalid.)** This indicates that one will miss the reward of the Jumu`ah Prayer and have it rendered invalid if he talks during the Khutbah, even if this talk is intended for something good, e.g. enjoining virtue and preventing vice or responding to a sneezer by Tashmit. So, it is obligatory to abandon all of this during the Friday Khutbah as is the case in Salah. Rather, it is permissible to greet a person who is praying, and they respond by signaling; however, it is not permissible to greet a person listening to the Friday Khutbah. All have to keep quiet and listen carefully. One can respond neither to a sneezer nor to a greeting

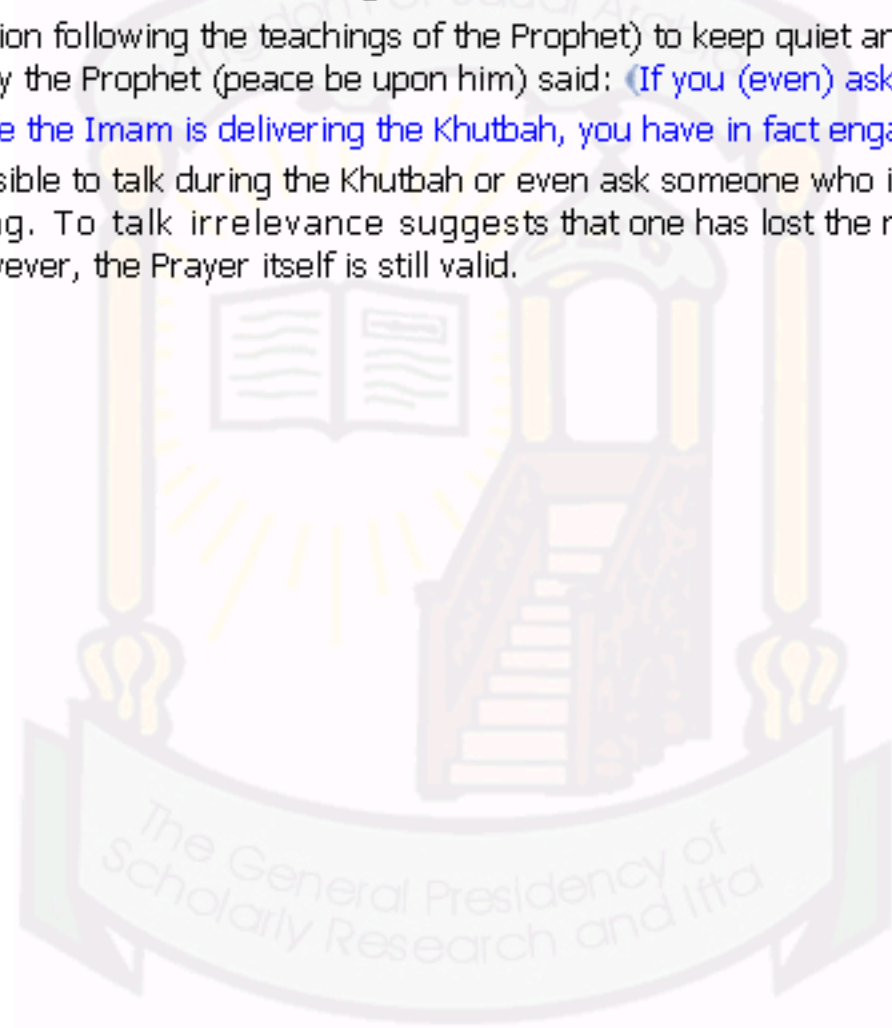
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during the Khutbah. If the sneezer says "Alhamdu lillah" in a low voice, it is also impermissible to respond to him by Tashmit. Abiding by this is part of adhering to the Prophet's commands, concerning keeping quiet during the Khutbah, for fear of the threat mentioned in the Hadith, i.e. having the Jumu`ah Prayer rendered invalid and, hence, missing its reward.



Q: The Prophet (peace be upon him) said: (If you (even) ask your companion to be quiet while the Imam is delivering the Khutbah (sermon), you have in fact engaged in an idle talk.) **So, what is the ruling on saying "Amen" and invoking Allah's Blessings and Peace upon the Prophet in a loud voice while the Imam is delivering the Khutbah?**

A: It is Sunnah (action following the teachings of the Prophet) to keep quiet and avoid talk during the Khutbah. That is why the Prophet (peace be upon him) said: (If you (even) ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact engaged in an idle action.) So, it is not permissible to talk during the Khutbah or even ask someone who is talking to keep quiet, except by signaling. To talk irrelevance suggests that one has lost the reward of the Jumu`ah (Friday) Prayer; however, the Prayer itself is still valid.





215- Ruling on Istighfar during the Friday Khutbah

Q: Your Eminence Shaykh, is Istighfar (seeking forgiveness from Allah) in

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between the two Khutbahs (sermons) of the Jumu`ah (Friday) Prayer done orally or by heart? Is oral Istighfar considered as talking irrelevance?

A: There is nothing wrong with saying Istighfar in between the two Khutbahs, for then the Khatib (preacher) is silent. The same is true of the time before and after the Khutbah. On the other hand, one must keep quite and listen carefully to the Khatib during the Khutbah. But when the Prophet (peace be upon him) is mentioned, one has to invoke Allah's Blessings and Peace upon him.



216- Ruling on returning the Salam during the Friday Khutbah

Q: You know- may Allah grant you success- that returning the Salam (Islamic greeting of peace) is a Wajib (obligatory), and that listening to the Khutbah (sermon) on Friday is also Wajib. So, if someone offers Salam while the Khatib (preacher) is offering the Khutbah, should I return his Salam if he persists, and I am obliged to answer? Please, guide us to the right way. May Allah reward you with the best.

A: Offering Salam during the Khutbah is not supported by Shari`ah (Islamic law). Rather, one should pray Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque), and then sit down, without offering Salam to any one until the Khutbah ends. However, if someone offers you Salam, you should not return the Salam except by waving with your hand, as it is the case if someone offers you Salam while you are praying; it is sufficient to return the Salam only by waving with your hand. Additionally, no one should persist in offering Salam; and if someone extends his hand to you, you should give him your hand as well, without saying anything, until

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the Khatib (preacher) finishes the Khutbah. Then, you can return his Salam when the Khatib is finished, and all praise is due to Allah. The believer should abide by the Islamic manners and should learn that as he only returns the Salam while praying by waving with his hand, he should also return his brother's Salam during the Khutbah by his hand or by his head, and this is sufficient, and all praise is due to Allah.



217- How to return a greeting during the Friday Khutbah?

Q: If a person greets me during the Friday Khutbah (sermon), can I return the greeting?

A: As in Salah (Prayer), one can return the greeting by signaling during the Friday Khutbah.





218- Explaining the Hadith: "Anyone who distracts himself with pebbles has engaged in an idle action."

Q: In a message sent from Jordan, a female questioner asks: **What is the meaning of the Hadith in which the Prophet (peace be upon him) said: (Anyone who distracts himself with pebbles has engaged in an idle action.) What is meant by "pebbles"? And is the word intended literally? Or does it suggest other meanings?**

A: All praise is due to Allah, and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance. To proceed: In this Sahih (authentic) Hadith, the Prophet (peace be upon him) recommends Muslims

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to listen carefully to the Khatib (preacher) who delivers the Friday khutbah (sermon) and avoid extraneous things that may divert one from the Khutbah and cause him to lose concentration, however trivial such things may be, even touching pebbles. So, the word "pebbles" is not intended for its own sake in the Hadith; rather, it suggests the necessity of listening carefully and avoiding all distractions. If a person occupies himself with anything extraneous to the Khutbah even other than touching pebbles, e.g. carpets or some papers etc, he will be considered as having done something irrelevant. All in all, one must listen carefully to the Khatib with presence of mind and keep away from anything that may distract him from the Khutbah. Engaging in an idle action will cause losing the reward of the Jumu`ah (Friday) Prayer and considering it as if it were an ordinary Zhuhr (Noon) Prayer, bearing in mind that the reward of the Jumu`ah Prayer is far greater.



219- Ruling on using Siwak during the Friday Khutbah

Q: Some people (from among Muslims) use Siwak (tooth-cleansing stick) while the Khatib (preacher) is delivering the Friday Khutbah (sermon). What is the ruling on such an act? May Allah reward you with the best.

A: It is a Sunnah (action following the teachings of the Prophet) to listen carefully to the Khutbah and avoid idle actions. The prophet (peace be upon him) said: [\(Anyone who distracts himself with pebbles has engaged in an idle action.\)](#) So, it is a Sunnah not to use Siwak and not to

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do any other irrelevant acts or movements and be wholly devoted to listening to the Khutbah with Khushu` (the heart being submissively attuned to the act of worship). However, it is Mashru` (Islamically prescribed) to use Siwak but not in such a case. For example, it is desirable to use Siwak before starting Salah (Prayer) or performing Wudu' (ablution), but during the Khutbah priority should be given to listening carefully to the Khatib. Anything that may distract one from paying attention to the Khutbah should be avoided, even touching pebbles.



220- Ruling on knuckle cracking during Friday Khutbah

Q: What is the ruling on the usage of Siwak (tooth-cleansing stick) while the Khatib (preacher) is delivering the Khutbah (sermon) during Jumu`ah (Friday) Prayer, Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain)? What is the ruling on knuckle cracking during Salah (Prayer)? May Allah reward you with the best.

A: In the Name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, his Companions and those who follow his guidance. To proceed, while listening to a Khutbah, a person has to focus and listen to it attentively for it serves as an admonition, reminder and exhortation to obey Allah. It also serves to teach the congregation the things of which they are ignorant. So a person has to listen attentively to and try to benefit from the Khutbah. Therefore, it is preferable not to use Siwak as there is no need to use it while listening to the Khutbah.

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So a person should rather listen and pay attention to the Khutbah. He should not crack his knuckles cracking during the Salah or Khutbah because it is futile to do that.



221- Ruling on scattering basil during Friday Khutbah

Q: In our village, some people bring basil to the Masjid (mosque) on Friday. They scatter it on the congregation while the Khatib (preacher) is delivering the Khutbah (sermon). Does this invalidate Salah (Prayer)?

A: Scattering basil in the Masjid does not invalidate Salah In sha'a-Allah (if Allah wills) given its good smell. As scattering basil will not distract them from hearing the Khutbah or offering Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). There is nothing wrong if they enter the Masjid, scatter the basil, offer Tahiyyat-ul-Masjid, and sit down to hear the Khutbah. However, if this is likely to confuse the congregation or distract them from offering Tahiyyat-ul-Masjid for a long time, this should be delayed to another time or done earlier on Friday prior to the Khutbah. During the Khutbah, a worshipper should rather pay attention to Tahiyyat-ul-Masjid and listening to the Khutbah. Still, if a person scatters basil without distracting anybody, there will be nothing wrong with that.



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222- Ruling on Ihtiba' during the Friday Khutbah

Q: The questioner from Jordan says: "What is the ruling on Ihtiba' (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while listening to the Khutbah (sermon)?"

A: It is preferable to abandon it, because it may lead to drowsiness and laziness. Rather, one should sit in any other way, because this is nearer to being active and not sleeping.



223- Ruling on speaking to the Khatib during the Khutbah

Q: What is the ruling on speaking to the Khatib (preacher) during the Khutbah (sermon) of the Jumu`ah (Friday) Prayer?

A: There is nothing wrong with that in cases of necessity. As a person may tell the Khatib to supplicate to Allah to help them, if they are in need and poor. Also, there is nothing wrong with asking the Khatib about something that may be beneficial to the people. Some people came to the Prophet (peace be upon him) while he was delivering the Khutbah of the Jumu`ah Prayer and said: *«O Messenger of Allah, our wealth (livestock) has been destroyed and our means of transportation (camels) has been cut off; pray to Allah to help us. So the Messenger of Allah (peace be upon him) said: O Allah, help us.»* He supplicated to Allah.



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224- Ruling on bringing children to the Masjid for the Jumu`ah Prayer

Q: What is your advice for the people who bring their children to the Masjid (mosque) to attend the Jumu`ah (Friday) Prayer, but they distract the praying persons from listening to the Khatib (preacher) by their talk and play?

A: A child under seven years of age should stay at home not to distract or harm the praying people. However, if the child is seven years old or more, he should offer Salah (Prayer) with the people, because the Prophet ordered their parents to command them to offer Salah: [\(Command your children to pray when they become seven years old, and beat them for \(neglecting\) it when they become ten years old.\)](#) Thus, their parents and their elder brothers should accompany them to the Masjid, guide, and discipline them if they harm or disturb the people. Also, they should prevent them from harming the people, to be guided to the Straight Way, and to offer Salah with the people without causing harm or disturbance to anyone.



225- Way of reproaching people who talk outside the Masjid during the Khutbah

Q: If the Khatib (preacher) delivers the Khutbah (sermon), and some people talk outside the Masjid (mosque), what is your advice to them? Is it permissible for the Khatib to draw their attention to the right behavior?

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A: Yes, if some people disturb the worshippers, the Imam (the one who leads congregational Prayer) should draw their attention to that, if they were listening. Also, he may send them someone to order them to be silent, to keep away from the Masjid, if they do not offer Salah (Prayer), or to enter Masjid to offer Salah with the Muslims.



226- Time during which selling is prohibited on Friday

Q: Is selling prohibited during and after the Adhan (call to Prayer)? As for the Jumu`ah (Friday) Prayer, is selling prohibited after the first or the second Adhan? May Allah reward you with the best.

A: Selling is prohibited after the first Adhan pronounced by the Imam (the one who leads congregational Prayer), because Allah (Glorified be He) said: *(O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).)* Thus, it is not permissible to buy, to sell, to rent, or perform any other kind of transaction, as people should focus on the Jumu`ah Prayer, hasten to offer it without being distracted by anything else. With regard to the other Salahs (Prayers), they may or may not come under the same rulings as the Jumu`ah Prayer. But, to be on the safe side, a person should not do anything after the Adhan for the Zhuhr (Noon), the `Asr (Afternoon), or the Maghrib (Sunset), not to be distracted from the congregational Salah. So, it is better to avoid that, unless it is a minor matter that will not distract him. Perhaps there is nothing wrong with that, because Allah (Glorified and Exalted be He) only speaks about the issue of the Jumu`ah Prayer, as it is very important and obligatory

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to attend. A person misses out by neglecting it. So, it is a serious matter and is a weekly obligation. To sum up, the Jumu`ah Prayer cannot be compared with other Salahs, but if he avoids such situations, so that he will not be distracted from offering Salah in congregation, that is better. Whatever the case, if his buying and selling may distract him from offering Salah in congregation, it is Haram (prohibited). However, in some cases the Salah may be delayed, if the Imam is late, so a person may buy or sell something on his way, and it may not affect his attending the Salah. But, if he avoids that, and adheres to what applies to the Jumu`ah Prayer, that will be better to be more on the safe side. Thus, the other Salahs are like the Jumu`ah Prayer with regard to precautions.



227- Ruling on renting a car after the second Adhan

Q: We know that selling is forbidden after the second Adhan (call to Prayer) of Jumu`ah (Friday) Prayer; does this apply also to the owners of taxis and busses who receive a certain price for letting people ride with them? Please advise them, may Allah reward you with the best.

A: Yes, renting cars is considered buying, because renting is buying, and buying utilities is included in the holy Ayah (Qur'anic verse) in which Allah says: [﴿When the call is proclaimed for the Salât \(prayer\) on Friday \(Jumu'ah prayer\)﴾](#) Therefore, the owners of cars and taxis should stop their vehicles and head for the Masjid (mosque), and it is not permissible

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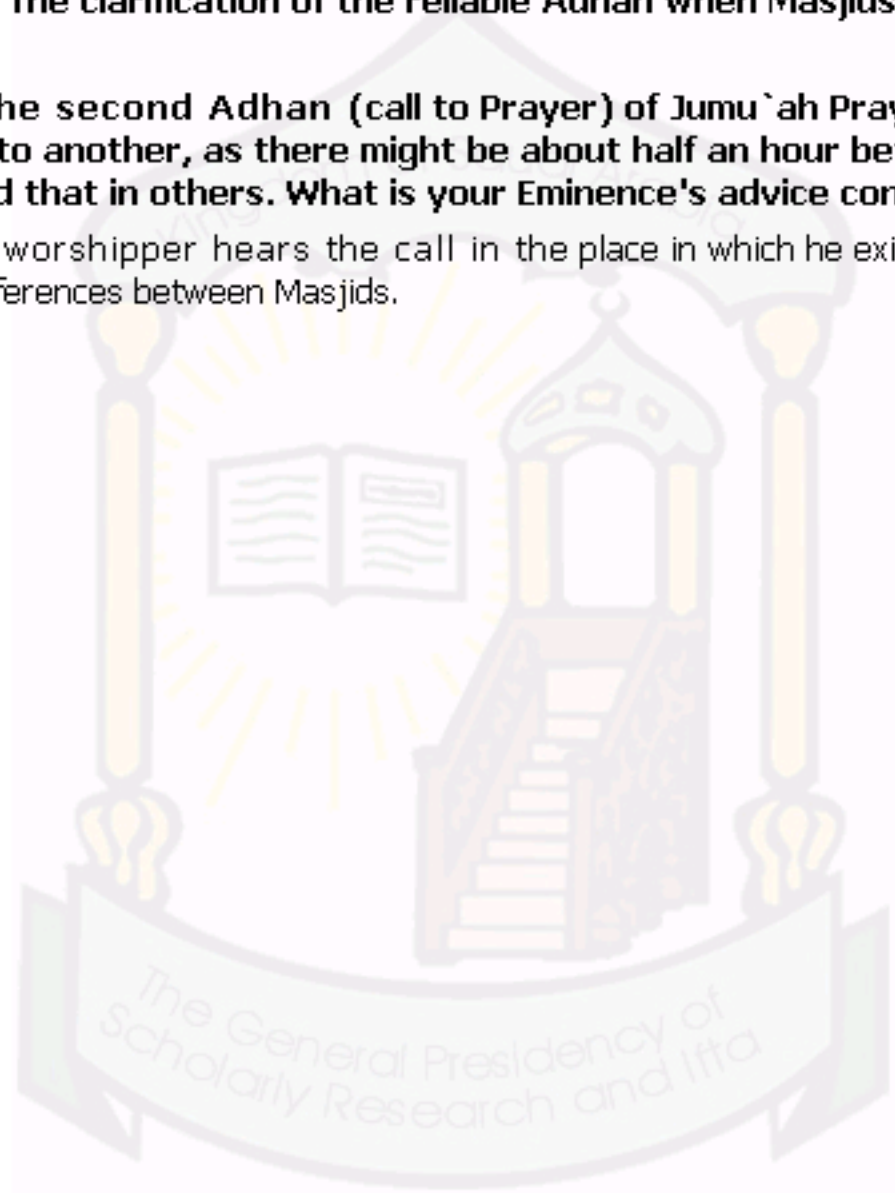
for them to rent in this case. Rather, they should stop them and go to the Masjid once they hear the call. This is obligatory upon them, because renting is a type of selling; that is, the selling of utilities is called renting, and it is considered selling.



228- The clarification of the reliable Adhan when Masjids differ

Q: The time of the second Adhan (call to Prayer) of Jumu`ah Prayer differs from one Masjid (mosque) to another, as there might be about half an hour between the Adhan in some mosques and that in others. What is your Eminence's advice concerning this?

A: Whenever the worshipper hears the call in the place in which he exists, it suffices for him, regardless of the differences between Masjids.





Q: Many a time I dream of myself performing something related to the Salah (Prayer), such as announcing the Adhan (call to Prayer), performing Wudu' (ablution), or leading congregational Prayer, etc. Could you please tell me Your Eminence's opinion about this?

A: This shows that you are good In sha'a-Allah (if Allah wills). It reflects your care and concern for the Salah. You are on the right path In sha'a-Allah, and this is a good sign In sha'a-Allah.





229- Ruling on giving a lesson before the Adhan of Jumu`ah Prayer

Q: What is the ruling on a teacher who gives a lecture every Friday, especially

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before the Adhan (call to Prayer), which might last till the Adhan is announced? Is this lesson considered a Sunnah (action following the teachings of the Prophet)?

A: There is nothing wrong with this as far as I know, because it was reported that Abu Hurayrah used to do this. It was reported that Abu Hurayrah (may Allah be pleased with him) used to give a lecture before the Khatib (preacher) enters the Masjid (mosque). And this should be ended once the Adhan is announced. But it is also good - In sha'a-Allah (if Allah wills) - to leave people sometimes to read Qur'an and to invoke and supplicate to Allah; and sometimes to give a lesson. However, it is preferable not to do this every Friday with consistency, because it might make people distracted from reciting Qur'an, supplicating, imploring to Allah, and offering Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Tahlil (saying: "Subhan Allah [Glory be to Allah]"), etc. Moreover, it might cause people to be bored and not encouraged to listen to the Friday Khutbah (sermon). Therefore, it is probably preferable not to do this with consistency. However, I think that there is no problem if this is done sometimes, as it was reported about Abu Hurayrah (may Allah be pleased with him).



230- Ruling on playing a tape of Qur'an loudly between the two Adhans

Q: After the second Adhan (call to Prayer) of Jumu`ah (Friday) Prayer, some people play a cassette tape of Qur'an loudly so as to be heard by the inhabitants of the whole district, and the people who are in the Masjid (mosque) listen to this tape until the time of the second Adhan. Take into consideration that no one is reading the Qur'an. Is this

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permissible or not?

A: There is nothing wrong with this if the people in the Masjid all agree upon it. That is, if they agree that someone will recite Qur'an, or a tape is played, and they all listen to it, because most of them are laypeople, who like to listen to this reader. There is nothing wrong with this. For example, they can let one of them recite Qur'an while they listen to him. But if this is done without agreement among the worshippers, it is not permissible, because some of them might wish to pray or to recite Qur'an until the Imam (the one who leads congregational Prayer) arrives. Therefore, I think that this is not permissible unless it happens after being discussed and agreed upon by all the people in the Masjid. Moreover, if they are but a few people, and they agree upon this, someone might recite Qur'an and they all listen to him, or a tape might be played for a reader who has a good voice. This might happen only in case they are but a few people and are all in agreement about this. Otherwise, people should be left as they are and no tape should be played, and nobody should recite loudly, but everyone should recite on his own, without distracting or harming those who are beside him. Each person should recite any possible amount of Qur'an individually. Additionally, those who are praying must not raise their voices to distract people beside them, they should rather lower their voices, because some people prefer to pray until the Imam arrives, and the presence of someone who recites in a loud voice can distract the worshippers or the readers. And Allah is the One sought for help.



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231- Ruling on reciting Qur'an using a microphone on Friday, and the attendants offering Tahlil after every Ayah

Q: In most Masjids (mosques), every Friday someone recites Qur'an loudly using a microphone and the worshippers listen to him for about half an hour, and whenever he finishes an Ayah (Qur'anic verse), the attendants offer Tahlil (saying: "La ilaha illa Allah [There is no God except Allah]") in a loud voice. Please consider that most of these worshippers are illiterate. To what extent, therefore, is reciting Qur'an on Fridays in this manner correct? Is this considered a Bid`ah (innovation in religion)? Or is it Makruh (reprehensible)? Additionally, should one Adhan (call to Prayer) only be offered for Jumu`ah (Friday) Prayer, or two Adhans?

A: If there are a few worshippers and they all agree to listen to a Qur'an reciter, so as to benefit from his recitation, because they cannot read for themselves, there is nothing wrong with this. However, they should not cause chaos and talk in this way while the reciter is reading. Rather, they should listen to him attentively, and they may offer Tasbih (saying: "Subhan Allah [Glory be to Allah]") or Du`a' (supplication) if an Ayah is recited which calls for this. However, making noise and talking in a loud voice is not permissible. On the other hand, if there are many people, and they do not all agree upon doing this, because it distracts or hinders some of them from reciting Qur'an, this should not be done, and it is preferable for every one to recite Qur'an on their own to benefit from their own recitation, or to read on their own while those who are beside them are listening to them, and not to distract others by using the microphone. However, there is no problem if the attendants are few in number and are illiterate, and they wish to listen to a reciter until the Khatib (preacher) arrives.

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Secondly, there are two Adhans for Jumu`ah Prayer: As for the first Adhan, it was introduced by `Uthman ibn `Affan (may Allah please him and be pleased with him) during his era as a Caliph. He decided that an additional Adhan should be offered to draw people's attention to the Jumu`ah Prayer, in order to prepare themselves for it and to go to the Masjid (mosque). That was during the era of `Uthman. During the eras of the Prophet (peace be upon him), Abu Bakr Al-Siddiq and `Umar, however, there was only one Adhan, which was offered when the Khatib arrived in the afternoon. However, `Uthman (may Allah please him and be pleased with him) decided that offering this additional Adhan, which is the first Adhan, is better, and his opinion was for the benefit of all, because he is one of the Rightly-Guided Caliphs (may Allah be pleased with them), about whom the Prophet (peace be upon him) said: [\(You must follow my Sunnah \(acts, sayings or approvals of the Prophet\) and that of the Rightly-Guided Caliphs after me.\)](#) That is why all Muslims since that time applied this, which is better for them; that is, offering an early Adhan, which is called the second Adhan, for the benefit of all Muslims, so that they can pay attention to the Jumu`ah Prayer, and to attend it. It is also better not to leave a long time between the two Adhans, so that people might pay attention and head for the Masjid to perform Salah (Prayer) before the Khatib arrives. Therefore, the

first Adhan should be offered about half an hour before the second.



232- Ruling on setting the radio to the Qur'an broadcast in the Masjid using a microphone on Fridays

Q: In my village, we are used to setting the radio to the Qur'an broadcast using the microphone before Jumu`ah (Friday) Prayer,

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the recitation of the Qur'an lasts until the Adhan (call to Prayer) of the Jumu`ah Prayer is offered. What is the ruling on this?

A: Listening to the Qur'an broadcast is good, but playing it for the worshippers in the Masjid (Mosque) has no basis in Shari`ah (Islamic law), because it distracts the reciters and the worshippers. It is thus obligatory to abandon this, so that whoever wishes to recite Qur'an can recite and whoever wishes to pray can pray, so that people are not distracted. Therefore, setting the radio to the Qur'an broadcast in the Masjid while people are occupied with reciting Qur'an or praying has no basis in Shari`ah, and should not be done, so that everyone can be able to recite or to offer Tasbih (saying: "Subhan Allah [Glory be to Allah]") or to pray, and no one is distracted.



Q: What is the ruling on performing Zhuhr (Noon) Prayer after Jumu`ah (Friday) Prayer? Is this Wajib (obligatory) or Mandub (commendable)? The Imam (the one who leads congregational Prayer) in our country repeats Zhuhr Prayer after performing Jumu`ah Prayer, for fear that the Jumu`ah Prayer is not accepted, as it does not include all the pillars of Jumu`ah Prayer. Please benefit us, may Allah benefit you.

A: Performing Zhuhr Prayer after Jumu`ah Prayer is a Bid`ah (innovation in religion), which did not exist during the days of the Sahabah (Companions of the Prophet) or the Tabi`un (Followers, the generation after the Companions of the Prophet). The Jumu`ah Prayer suffices for Zhuhr, and it is the obligatory Salah (Prayer) that is to be performed at this time of day, therefore it is not permissible to combine

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them, because Allah (Exalted be He) has made five Prayers obligatory upon us everyday, whether on Friday or on any other day. As for Friday, the five obligatory Prayers are: Fajr (Dawn), Jumu`ah, `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers. These are the five obligatory Prayers. Therefore, praying Zhuhr after Jumu`ah on Friday means adding a sixth Prayer, which is not permissible, and is a Bid`ah. Thus, we ask the person who does this, from among the scholars, to reconsider this, and to think about the evidence on it, and once he reconsiders this, Allah will guide him to deep insight concerning this matter. I beg my fellow scholars who do this to reconsider it, because the Prophet (peace be upon him) said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) He also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) Agreed upon by Al-Bukhari and Muslim. This Hadith was narrated by `Aishah (may Allah be pleased with her). It is thus obligatory upon scholars who repeat this Salah to have fear of offending Allah, and to abandon this action, which is a Bid`ah that has no basis in religion, because whenever Jumu`ah Prayer is performed it suffices for Zhuhr Prayer. However, if they have doubts about the Jumu`ah Prayers that are performed - and it is they who are in charge of considering these matters - they have to consider this and to cancel the Jumu`ah Prayers which are performed in some Masjids (Mosques) of which there is no need, and to keep those which are needed. On the other hand, mere doubts and illusions are not acceptable, and the basic principle is that Jumu`ah Prayer is performed when it is needed, either because of the long distance between one Masjid and another, or because the Masjid is not big enough for all the attendants, or for any other reasons decided by the Islamic Shar` (Law).

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The basic principle is that these Jumu`ah Prayers are sufficient. This is the basic principle, therefore, it is not permissible to think evil thoughts and make people think that they have performed a Jumu`ah that is not valid, because this has no basis in Shari`ah. Rather, the Imam should have the best thoughts and reflect this to the people, i.e. the Jumu`ah Prayer is performed due to the need for it, therefore, there is no need to perform Zhuhr Prayer after it, because the Prophet (peace be upon him) said in a Sahih (authentic) Hadith: [\(The most evil actions are the novelties; and every Bid`ah is](#)

a Dalalah (deviation from what is right).) He said (that) in the Jumu`ah Khutbah (sermon), in the Hadith related by Muslim in his Sahih (authentic) Book: (To proceed: the best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are newly-introduced (in religion), and every Bid`ah is a Dalalah.) Therefore, everybody, whether a scholar or not, should not introduce into the religion what does not belong to it. However, the scholar's mistake is much greater, because he is an example to be followed, therefore, he should think and contemplate so as to decide what to do with deep insight. Undoubtedly, this is a Bid`ah that has no basis, and it must be abandoned by both scholars and others. Additionally, the source of doubt in this matter is that scholars are controversial about performing many Jumu`ah Prayers at the same time. Some scholars are of the opinion that there must be one Jumu`ah Prayer in every country, and there is no need to perform other Jumu`ah Prayers. However, this is an incorrect opinion, because countries are different, and one Jumu`ah is sometimes not sufficient in some countries, because some countries are

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very big, and one Masjid is not enough for the people who live around it, and for those who are far from it, they cannot go to it. Therefore, scholars (may Allah be merciful to them) agreed upon the permissibility of performing many Jumu`ah Prayers in the same country if it is big and highly populated. That is, there can be a Jumu`ah Prayer in every district of the country so as to serve all the people who live in it. This is what is obligatory, and what was determined by scholars. Therefore, if there is a large country or one with a high population, or if there are two or more tribes which are not on good terms in the same country, and they cannot meet in the same place for fear of the occurrence of Fitnah (sedition) among them, a Masjid should be assigned for every tribe, in order to avoid the occurrence of Fitnahs. These are some reasons for performing more than one Jumu`ah Prayer.



Q: Is it obligatory to repeat Zhuhr (Noon) Prayer after performing Jumu`ah (Friday) Prayer in a country where there are many Masjids (mosques)?

A: This is not permissible. Rather, it is obligatory to do one's best to perform one Jumu`ah Prayer, all praise is due to Allah; and he should not repeat Zhuhr, because this is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law). Once the worshipper performs Jumu`ah Prayer, it suffices; all praise is due to Allah. Moreover, performing more than one Jumu`ah Prayer in the same country can be done for accepted reasons. Therefore, it is preferable to trust other Muslims and to think that performing many Jumu`ah Prayers at the same time is done for Shar`y (Islamically lawful) reasons, rather than to distrust them.





Q: We have a habit: after each Jumu`ah (Friday) Prayer, we perform Zhuhr (Noon) Prayer after finishing the Jumu`ah Prayer. Is this permissible or is it a Bid`ah (innovation in religion)?

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A: Performing Zhuhr Prayer after Jumu`ah Prayer is a Bid`ah that has no basis in religion, because it was not done by the Salaf (righteous predecessors), whether the Sahabah (Companions of the Prophet) or those who followed them. This is a Bid`ah and a type of Waswasah (insinuating thoughts from Satan); it is as if they are saying: "We do not know whether the Jumu`ah Prayer that we performed is valid or not." This is Waswasah and doubts that are not justified. Thus, it is obligatory upon Muslims to have trust in Allah, and in all the actions that the Muslims who preceded them used to do, and not to have doubts which have no cause or basis because Jumu`ah Prayer suffices and all praise is due to Allah. Allah has imposed but five Salahs (Prayers) daily upon Muslims. Therefore, if you pray Zhuhr after Jumu`ah Prayer, you perform six Salahs instead of five, and this is not permissible. Thus, performing Zhuhr Prayer after Jumu`ah Prayer is a Bid`ah and is not permissible at all.



Q: Should Zhuhr (Noon) Prayer be performed after Jumu`ah (Friday) Prayer? Some people perform a four-Rak`ah Salah (Prayer consisting of four units) after Jumu`ah Prayer. Is this correct?

A: No, this is a Bid`ah (innovation in religion), and it is not permissible, because Jumu`ah Prayer suffices for Zhuhr, and all praise is due to Allah. Therefore, praying Zhuhr after Jumu`ah is a Bid`ah. Some people say that if many Jumu`ah Prayers are performed at the same time in one country, they are not valid; and this is in fact Waswasah (insinuating thoughts from Satan). Thus, it is not permissible to perform Zhuhr after Jumu`ah. Rather, performing Jumu`ah Prayer is sufficient. However, if someone arrives after Jumu`ah Prayer is finished, or if someone is ill or on a journey, he may pray Zhuhr only. But if a person has performed Jumu`ah Prayer, he should not pray Zhuhr, because performing both Zhuhr and Jumu`ah Prayers together is a Bid`ah, whether in the Masjid (mosque) or

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anywhere else. May Allah protect us.

Q: Our brother has another question in which he wants to know Your Eminence's opinion about those who pray Jumu`ah Prayer and then Zhuhr Prayer on Friday.

A: This is a Bid`ah. Performing Zhuhr Prayer after Jumu`ah Prayer is a Bid`ah that has no basis in Shari`ah (Islamic law). It is Mustahab (desirable) for the believer who performs Jumu`ah Prayer to pray a Nafilah (supererogatory) Salah consisting of four Rak`ahs [offering Taslim (salutation of peace ending the Prayer) after each two Rak`ahs] after it, because the Prophet (peace be upon him) said: [\(If you pray after Jumu`ah Prayer, pray four Rak`ahs.\)](#) Moreover, the Prophet (peace be upon him) used to pray two Rak`ahs at home. Therefore, the Sunnah (action following the teachings of the Prophet) is to perform four Rak`ahs after Jumu`ah [two by two], and one may pray two Rak`ahs only as well. But praying Zhuhr after Jumu`ah is a Bid`ah that has no basis in Shari`ah, and it is the result of doubt. For example, someone might say: "I fear that this Jumu`ah Prayer may not be valid". This is not correct, and one should not give way to these doubts and Waswasah, may Allah safeguard us.



Q: A questioner from Riyadh, asks: Has it been reported that Jumu`ah (Friday) Prayer does not suffice for Zhuhr (Noon) Prayer, and that it must be followed by Zhuhr Prayer?

A: Jumu`ah Prayer is sufficient, and these doubts are not permissible; and Zhuhr Prayer should not be performed after Jumu`ah Prayer,

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because Allah (Exalted be He) has made it sufficient instead of Zhuhr, and performing Zhuhr Prayer after Jumu`ah is a Bid`ah (innovation in religion), because praying Jumu`ah is sufficient and all praise is due to Allah.



Q: Should the obligatory Zhuhr (Noon) Prayer be performed after the obligatory Jumu`ah (Friday) Prayer?

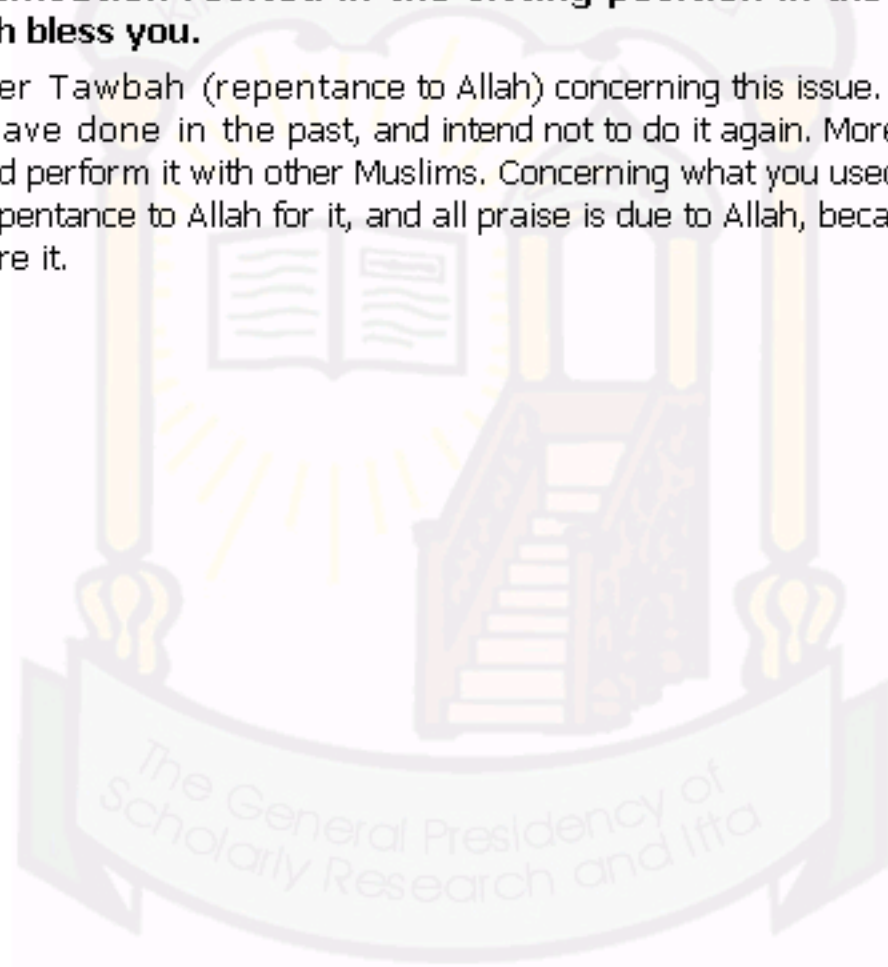
A: This is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law). Whoever performs Jumu`ah Prayer should not perform Zhuhr Prayer, or repeat Zhuhr Prayer. On the contrary, this is considered a kind of overloading of oneself and is from the Waswasah (insinuating thoughts from Satan), and is thus not permissible.





Q: Respected Shaykh, in the past, I was not performing Jumu`ah (Friday) Prayer, but I had the habit of praying at home; and before this, I was praying both Jumu`ah and Zhuhr (Noon) Prayers, because of my ignorance. What should I do now? Should I perform two Rak`ahs (units of Prayer) in addition to the Jumu`ah Prayer that I was supposed to perform, with the intention of praying Zhuhr? And what about the way of reciting the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer)? May Allah bless you.

A: You should offer Tawbah (repentance to Allah) concerning this issue. You should repent and regret what you have done in the past, and intend not to do it again. Moreover, you must attend Jumu`ah Prayer and perform it with other Muslims. Concerning what you used to do in the past, you should only offer repentance to Allah for it, and all praise is due to Allah, because Tawbah wipes out what happened before it.





Q: There is an Egyptian teacher who has good knowledge of religion - as far as we know - , and he has not abandoned going to the Masjid (mosque) at the time of any obligatory Salah (Prayer). However, whenever he performs Jumu`ah (Friday) Prayer with us, he prays four Rak`ahs (units of Prayer) after it without Taslim (salutation of peace ending the Prayer) after the second Rak`ah, and then he prays

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another two Rak`ahs. Is performing this Salah correct or not?

A: This issue should be clarified in detail; that is, if he intends to pray Zhuhr out of precaution, and he sees that Jumu`ah is not sufficient - such as the case in several countries where people think that if many Jumu`ah Prayers are performed at the same time in one country, some of them are not valid; and they accordingly pray Zhuhr after Jumu`ah as a precautionary action - in this case, it is a Bid`ah (innovation in religion) and it is not permissible, and he should offer Tawbah (repentance to Allah) from this, as well as everyone who does the same action, which is praying Zhuhr after Jumu`ah, because this is all wrong and is considered Bid`ah. Therefore, they should all offer Tawbah from this matter. Additionally, whenever there is a reason for performing more than one Jumu`ah in a big country, there is nothing wrong with this, because it is permissible to perform two, three or four Jumu`ah Prayers at the same time if the country is big, or if one Masjid is not big enough for all of the people to pray in and there is a need for another Masjid. Similarly, if two Masjids are not enough, and Muslims need a third Masjid, there is no problem with performing another Jumu`ah in another Masjid. Moreover, whenever there is a justification for performing more than one Jumu`ah, there is no basis for performing Zhuhr Prayer. On the contrary, this is considered a Bid`ah and a kind of exaggeration and is exceeding the proper limits in a way that has no basis in religion. On the other hand, there is no problem if this person intends to perform this Salah as a Sunnah Ratibah (supererogatory Prayer performed on a regular basis), according to the Hadith that was reported from the Prophet (peace be upon him), in which he said: [\(Whoever performs the Jumu`ah Prayer should perform four Rak`ahs after it.\)](#) However, it is better to perform it in the form of pairs of Rak`ahs, and not as four continuous Rak`ahs, because

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the Prophet (peace be upon him) said: [\(The \(optional\) night Salah is offered as pairs of Rak`ahs.\)](#) The same Hadith was also narrated as: [\(The \(optional\) Salah by night and day should consist of pairs of Rak`ahs.\)](#) Therefore, it is better to perform four Rak`ahs after Jumu`ah, in the form of two Rak`ahs followed by another two Rak`ahs; and performing two Rak`ahs at home after Jumu`ah Prayer is also sufficient, but performing four Rak`ahs is better. Concerning the other two Rak`ahs that he performs afterwards, I do not know of any justification for them, except what Ibn `Umar (may Allah be pleased with him and his father) narrated that the Prophet (peace be upon him) used to pray four Rak`ahs and then two Rak`ahs after Jumu`ah in Makkah. Therefore, maybe this person has heard about this Hadith that was narrated by Ibn `Umar, and he prays these two Rak`ahs accordingly, because Ibn `Umar mentioned that the Prophet (peace be upon him) used to do this. Otherwise, we do not know of any reasons for this. And if he is doing this because he heard the

Hadith narrated by Ibn `Umar, there is nothing wrong about this. However, what is known to be the Sunnah (action following the teachings of the Prophet) is that one should perform four Rak`ahs after Jumu`ah in the Masjid or at home, and there is nothing wrong with performing only two Rak`ahs at home like the Prophet (peace be upon him). Then, if this man has performed this Salah as the result of hearing the Hadith narrated by Ibn `Umar, in which

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he mentioned that the Prophet performed four Rak`ahs and then two Rak`ahs, there is nothing wrong with this; however, it is better to perform this Salah as pairs of Rak`ahs, offering Taslim after each pair, not as four continuous Rak`ahs.



233- Ruling on not praying except the Jumu`ah Prayer

Q: There is a person who performs no obligatory Salahs (Prayers) except the Jumu`ah (Friday) Prayer. Is his Salah valid?

A: His Salah is not valid, because he is considered a Kafir (disbeliever) for not offering the other obligatory Salahs. Therefore, all his actions, including performing the Jumu`ah Prayer or Sawm (Fast) are Batil (null and void), because Allah (Exalted be He) says: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#) He (Glorified be He) also says: [﴿And whosoever disbelieves in Faith \[i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His \(Allâh's\) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar \(Divine Preordainments\)\], then fruitless is his work; and in the Hereafter he will be among the losers.﴾](#) Therefore, if a person commits major Kufir (disbelief that takes the Muslim out of Islam) or major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), his actions will be fruitless. May Allah safeguard us. Abandoning Salah is considered an action of major Kufir.



Q: I notice that some people do not perform any Salah (Prayer) except on Friday. What is your opinion about this?

A: Whoever does not pray except on Friday or during Ramadan is a Kafir (disbeliever), because the Prophet (peace be upon him)

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said: [\(Between a person and Kufr \(disbelief\) and Shirk \(associating others with Allah in His Divinity or worship\) is abandoning Salah.\)](#) This also applies to all the Salahs throughout the week, from Friday to the next Friday, and all the Salahs throughout the year, from Ramadan to Ramadan. They must be performed with consistency all the year round. The Prophet (peace be upon him) said: [\(The covenant between us and them is our performance of Salah. Whoever abandons it commits Kufr.\)](#) Whoever denies that Salah is obligatory, by saying: "It is not obligatory upon me" - being a Mukallaf (person meeting the conditions to be held legally accountable for their actions) and sane, a man or a woman - becomes a Kafir, according to the opinion maintained by all scholars. On the other hand, whoever knows that it is obligatory and believes in this, but does not perform it, is a Kafir according to the more correct of the two opinions maintained by scholars, because, as mentioned before, the Prophet (peace be upon him) said: [\(The covenant between us and them is our performance of Salah. Whoever abandons it commits Kufr.\)](#) Moreover, when the Prophet (peace be upon him) told his Companions that, by the end of time, there will be some princes who know this matter, but deny it. They said: "O Messenger of Allah, should we fight them?" He said: [\(No, unless you notice evident Kufr, of which you have a proof from Allah.\)](#) The same Hadith was also narrated in another way

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as: [\(Do not fight them as long as they offer Salah.\)](#) This indicates that abandoning Salah is evident Kufr. Therefore, every believer who is a Mukallaf should offer Salah at its appointed time with consistency and should beware of abandoning it. This is obligatory upon all Muslims, because Allah (Exalted be He) says: [\(Guard strictly \(five obligatory\) As-Salawât \(the prayers\) especially the middle Salât \(i.e. the best prayer – 'Asr\).\)](#) He (Glorified be He) also says: [\(And perform As-Salât \(Iqâmat-as-Salât\), and give Zakât and bow down \(or submit yourselves with obedience to Allâh\) along with Ar-Raki'ûn.\)](#) Additionally, the Prophet (peace be upon him) once told his Companions about Salah: [\(Whoever performs it with consistency, it will be a light, an evidence, and a cause of salvation for him on the Day of Resurrection; and whoever abandons it, it will not be a light, an evidence, or a cause of salvation for him, and he will be resurrected with Pharaoh, Haman, Qarun, and 'Ubay ibn Khalaf.\)](#) May Allah safeguard us. Some scholars said: "Whoever abandons Salah will be resurrected with those Kafirs: if a person abandons Salah because of being occupied with presidency, he will be like the Pharaoh and will be resurrected with him to the Hellfire on the Day of Resurrection. If a person abandons it because of being occupied with the affairs of ministry, he will be like Haman and will be resurrected with him to the Hellfire on the Day of Resurrection. If a person abandons it because of being occupied with money and desires, he will be like Qarun, whom Allah had made him and his house sink down into the earth and he will be resurrected with him on the Day of

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because of trading, buying, selling, and dealing, he will be similar to 'Ubay ibn Khalaf, who was the merchant of the people of Makkah and he will thus be resurrected with him to the Hellfire. May Allah safeguard us. Therefore, one must beware of abandoning this great pillar. Muslims should advise each other to perform Salah on time and men should perform the congregational Salah, while women who are Mukallafs should perform Salah on time with consistency in their homes, because it is a pillar of Islam and it is the thing that protects a person from Kufr or Shirk. Allah (Glorified and Exalted be He) says: **(Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.)** which means loss, destruction, and torment in the Hellfire. May Allah safeguard us. Other scholars said that `Ay is a valley in the Hellfire, which is very deep and has a bad taste. May Allah safeguard us. Allah (Exalted be He) also says: **(So woe unto those performers of Salât (prayers) (hypocrites),) (Those who delay their Salât (prayer from their stated fixed times).)** So if woe and grief is for those who delay Salah, then what about those who abandon it? Indeed the outcome of their deeds will be harder, greater, and more dangerous. May Allah safeguard us.



Q: If a person does not perform any Salah (Prayer) except the Jumu`ah (Friday) Prayer, is he considered a Kafir (disbeliever)?

A: Yes, whoever abandons Salah except on Friday is considered a Kafir, because the Prophet (peace be upon him) said: "Between a person and Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah. The one who prays only on Friday has

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abandoned Salah, because the Prophet (peace be upon him) said: *«The covenant between us and them is Salah. Anyone who abandons it commits Kufr (disbelief).»* He (peace be upon him) also said: *«Whoever misses the `Asr (Afternoon) Prayer (intentionally) will have all his (good) deeds annulled.»* Thus, losing one's deeds is the result of Kufr in most cases, because Allah (Exalted be He) says: *«But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.»* He (Exalted be He) also says: *«And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.»* Therefore, one should make Tawbah (repentance to Allah), regret abandoning Salah, and perform Salah on time until death. Whoever repents to Allah, Allah forgives him.



Q: What is the ruling on one who does not offer Salah (Prayer) except the Jumu`ah (Friday) Prayer?

A: The correct opinion is that they are considered a Kafir (disbeliever), as the person who abandons Salah is regarded as a Kafir, even if they do not deny its obligation according to the more correct of the two opinions held by scholars in this regard. However, denying its obligation is regarded as Kufr (disbelief) according to all scholars. If a person does not pay attention to offering Salah, and only offers some Salahs while abandoning others, or offers Jumu`ah Prayer only, or offers Salah in Ramadan only,

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they are regarded as Kafir according to the more correct of the two opinions held by scholars. The Prophet (peace be upon him) stated in a Hadith Sahih (authentic Hadith): [\(What makes one a Kafir and a Mushrik \(one who associates others with Allah in His Divinity or worship\) is abandoning Salah.\)](#) The defined Kufr and Shirk refer to major Kufr (disbelief that takes the Muslim out of Islam) and major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Also, the Prophet (peace be upon him) stated: [\(That which differentiates us from the Kafirs and hypocrites is our performance of Salah. He who abandons it becomes a Kafir.\)](#) All of these Hadiths are Sahih as the Prophet (peace be upon him) replied when he was asked by the Muslims whether they are permitted to fight the rulers who commit sins: [\(No, as long as they establish Salah among you.\)](#) In another wording, he said: [\(Unless you see his open Kufr \(disbelief\) for which you will have a proof from Allah.\)](#) This clarifies that abandoning Salah is regarded as open Kufr. May Allah keep us safe and sound.



Q: Is the one who performs the Jumu`ah (Friday) Prayer only, or performs Salah (Prayer) occasionally out of laziness, but does not deny its obligation considered a Kafir (disbeliever)?

A: The correct opinion is that whoever abandons Salah and denies that it is obligatory becomes a Kafir, according to the opinion maintained by all scholars. However, the one who abandons the obligatory Salah out of laziness, whether the Jumu`ah Prayer or any other Salah falls into

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major Kufr (disbelief that takes the Muslim out of Islam) according to the more correct of the two opinions maintained by scholars, because the Prophet (peace be upon him) said: **«Between a person and Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.»** The Prophet (peace be upon him) also said: **«The covenant between us and them is Salah. Anyone who abandons it commits Kufr (disbelief).»** Moreover, Salah is the pillar of Islam, and it is the greatest Faridah (obligatory act) after the Two Shahadahs (Testimonies of Faith), because the Prophet (peace be upon him) said: **«The peak of the matter is Islam and its pillar is Salah.»** May Allah protect us and safeguard us.



234- Clarification on the ruling when the `Eid is on Friday

Q: What is the ruling on Jumu`ah (Friday) Prayer if it is on the day of the `Eid (Festival), is it obligatory upon all Muslims or upon some of them only? Because some people think that if the `Eid is on Friday, Jumu`ah Prayer should not be performed.

A: The Imam (the one who leads congregational Prayer) and Khatib (preacher) of Jumu`ah Prayer should perform the Salah (Prayer); he should go to the Masjid and lead whoever attends, because the Prophet (peace be upon him) used to perform Jumu`ah Prayer on the day of the `Eid; he used to pray both Salat-ul-`Eid (the Festival Prayer) and Jumu`ah Prayer, and he sometimes recited

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Surah Al-A`la and Surah Al-`Ashiyah in both of them, as narrated by Al-Nu`man Ibn Bashir (may Allah be pleased with him), as it was authentically reported in the Sahih (authentic) Hadith book. However, whoever attends Salat-ul-`Eid may abandon Jumu`ah Prayer, and should perform it as Zhuhr (Noon) Prayer at home, or with some of his brothers; but it is better and more preferable if he performs Jumu`ah Prayer with the people, although there is nothing wrong with abandoning Jumu`ah Prayer if one has attended Salat-ul-`Eid. However, he should perform Zhuhr Prayer instead, whether individually or in congregation.



Q: If `Eid (the Festival) falls on Friday, should we perform the Jumu`ah (Friday) Prayer?

A: Yes, the Imam (the one who leads congregational Prayer) should lead the attendants for the Jumu`ah Prayer, but whoever attends Salat-ul-`Eid (the Festival Prayer) is not obliged to perform the Jumu`ah Prayer. However, it is preferable but no obligatory to perform it. The person who offers Salat-ul-`Eid and does not attend the Jumu`ah Prayer should perform the Zhuhr (Noon) Prayer instead, though it is better to attend Jumu`ah if possible. In any case, the Imam should perform the Jumu`ah Prayer with whoever attends it.





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Chapter on the Two `Eid Prayers

235- Ruling on performing the Two `Eid Prayers inside the Masjid due to rain

Q: During the Two `Eid Prayers, we all go to the Musalla (place for Prayer), both men and women. While in the case of rain, we pray in the Masjid (mosque), because the Musalla is an open space outside the Masjid. However, the Masjid that we pray in is so small that it is not possible for all the worshippers to pray in it. Therefore, we perform several congregational Prayers, one after the other, and after the last congregational Prayer, the Imam (the one who leads congregational Prayer) gives the `Eid Khutbah (sermon). Is this Salah (Prayer) valid or not?

A: There is nothing wrong with performing the Salah in the Masjid, but it is better to perform it in an open area if possible, unless there is an impediment, such as rain, because the Sunnah (action following the teachings of the Prophet) is to perform Salat-ul-`Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain) in an open area. However, if there is an impediment, such as rain, you may pray in the Masjid, and there is nothing wrong with this. Additionally, you may pray in the Masjid even if there is no impediment, but it is better to perform Salat-ul-`Eid and Salat-ul-Istisqa' in an open area. However, there is nothing wrong with performing the Salah inside the Masjid if there is an impediment.

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Moreover, the Sunnah is to perform Salat-ul-`Eid as one congregation, that is, the Imam should lead the worshippers for one congregational Salah, and then deliver a Khutbah, and whoever misses the Salah should perform it as two Rak`ahs (units of Prayer) at home, or in the Masjid after the worshippers have finished. This is sufficient, and all praise is due to Allah. And there is no need to repeat the Salah in congregation. Rather, the Imam should lead the attendants in Salah and give them the Khutbah, and then when they leave the Masjid, whoever arrives should pray on his own or at home if he misses the Salah, and all praise is due to Allah. The worshippers may also look for a larger Masjid so that they all can pray in it, even if it is far from them, in order to pray in it all together. However, performing many congregational Prayers, one after another, has no basis in Shari`ah (Islamic law), whether for Jumu`ah (Friday) Prayer or Salat-ul-`Eid. Rather, the Imam should perform one congregational Salah for all the attendants in Jumu`ah Prayer or Salat-ul-`Eid, and whoever misses the Salah, should pray Zhuhr (Noon) Prayer instead of Jumu`ah Prayer, and two Rak`ahs instead of Salat-ul-`Eid, in the same way as he performs it with the Imam, and all praise is due to Allah. This suffices, and all praise is due to Allah.



236- Ruling on performing Salat-ul-`Eid in the Masjid due to the Imam's refusal to go to the Musalla

Q: In our village, people do not perform the Two `Eid Prayers outside the Masjid (mosque). Some of the youth and I told them that the Sunnah (action following the teachings of the Prophet) is to perform the Two `Eid Prayers in an open Musalla (place for Prayer), but the Imam (the one who leads congregational Prayer) refused. Should we pray the Two `Eid Prayers in the Musalla and avoid performing it with the Imam and those following him or should we perform it with them in the Masjid? Please note that this Imam is always at odds with us and we always argue with him. Should we talk to him or abandon him?

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A: You should pray with them in the Masjid, and not give way to controversy and disunity. Just pray with them in the Masjid, and all praise is due to Allah. Additionally, you should present the issue to the court, which will advise and guide them to what is right because it is responsible for this. As for you, you should pray with them and you should not dispute. Rather, you should be united and you should cooperate with each other in righteousness and piety, and abandon any arguments. Refer the issue to the court, and it will take care of it.



237- Ruling on women who perform Salat-ul-`Eid in a place other than the Musalla of men

Q: During the latest years, the women in our village used to gather to perform Salat-ul-`Eid (the Festival Prayer) in a perfect way, with a righteous woman leading the congregation, and all praise is due to Allah. This is so because the Musalla (place for Prayer) in which men pray is a two hours walk from them, and also because the men do not permit the women to go to it...The questioner goes on with this subject and finally asks about the ruling on what these women do. Is it a kind of Bid`ah (innovation in religion)? May Allah reward you with the best.

A: I do not know of anything wrong with this, because Salat-ul-`Eid is prescribed for both men and women, and the Sunnah (action following the teachings of the Prophet) is to perform it in the desert. Thus, there is nothing wrong if it is not easy for the women to go out to pray with the men and they perform the Salah at home individually or in congregation instead; and they will have a great reward for this.



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238- Ruling on performing Salat-ul-`Eid in a place facing the cemetery

Q: A brother from Sudan asks: Is it permissible to perform Salat-ul-`Eid (the Festival Prayer) while facing the cemetery? What is your advice to us? May Allah reward you with the best.

A: Praying facing the cemetery is not permissible, because it was authentically reported that the Prophet (peace be upon him) said: [\(Do not pray facing the graves, and do not sit on them.\)](#) (Related by Muslim in his Sahih (authentic) Hadith Book). Therefore, it is not permissible to pray facing the graves of Muslims nor to sit on them. It is forbidden to sit on a grave, to defecate on it, or to tread on it. It is also impermissible to pray while facing the graves or between them, because it was authentically reported that the Prophet (peace be upon him) said: [\(Those who preceded you used to build places of worship over the graves of their prophets and righteous men, but you must not build Masjids \(Mosques\) over graves; I forbid you to do that.\)](#) Thus the Prophet strictly prohibited taking graves as Masjids - that is, the Musalla (place for Prayer). He said: "I forbid you to do that". Therefore, it is not permissible to pray facing them or amidst them. Rather, the graves and the Masjid should be separated by a wall or by a long distance, such as a valley, a mountain, or a large piece of land, so that no one will assume that the Salah (Prayer) is being performed in their direction and that the Salah is intended for the dead. Moreover, separating

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the Masjid from the graves by a wall other than that of the Masjid is further from Fitnah (temptation). It is also better if the cemetery is to the right or to the left of the Masjid, because this is also far from Fitnah. Moreover, Masjids should be far away from the places and the reasons of Shirk (associating others with Allah in His Divinity or worship). Therefore, if Masjids are amidst the graves or facing them, or if there are graves inside them, this will be a means leading to Shirk, because the Prophet (peace be upon him) prohibited performing Salah in Masjids which are inside cemeteries, and he said concerning the Jews and the Christians: [\(May the Curse of Allah be on the Jews and the Christians, because they used to build places of worship over the graves of their prophets.\)](#) He also said in another Hadith, which was narrated by `Aishah (may Allah be pleased with her) that Um Salamah and Um Habibah had seen two churches in Abyssinia (Ethiopia), with pictures in them, so the Prophet (peace be upon him) said: [\(When a pious person among those people died, they used to build a place of worship on his grave, and decorate it with such pictures. They will be considered \(by Allah\) the worst of creatures \(on the Day of Judgment\).\)](#) Thus, the Prophet (peace be upon him) stated that they would be the worst of creatures because of their evil deed, which is building places of worship over graves, and decorating them with statues and pictures - that is, of the people who were buried inside the graves -, like the people of Noah who made statues of Wadd, Suwa`, Yaghuth, Ya`uq and Nasr (righteous people who used to live among them), and put those statues in their places of meeting, until they were worshipped instead of Allah. In short, Masjids should be far away from the graves, and no one should be buried inside them, whether towards the Qiblah

(Ka`bah-direction faced in Prayer), to the North of the Masjid, to its South or to toward its rear side.

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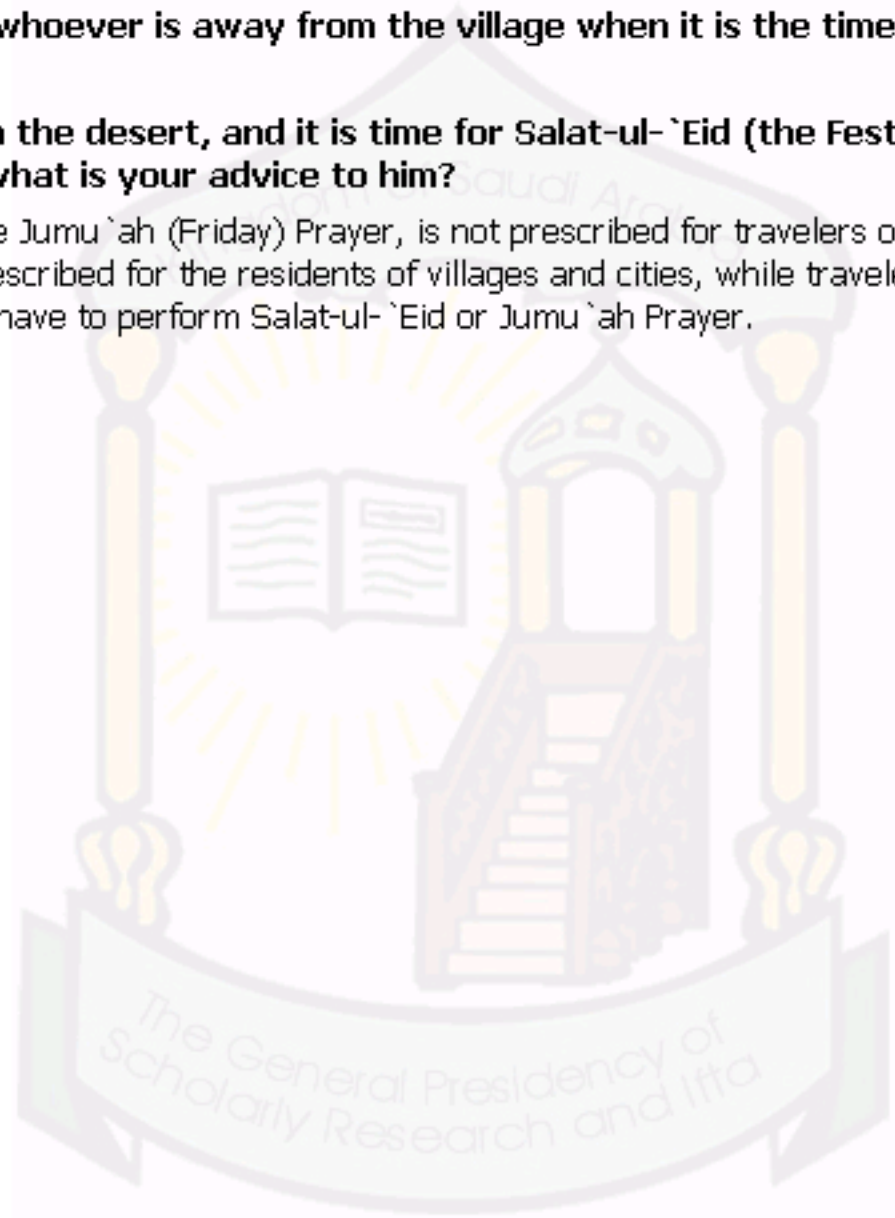
Masjids should be far from the graves, with something separating the Masjid from the graves, such as walls, houses, a road, a valley and so on, so that no one might think that the worshippers are praying for the dead, so as to keep the matter beyond doubt.



239- Ruling on whoever is away from the village when it is the time for Salat-ul-`Eid

Q: If someone is in the desert, and it is time for Salat-ul-`Eid (the Festival Prayer), should he perform it, or what is your advice to him?

A: Salat-ul-`Eid, like Jumu`ah (Friday) Prayer, is not prescribed for travelers or those who are in the desert. It is just prescribed for the residents of villages and cities, while travelers and those who are in the desert do not have to perform Salat-ul-`Eid or Jumu`ah Prayer.





240- Ruling on stipulating a certain number of people to perform Salat-ul-`Eid

Q: Is there a certain number of people that must be available to perform Salat-ul-`Eid (the Festival Prayer), like Jumu`ah (Friday) Prayer, for example? And what is the ruling on performing Jumu`ah Prayer if the `Eid happens to be on Friday? This is because I heard that the Ma'mums (people being led by an Imam in Prayer) should not perform Jumu`ah Prayer, unlike the Imam (the one who leads congregational Prayer). So how can it be obligatory upon the Imam alone? And how can he perform it individually?

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A: Performing both Salat-ul-`Eid and Jumu`ah Prayer is one of the great rites for Muslims. Friday is a weekly festival, while Salat-ul-`Eid that is performed on both `Eid-ul-Adha (the Festival of the Sacrifice) and `Eid-ul-Fitr (the Festival of Breaking the Fast) is a yearly festival, and they are both obligatory; Jumu`ah Prayer is an individual obligation, while Salat-ul-`Eid is a collective obligation according to most scholars, and an individual obligation like Jumu`ah Prayer according to some scholars. Additionally, stipulating a certain number of people to perform these Salahs (Prayers) is a controversial matter among scholars; the most correct opinion in this respect is that the least number of people should be three, while stipulating the attendance of forty persons has no obvious evidence to rely on. Another condition for performing these Salahs is residence, that is, being a resident in the area, while those who live in the desert or the travelers are not obliged to perform Jumu`ah Prayer or Salat-ul-`Eid, because when the Prophet (peace be upon him) performed Hajj and it happened to be on Friday, he did not perform Jumu`ah Prayer, and he did not perform Salat-ul-`Eid on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), which means that travelers do not have to perform Jumu`ah Prayer or Salat-ul-`Eid. Moreover, if the `Eid is on Friday, those who attend Salat-ul-`Eid do not have to perform Jumu`ah Prayer, but they should perform Zhuhr (Noon) Prayer instead, according to what has been authentically reported from the Prophet (peace be upon him) in this respect, as he said that there is a Rukhsah (concession) for those who attend Salat-ul-`Eid on Friday that they do not have to perform Jumu`ah Prayer, and that they should perform Zhuhr Prayer instead. Thus, there is no day in which we can perform only four Salahs, but we must perform five Salahs in addition to Salat-ul-`Eid, which is a sixth Salah. Thus, if

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the `Eid happens to be on Friday, one should perform Zhuhr Prayer if he does not perform Jumu`ah Prayer. As for the Imam, he should perform the Salah with whoever attends it.



241- Ruling on Salat-ul-`Eid being on Friday

Q: Please benefit us with regard to Salat-ul-`Eid (the Festival Prayer) being on Friday, does it suffice for Jumu`ah (Friday) Prayer?

A: Yes, if Salat-ul-`Eid is on Friday and one performs Salat-ul-`Eid with other people, one is excused from the duty of performing Jumu`ah Prayer, as reported from the Prophet (peace be upon him), and one should perform Zhuhr (Noon) Prayer with a congregation if possible, or he should perform it on his own. It is also better to join people in performing Jumu`ah Prayer. Therefore, if the `Eid is on Friday, and one attends Salat-ul-`Eid with the congregation, the obligation of performing Jumu`ah Prayer is waived, and one should pray Zhuhr Prayer instead. One may also perform Jumu`ah Prayer, because the Imams should perform Jumu`ah Prayer for whoever attends it, and those who do not attend should pray Zhuhr instead.



242- Ruling on offering Takbir in unison on the day of `Eid

Q: A questioner from Yemen asks: "What is the formula of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") during the two `Eids (Festivals)? And is it permissible to offer Takbir in unison?"

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A: The formula of Takbir is to say: Allahu Akbar (Allah is the Greatest), Allahu Akbar, La ilaha illa Allah (there is no God but Allah), Allahu Akbar, Allahu Akbar, Wa Lillah-il-Hamd (and All praise is due to Allah); or to offer Takbir three times: Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, Allahu Akbar, Wa Lillah-il-Hamd. Another formula is: Allahu Akbar Kabira (Allah is indeed the Greatest), Walhamdu Lillahi Kathira (and All praise is due to Allah, much praise), wa Subhan Allah (and Glory be to Allah) Bukratan wa Asila (early in the morning and late in the evening). All these formulas are prescribed in `Eid-ul-Fitr (the Festival of Breaking the Fast), since after sunset until the end of the Khutbah (sermon), and in `Eid-ul-Adha (the Festival of the Sacrifice), since the beginning of Dhul-Hijjah until the end of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Moreover, on the Day of `Arafah (9th of Dhul-Hijjah), and the two `Eids, it is permissible to offer unrestricted Takbir, or restricted Takbir after the Five Obligatory Daily Prayers; as well as unrestricted Takbir on the Day of `Arafah and the Day of Sacrifice (10th of Dhul-Hijjah). Moreover, both restricted and unrestricted Takbir can be combined on the three Days of Tashriq, while before the Day of `Arafah, Takbir is unrestricted by day or night. This is the Sunnah (action following the teachings of the Prophet). On the other hand, offering Takbir in unison is not permissible; it is a Bid`ah (innovation in religion). That is, offering Takbir by a number of people at the same time is a Bid`ah and is not permissible.



243- The formula of Takbir in Salat-ul-`Eid

Q: A brother from Yemen asks: "When should Takbir (saying: "Allahu Akbar [Allah is the Greatest]") be offered on the days of the two `Eids (Festivals)? How many times should Takbir be offered in each Rak`ah (unit of Prayer) in addition to Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), which is offered in the first Rak`ah, and Takbirat-ul-Intiqal (saying: "Allahu Akbar [Allah is the Greatest]" when moving from one posture to another during Prayer), which is offered between the Sujud (prostration) of the first Rak`ah and standing up to perform the second Rak`ah?"

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A: It is Mustahab (desirable) for all Muslims, both men and women, to offer Takbir on the days of the two `Eids, starting from sunset on the eve of `Eid-ul-Fitr (the Festival of Breaking the Fast) until the end of the Khutbah (sermon) of Salat-ul-`Eid (the Festival Prayer). It is Mustahab to offer Takbir at home, in the markets and during the Khutbah as well, because Allah (Glorified and Exalted be He) says: [\(and that you must magnify Allāh \[i.e. to say Takbīr \(Allāhu Akbar; Allāh is the Most Great\)\] for having guided you\)](#) As for `Eid-ul-Adha (the Festival of the Sacrifice), Takbir-ul-`Eid (Saying: "Allahu Akbar (Allah is the Greatest), Allahu Akbar, Allahu Akbar, La ilaha illa Allah (there is no God but Allah), Allahu Akbar, Allahu Akbar, Allahu Akbar, Wa Lillah-il-Hamd (and all praise is due to Allah)) is to be offered since the beginning of Dhul-Hijjah, at night and during the day, while on the Day of `Arafah (9th of Dhul-Hijjah) and the days of `Eid, Takbir is offered after the Five Obligatory Daily Prayers, and at any other time; that is, both restricted and unrestricted Takbir can be offered. For example, one should offer Takbir-ul-`Eid after performing Fajr (Dawn) Prayer on the Day of `Arafah, as well as all other times, until sunset of the last day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), where Takbir-ul-`Eid is to be stopped. Thus, Takbir-ul-`Eid can be offered in Dhul-Hijjah from the beginning of the month until sunset of the thirteenth day, while on the Day of `Arafah and the days after it, Takbir is to be unrestricted, which means that it can be offered at any time, and restricted, which means after the obligatory Prayers. This is the preponderant opinion and what is Mustahab to be done in this case, according to the Hadiths that were authentically reported from the Prophet (peace be upon him). Concerning Salat-ul-`Eid, you should offer Takbir six times after Takbirat-ul-Ihram, and five times in the second Rak`ah after Takbirat-ul-Intiqal. That is, one should offer Takbirat-ul-Ihram in the first Rak`ah, and then offer Takbir six consecutive times, and it is good to say after each time: Allahu Akbar Kabira (Allah is indeed the Greatest), Walhamdu Lillahi Kathira (and All praise is due to Allah, much praise), wa Subhan Allah (and Glory be to Allah) Bukratan wa Asila (early in the morning and late in the evening). This is also good,

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according to the Hadith narrated by Ibn Mas`ud. In the second Rak`ah, one should offer Takbir five times after the Takbir offered for moving from the Sujud of the first Rak`ah to standing up for the second Rak`ah. That is, if one stands upright after Sujud to perform the second Rak`ah, he should offer Takbir five consecutive times, after each of which one can say: Allahu Akbar Kabira, etc.



244- Ruling on raising the hands while offering Takbir in Salat-ul-`Eid

Q: A questioner from Yemen asks: "The Imam (the one who leads congregational Prayer) of our Masjid (mosque) does not abide by Qiyas (analogy) -which means the opinions of scholars -, he only abides by the literal meaning of the Hadiths of the Prophet (peace be upon him). Concerning the issue of raising the hands while offering Takbir (saying: "Allahu Akbar [Allah is the Greatest]") several times in Salat-ul-`Eid (the Festival Prayer), he says: "No Hadith was reported from the Prophet (peace be upon him) stating that the hands should be raised while offering Takbir during Salat-ul-`Eid but the scholars have inferred this by Qiyas from raising the hands while offering Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in other Salahs (Prayers)". To what extent is this opinion correct? Is it permissible to abide by the opinions of scholars or by the literal meaning of the Hadiths? May Allah reward you with the best."

A: It was authentically reported that the Prophet (peace be upon him) used to offer Takbir four times during the Janazah (Funeral) Prayer: It is a Sunnah (action following the teachings of the Prophet) to offer Takbir four times, reciting Al-Fatihah (Opening Chapter of the Qur'an) after the first one, invoking Allah's Blessings and Peace upon the Prophet (peace be upon him), in the same way that the worshipper does during Salah, after the second Takbir; while after the third Takbir, the worshipper should supplicate to Allah for the dead, saying: ﴿O Allah, forgive the living and the dead among us, those among us who are present and those who are absent, the young and the old among us, and the males and the females; O Allah, whoever You have kept alive among us, let him live as a

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Muslim, and whoever You have caused to die, make him die as a believer;﴾ ﴿O Allah, forgive him and have mercy upon him, safeguard him and forgive him, honor the place where he settles and make his entrance wide, and wash him with water, snow and hail, and cleanse him of sins, as the white garment is cleansed of dirt; O Allah, compensate him with a house that is wider than his, and with a family that is better than his; O Allah, make him enter Jannah (Paradise), and protect him from the torment in the grave and in Hellfire".﴾ All these supplications were said by the Prophet (peace be upon him) for the dead. Then, after the fourth Takbir, the worshipper should offer Taslim (salutation of peace ending the Prayer). The Prophet (peace be upon him) also used to raise his hands while offering Takbirat-ul-Ihram, which is the first Takbir to be offered upon starting all Salahs. On the other hand, concerning the Janazah Prayer, it was authentically reported that Ibn `Umar used to raise his hands every time he offered Takbir; some scholars said: This shows that he had learnt this from the Prophet (peace be upon him), because this cannot be done based on personal opinions. Ibn `Umar (may Allah be pleased with him) is one of the Salaf (righteous predecessors) whose actions are legally recognized, which shows that this action was taken from the Prophet (peace be upon him), because these issues cannot be done due to personal opinions. It is better in this respect, therefore, to raise the hands every time one offers Takbir, whether in the Janazah Prayer,

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the seven times in which Takbir is offered in the first Rak`ah (unit of Prayer) of Salat-ul-`Eid (the Festival Prayer), and the five times in the second Rak`ah. If some Sahabah (Companions of the Prophet) were known to have done this, it shows that the Prophet (peace be upon him) used to do it, because this is not a matter of Ijtihad (juristic effort to infer expert legal rulings), it is rather a matter related to what is reported from the Prophet, therefore, no one can think that it is based upon personal opinion, because there is no room for personal opinions in this respect. Then, it is obviously known that Ibn `Umar had learnt it from the Prophet (peace be upon him). Thus it is better to raise one's hands every time one offers Takbir in Janazah Prayer and in Salat-ul-`Eid, like many Salaf among the Sahabah did, such as Ibn `Umar and others. Concerning the controversy about this matter, it is very simple and all praise is due to Allah; it is just better to do this. Moreover, a scholar should make sure to follow whatever is right, from the Qur'an and the Sunnah of the Prophet (peace be upon him); all scholars should abide by what is right and what is stated in the Qur'an and the authentic Sunnah, in addition to the actions of the Companions of the Prophet (peace be upon him) and the righteous Salaf who followed them. This is because the Islamically legal evidence must be taken from the Qur'an and the Sunnah of the Prophet (peace be upon him), and then from Ijma` (consensus of scholars) of the Salaf, and finally from authentic Qiyas, of which all conditions are provided. The Jumhur (dominant majority of scholars) are of the opinion that authentic Qiyas, of which all conditions are provided, is legally recognized as long as there is no evidence from the Qur'an, Sunnah or Ijma`. Additionally, these issues that are related to `Ibadah (worship) must be taken from the Prophet (peace be upon him) and his Sahabah, and are not matters of Qiyas, while Qiyas is to be followed in rulings concerning subsidiary matters. Matters of worship, on the other hand, depend on Tawqif (a religious text and not personal opinion) and not on Qiyas; that is, they depend on religious texts from Allah (Exalted be He) and the Prophet (peace be upon him). Additionally, the action performed by one of the Sahabah concerning a matter

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in which there is no domain for expressing personal opinions, and which is not taken from the predecessors, falls under the same ruling as being reported from the Prophet, because the Sahabah learned their religion and their acts of worship from their Prophet (peace be upon him). Therefore, if there is no Nas (Islamic text from the Qur'an or the Sunnah), but there is an action that was done by the Sahabah concerning the issues which are not liable to personal opinion, and of which their narrator had not been used to taking from the predecessors, the action falls under the same ruling as being reported from the Prophet.



Q: Is it an act of the authentic Sunnah (action following the teachings of the Prophet) for a worshipper to raise his hands while offering the additional Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Salat-ul-`Eid (the Festival Prayer)?

A: This is better. It is better for a worshipper to raise his hands in the Two `Eid Prayers in the first and the second Rak`ahs (units of Prayer), and in the Janazah (Funeral) Prayer the four times in which Takbir is offered.





245- Ruling on the Imam forgetting to offer Takbir in the second Rak`ah of Salat-ul-`Eid

Q: One year, during the Salah (Prayer) of the blessed `Eid-ul-Adha (the Festival of the Sacrifice), the Imam (the one who leads congregational Prayer) forgot to offer Takbir (saying: "Allahu Akbar [Allah is the Greatest]") upon starting the second Rak`ah (unit of Prayer), but started to recite Qur'an after he stood up from Sujud (prostration), and none of the worshippers reminded him. What is the ruling on this? Is that Salah considered incomplete?

A: The Salah is valid, and there is nothing wrong with this. Additionally, Takbir is Sunnah (supererogatory) and not Wajib (obligatory). Therefore, if

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the Imam forgets it, there is no problem, and all praise is due to Allah. Moreover, Takbir should be offered in Salat-ul-`Eid (the Festival Prayer) six times after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in the first Rak`ah, and five times in the second Rak`ah; and all these times are Mustahab (desirable), which means that there is nothing wrong with abandoning them. This also applies to Salat-ul-Istisqa' (Prayer for rain).



246- Ruling on reciting Al-Fatihah before the Takbirat in Salat-ul-`Eid

Q: A man led us in `Eid-ul-Adha (the Festival of the Sacrifice) Prayer, but instead of reciting Takbirat (pl. of Takbir: saying: "Allahu Akbar [Allah is the Greatest]") first, he started with the recitation of Al-Fatihah and recited a Surah after it. Before Ruku' (bowing), he recited Takbirat and then observed Ruku`. In the second Rak`ah (unit of Prayer), he did the same. Is this Salah (Prayer) valid? What is the Sunnah (action following the teachings of the Prophet) in the Two `Eid Prayers?

A: This is not wrong. Accordingly, Salah as performed by the man concerned is valid, based on the opinion of some scholars. However, the more correct and better form is that the Imam (the one who leads congregational Prayer) should start with Takbir before recitation, for this is what is authentically reported from the Prophet (peace be upon him) as he started with Takbir before recitation. He (peace be upon him) started with Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), then he recited six Takbirat in the first Rak`ah and five in the second before recitation. This is what is better and consistent with the Sunnah.

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247- Explaining what is prescribed to start with in Khutbah-ul-`Eid

Q: What is the Sunnah (action following the teachings of the Prophet) in Khutbah-ul-`Eid (the Festival sermon)? Should it start with Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or Khutbat-ul-Hajah (prelude to a sermon or speech)? Should it be one Khutbah (sermon) without a short sitting like Khutbat-ul-Jumu`ah (Friday sermon) where it is Sunnah to have a sitting in between the two Khutbahs?

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A: According to Shari`ah (Islamic law), `Eid (Festival), like Jumu`ah (Friday) Prayer, consists of two Khutbahs. Each should start with praising and extolling Allah, and invoking His Blessings and Peace upon His Prophet (peace be upon him). Then come the Two Shahadahs (Testimonies of Faith); the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah either in Khutbat-ul-Jumu`ah or Khutbah-ul-`Eid. Both of them should start with praising and extolling Allah, acknowledging His Oneness and the Divine Message of His Prophet (peace be upon him) and sending blessings and peace upon the Prophet (peace be upon him). Then, the Khatib (preacher) should start exhorting and reminding people in the Khutbahs of Jumu`ah and `Eid Prayers.



248 - Explaining how Khutbah-ul-`Eid should be delivered

Q: Should the Imam (the one who leads congregational Prayer) deliver one or two Khubahs (sermons) on `Eid (Festival) Day? What should Khutbah-ul-`Eid (the Festival sermon) consist of?

A: `Eid Prayer, like Jumu`ah (Friday) Prayer, consists of two Khutbahs, with a sitting in between, where the Imam should focus his preaching on the occasions of `Eid-ul-Adha (the Festival of the Sacrifice) and `Eid-ul-Fitr (the Festival of Breaking the Fast). In `Eid-ul-Fitr, the Imam should remind the people of thanking Allah for His Blessings; the blessing of fasting Ramadan. Also, he should urge the congregation to remain steadfast in their obedience to Allah, to carry on doing what is good, to avoid returning to committing sins after Ramadan and to adhere to their repentance.

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The Imam should also urge the congregation to be keen on observing all forms of Dhikr (Remembrance of Allah), righteousness, worship and obedience. In addition, he should urge them to give in charity, hasten to observe all good deeds, propagate virtue and prevent vice. In `Eid-ul-Fitr Prayer, the Imam should draw the attention of the congregation to all forms of righteousness, and explain the ruling on Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast). In `Eid-ul-Adha Prayer, the Imam should exhort the congregation to perform the devotional acts that Allah has prescribed on this occasion; offering Ud-hiyah (sacrificial animal offered by non-pilgrims), reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and engaging in Dhikr during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). However, he should warn them against fasting on these days, which are originally days of eating and drinking, not fasting. Nevertheless, pilgrims who observe Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and are unable to offer a Hady (sacrificial animal offered by pilgrims) may fast on these days instead. The Imam should also explain the acts of worship ordained by Allah on these days; Takbir, Dhikr and Ud-hiyah. He should exhort the congregation to have Taqwa (fear/wary of offending Allah), be obedient to Allah and do good. He should warn them against committing sins the same as he did in Khutbah-ul-`Eid.



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Q: Are there one or two Khutbahs (sermons) for Salat-ul-`Eid (the Festival Prayer)?

A: According to the opinion held by the people of knowledge, it is two Khutbahs like that of the Jumu`ah (Friday) Prayer.





249- The two Khutbahs of the Two `Eid Prayers

Q: Your Eminence: Are there one or two Khutbahs (sermons) for the Two `Eid Prayers? What is the evidence with regard to that? May Allah reward you with the best.

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A: There are two Khutbahs for Salat-ul-`Eid (the Festival Prayer), like those of the Jumu`ah (Friday) Prayer, an opinion held by the people of knowledge who draw a Qiyas (analogy) between Salat-ul-`Eid and the Jumu`ah Prayer. There are some Hadiths that indicate that the Prophet (peace be upon him) delivered two Khutbahs in Salat-ul-`Eid, but the Isnads (chains of narrators) of these Hadiths are weak. However, the mainstay is that Salat-ul-`Eid is like the Jumu`ah Prayer, for just as the `Eid is the festival of the year, Friday is the festival of the week. Thereupon, the scholars draw a Qiyas between Salat-ul-`Eid and the Jumu`ah Prayer and hold that it is Mashru` (Islamically prescribed) to deliver two Khutbahs in Salat-ul-`Eid, just as in the Jumu`ah Prayer. The Two `Eids are the festivals of the year, while Friday is the festival of the week. Though the Hadiths reported in this regard are weak, it is supported by the Qiyas between Salat-ul-`Eid and the Jumu`ah Prayer.



250- Ruling on delivering the Khutbah of Salat-ul-`Eid before the Salah

Q: It is known that the Khutbah (sermon) of Jumu`ah (Friday) Prayer is delivered before the Salah (Prayer), but in Salat-ul-`Eid (the Festival Prayer), and Salat-ul-Istisqa' (Prayer for rain) the Khutbah is delivered after the Salah. After performing Salat-ul-`Eid or Salat-ul-Istisqa', most people - may Allah guide them - leave without listening to the Khutbah. Knowing that Salat-ul-`Eid, and Salat-ul-Istisqa' are stressed Sunnah, what is the ruling on having the Khutbah precede them instead of delivering it after, so that people may benefit from it?

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A: Muslims must obey by following the instructions of the Prophet (peace be upon him) and the rulings prescribed by him, without changing or preferring one's view. Addressing the Sahabah (Companions of the Prophet), the Prophet (peace be upon him) said: [\(Pray as you have seen me praying.\)](#) The Ayahs (verses) of the Qur'an generally address us to [\(perform As-Salât \(Iqâmat-as-Salât\).\)](#) However, it was the Prophet (peace be upon him) who showed us in detail how to pray by his statements and actions. So, Muslims should follow what is prescribed in the Qur'an, Sunnah, and Shari`ah (Islamic Law), and not introduce Bid`ah (innovation in religion). Therefore, it is not permissible to deliver the Khutbah of Salat-ul-`Eid before the Salah, but conversely it is permissible to deliver the Khutbah of Salat-ul-Istisqa' before or after it, because both practices were reported from the Prophet (peace be upon him). The Prophet (peace be upon him) and his Sahabah, especially the Rightly-Guided Caliphs, never made the Khutbah to precede Salat-ul-`Eid. When Marawan, the Umayyad Caliph, made the Khutbah to precede Salat-ul-`Eid - an act which is against the Sunnah - Abu Sa`id Al-Khudry, the Prophet's companion, denounced his act. Thus, the manner of Salah was clarified, and explained by the Prophet (peace be upon him); we should follow in his example. Also, it is Sunnah (action following the example of the Prophet) not to leave after Salat-ul-`Eid, and Salat-ul-Istisqa' until you attend the Khutbah in order to benefit. However, if one leaves, there is no problem. In conclusion, in the Jumu`ah Prayer the Khutbah must precede it; in Salat-ul-`Eid, the Khutbah must follow it; and in Salat-ul-Istisqa'

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there is no problem for the Khutbah to be before or after it. Concerning Salat-ul-Istisqa', the matter is open to choice, all praise is due to Allah.



251- Forgetting Al-Fatihah in the first Rak`ah of Salat-ul-`Eid

Q: A questioner from Kuwait says: I forgot to recite Al-Fatihah (Opening Chapter of the Qur'an) in the first Rak`ah (unit of Prayer) of Salat-ul-`Eid (the Festival Prayer) after the Imam (the one who leads congregational Prayer) had taken a pause. Should I repeat Salat-ul-`Eid or is the recitation of the Imam sufficient for me? May Allah reward you with the best.

A: If you forgot to recite Al-Fatihah, the recitation of the Imam suffices for you. However, the Ma'mum (person being led by an Imam in Prayer) should not deliberately omit the recitation of Al-Fatihah either in Salat-ul-`Eid or in any other obligatory Prayer, as the recitation of Al-Fatihah is obligatory. However, if the Ma'mum forgets to recite it, is ignorant about its ruling, or joins in Prayer while the Imam is in Ruku` (bowing), the Imam's recitations will suffice for them and they do not have to repeat it, praise be to Allah.



252- Making up for what is missed in Salat-ul-`Eid

Q: How can a person make up for what they missed in Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Kusuf (Prayer on a solar/lunar eclipse)? Is the ruling the same as the other obligatory Prayers or is it different?

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A: In Salat-ul-`Eid and the Jumu`ah (Friday) Prayer, latecomers make up for what they miss in the same manner of performing them. A person makes up for the Jumu`ah Prayer as a Jumu`ah Prayer and makes up for Salat-ul-`Eid as Salat-ul-`Eid. In Salat-ul-`Eid, it is preferable to pronounce the prescribed Takbirahs (saying: "Allahu Akbar [Allah is the Greatest]"), of which are five in the second Rak`ah (unit of Prayer). If a person misses the first Rak`ah of Salat-ul-`Eid, the second Rak`ah will be the first one for them and when they make up for the missed Rak`ah, it is preferable for them to pronounce five Takbirahs. Otherwise, the Takbirah made when rising from the sitting position suffices for them and there is nothing wrong with this. However, it is better to make up for it in the same manner as Salat-ul-`Eid. But if they make up for it as they do in the other Prayers - i.e. not pronouncing the Takbirahs they missed but sufficing with the Takirahs they made in their first Rak`ah and making only a Takbirah when rising from the sitting position after the Imam (the one who leads congregational Prayer) makes Taslim (salutation of peace ending the Prayer) - there is nothing wrong with this. In regard to Salat-ul-Kusuf, it is prescribed by Allah that a person should pray with two recitations of the Qur'an, two Ruku`s, and two Sujuds. If a person misses the first Rak`ah, they should make up for it with two recitations of the Qur'an, two Ruku`s, and two Sujuds as performed by the Imam. It is prescribed to offer Salat-ul-Kusuf in the same way that Allah prescribed it. The Messenger (peace be upon him) commanded Muslims to offer Salat-ul-Kusuf with two recitations of the Qur'an, two Ruku`s, and two Sujuds just as he (peace be upon him) did and said: [\(If you see that, hasten to remember Allah and to pray.\)](#) He (peace be upon him) explained this by setting an example as he offered Salat-ul-Kusuf with two recitations of the Qur'an, two Ruku`s, and two Sujuds in each Rak`ah. Accordingly, the Sunnah (action following the teachings of the Prophet) is to offer it as the Prophet (peace be upon him) did.



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253- Clarification of the least part with which one can catch Salat-ul-`Eid

Q: If I miss a Rak`ah (unit of Prayer) of Salat-ul-`Eid (the Festival Prayer), should I make up for it? Do I receive the reward for performing the entire Salat-ul-`Eid in this way?

A: Yes, it is like the Jumu`ah (Friday) Prayer; if you catch only a Rak`ah of Salat-ul-`Eid, you are to make up for the Rak`ah you miss. Also, the Jumu`ah Prayer; you should make up for the Rak`ah you miss. By doing so, you catch the Jumu`ah Prayer.



254- Ruling on pronouncing Takbir in a loud voice before `Eid-ul-Adha

Q: The questioner asks: "Is it permissible for the people to recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no God except Allah]") out loud at the Masjids (mosques) before `Eid-ul-Adha (the Festival of the Sacrifice)?"

A: The Sunnah (action following the teachings of the Prophet) is to recite Takbir on the night of the `Eid until the end of the Salah (Prayer) of `Eid-ul-Fitr (the Festival of Breaking the Fast), as Allah (Glorified and Exalted be He) says: [\(He wants that you\) must complete the same number \(of days\), and that you must magnify Allâh \[i.e. to say Takbîr \(Allâhu Akbar; Allâh is the Most Great\)\] for having guided you so that you may be grateful to Him.\)](#) The Sunnah is to recite Takbir on the night and in the morning of `Eid-ul-Fitr, and when the Muslims gather at the Masjids until the Imam (the one who leads congregational Prayer) finishes the Khutbah (sermon). As for `Eid-ul-Adha, it is prescribed to recite Takbir starting from the first night of Dhul-Hijjah to the night of the `Eid, the day of `Eid, and the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Thus, it is prescribed to recite Takbir during the first thirteen days of Dhul-Hijjah starting from the beginning of the month until sunset on

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the thirteenth day. On the Day of `Arafah (9th of Dhul-Hijjah) and the following days, Takbir is recited at all times and places. The specified time to say Takbir is after performing the Five Obligatory Daily Prayers. Men and women are permitted to recite Takbir at all times and places after the Fajr (Dawn) Prayer on the Day of `Arafah, after the Five Obligatory Daily Prayers on the day of `Eid and the Days of Tashriq. Also, they may do so at all times and places on the day and the night in Mina and places other than Mina, such as towns, villages, deserts and while traveling. The Sunnah is for both men and women to recite Takbir. Ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go out to the markets reciting Takbir and the people repeated Takbir after them. The Prophet (peace be upon him) said: [\(There are no days that are greater before Allah or in which good deeds are more beloved to Him, than these ten days, so recite a great deal of Tahlil, Takbir and Tahmid during them.\)](#) Thus, we know that it is prescribed to recite Takbir in `Eid-ul-Fitr until the end of the Khutbah. In Dhul-Hijjah, it is prescribed to recite Takbir from the beginning of the month until the sunset of the thirteenth day, but in the ninth, tenth, eleventh, twelfth, and thirteenth days of this month, there are two kinds of Takbir; the one that is said at specified times and the one that is said all the time. May Allah grant us all success.



Q: The listener asks: "Is reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the day of `Eid (Festival) Sunnah (action following the teachings of the Prophet) or Bid`ah (innovation in religion)? I notice its disappearance from many occasions."

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A: Reciting Takbir is Sunnah on the night and in the morning of `Eid-ul-Fitr (the Festival of Breaking the Fast) until the end of the Khutbah (sermon). It is Mustahab (desirable) for the Imam (the one who leads congregational Prayer), the Ma'mum (the person being led by an Imam in Prayer) and the others to recite Takbir on the night and in the morning of `Eid-ul-Fitr. As for Eid-ul-Adha (the Festival of the Sacrifice), it is Mustahab to recite Takbir starting from the first day of Dhul-Hijjah until the sunset of the thirteenth day of the same month. On the Day of `Arafah (9th of Dhul-Hijjah) and the following days, Takbir can be recited at specified times (i.e., after the Five Obligatory Daily Prayers) as well as at all times and places.



255- Ruling on reciting Takbir collectively after the Salahs during the days of `Eid

Q: What is the ruling on reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") collectively in the Two `Eids (Festivals) after the Salahs (Prayers), taking into consideration that it reminds the people about this blessed ceremony?

A: Worshipers may recite Takbir individually in their rows, or on the street, but not collectively. In this way, the people are reminded and respond. However, reciting it collectively in congregation has no basis in Shari`ah (Islamic law). It is prescribed for everyone to recite Takbir, but not to start

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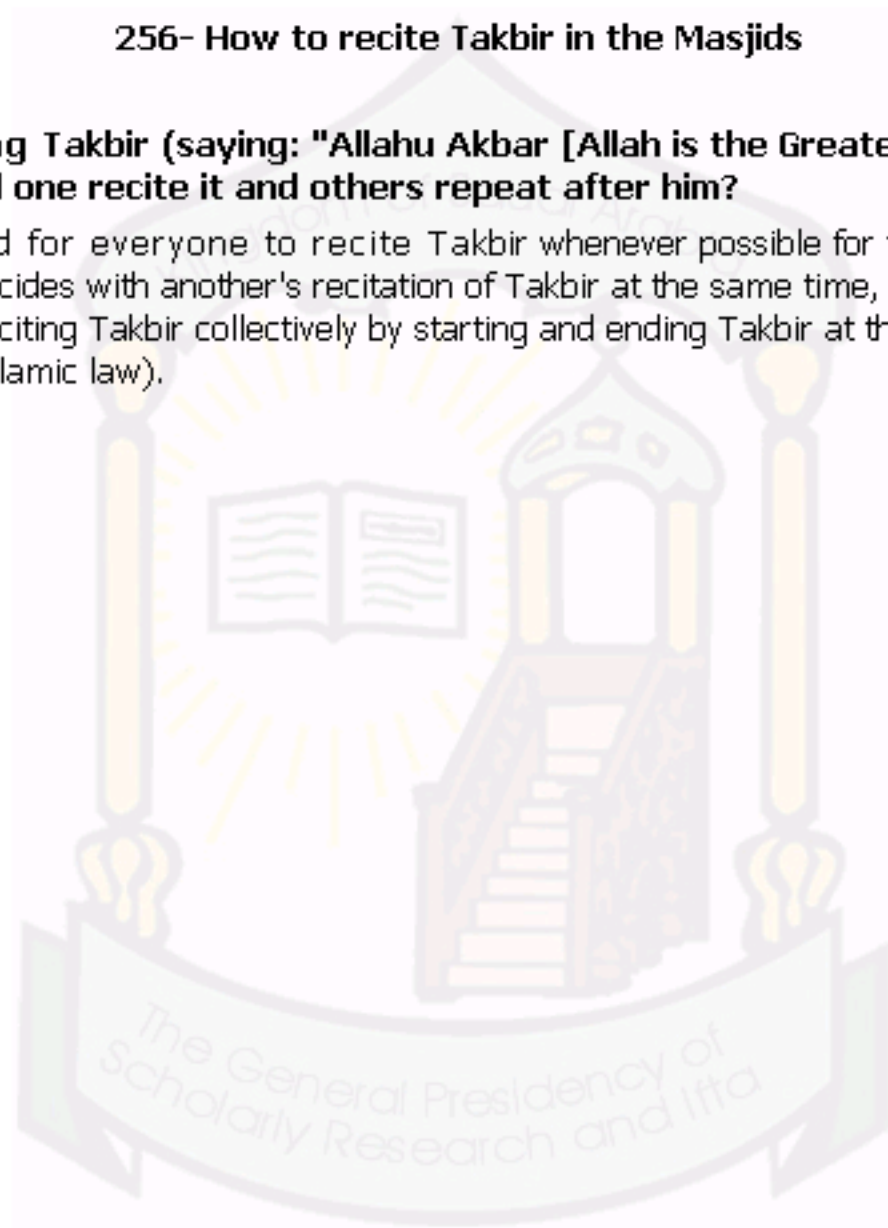
and end Takbir with others at the same time, as this act is groundless. It was neither reported from the Prophet (peace be upon him) nor the Sahabah (Companions of the Prophet, may Allah be pleased with them). We fear for those practicing this act to be sinful, as this is considered a Bid`ah (innovation in religion).



256- How to recite Takbir in the Masjids

Q: As for reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") at the Masjids (mosques), should one recite it and others repeat after him?

A: It is prescribed for everyone to recite Takbir whenever possible for them, without doing so collectively. If it coincides with another's recitation of Takbir at the same time, there is nothing wrong with this. As for reciting Takbir collectively by starting and ending Takbir at the same time, it has no basis in Shari`ah (Islamic law).





Q: A questioner from Sudan says: We offer Salat-ul-`Eid (the Festival Prayer) outside our village, along with the neighboring villagers. We pray behind the graveyard, which is about ten to fifteen meters away from us. However, we have heard on your program that it is not permissible to pray at a graveyard. Therefore, we have divided ourselves into two groups. One group prays behind the graveyard and the other prays to the right of it. We hope your Eminence can give us a detailed answer

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concerning this issue, which has forced us to disperse after we were a great single group.

A: You and other Muslims should not pray at the graveyard. You should pray at a place away from the graveyard, and should not face the graveyard. It is authentically reported that the Prophet (peace be upon him) said: [\(Do not pray toward the graves, and do not sit on them.\)](#) (Related by Muslim in his Sahih) He (peace be upon him) also said: [\(Those who were before you used to turn the graves of their Prophets and pious people into places of worship. So I forbid you from taking the graves as Masjids \(mosques\).\)](#) (Related by Muslim) Accordingly, it is not permissible to pray at the graveyard or to build Masjids (mosques) in between graves. However, if there is a barrier such as a wall, a house, a valley, or the like between you and the graveyard, your Salah (Prayer) is valid. However, it is better to offer Salah away from the graveyard, having it to your right or left side and not in front of you unless there is a barrier separating you and it. This is in order to avoid being suspected of praying toward the graveyard and thus glorifying it. You should be far away from it, with a wall between you and it, and it is better that the wall is one than that of the graveyard, to be on the safe side.

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In this way, you avoid being suspected of praying toward the graveyard. However, there is nothing wrong with praying while the graveyard is on your right or left side or at your back, provided that the land where you pray is not part of the graveyard.



257- Ruling on facing an unscreened graveyard in Salat-ul-`Eid

Q: Is it permissible to offer Salat-ul-`Eid (the Festival Prayer) in a Musalla (place for Prayer) that is about fifteen meters away from a graveyard?

A: This may not be far enough away, because if the graveyard is in front of the people praying and unscreened, they may be suspected of intentionally praying toward the graveyard. So it is better to pray away from the graveyard to be on the safe side and avoid suspicion. The Prophet (peace be upon him) commanded people not to avoid the doubtful matters and said: [\(Leave what makes you in doubt to what does not make you in doubt.\)](#) He (peace be upon him) also said: [\(So whoever saves himself from the doubtful matters saves his religion and honor.\)](#) Accordingly, it is better to pray away from the graveyard, or to the right or left side or behind it. The people praying may put a barrier such as a wall in-between them and the graveyard. They will then be safe from suspicion if this wall is not part of the graveyard, for example the wall of a courtyard or a detached house.



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258- Ruling on visiting the graves after performing Salat-ul-`Eid

Q: A questioner from Yemen asks: "After performing Salat-ul-`Eid (the Festival Prayer) in the Masjid (mosque) all the people go to visit the graves. What is the ruling on this?"

A: This act, namely visiting the graveyard on the Day of `Eid as a habit, has no basis in Shari`ah (Islamic Law). But, if a person does not take it as a habit, there is no problem. Thus, specifying a day e.g. the Day of `Eid, Friday, or any other day, to visit the graveyard habitually, has no basis in Shari`ah. According to the Sunnah (whatever is reported from the Prophet (peace be upon him)), one can visit the graves at any time if this is possible, and one has time. However, to make a specific day or time to visit the graveyard habitually is not in agreement with the Sunnah. However, the Prophet (peace be upon him) urged people to visit the graves, he (peace be upon him) said: [\(Visit the graves, as they remind you of the Hereafter.\)](#) Moreover, the Prophet (peace be upon him) would visit the graves on any day, and would supplicate to Allah (Exalted be He) for the deceased, without singling out a day for the visit. Therefore, specifying the Day of `Eid, or Friday for this visit (to be on a regular basis on it) has no basis; one may visit them on any day. Thus, you can visit the graves on any day if this is possible and this is so whether it is the Day of `Eid, Friday or any other day. However, as we have mentioned, one should not make this day specifically for the visit (to be on it on a regular basis).

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The Prophet (peace be upon him) taught his Companions to say this Du`a' (supplication) when visiting the graves: [\(Peace be upon you, the inhabitants of this place \(i.e. the deceased in the graveyard\), among the believers, and Muslims, and In sha'a-Allah \(if Allah wills\) we shall join you. I beg of Allah peace for us and for you.\) \(May Allah have mercy upon those who come first and those who come last! \[i.e. those who died, and those who have not yet \(among Muslims!\)\]\)](#) He taught his Companions this Du`a' when visiting the graves whether at night or during daytime. However, women should not visit the graves; the Prophet (peace be upon him) cursed women who visit the graves. However, it is permissible for women to offer the Janazah (Funeral) Prayer that is held in the Masjid along with men. The wisdom behind prohibiting women from visiting the graves - Allah knows best- is that they seldom keep patient after the death of a relative and that they are a means to Fitnah (temptation). The Prophet (peace be upon him) said: [\(After me I have not left any Fitnah more harmful to men than women.\)](#) So, if a woman wants to obey Allah (Exalted be He) and the Messenger (peace be upon him), she should not visit graves. Women like men can make Du`a' for the Muslim deceased;

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a person may make Du`a' to Allah to forgive the deceased, to have mercy on them, to save them from the Hellfire, to raise their ranks in the Jannah (Paradise), to forgive their misdeeds, and to

reward them for their good deeds. You can ask Allah (Exalted be He) not to deprive you of the reward of your praying for them and not to misguide you after them. One can make any other good Du`a'. Du`a' for the deceased is not limited to when the worshiper visits their grave; it can be made at home, when visiting the graves, in the street, and so on.



259- Ruling on calling: "Al-Salah Jami`ah" in Salat-ul `Eid

Q: Eminent Shaykh: Is there a sin on those who loudly announce: "As-Salatu Jami`ah (Prayer is to be convened in congregation)" in Salat-ul- `Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain)?

A: As far as we know, there is no basis in Shari`ah (Islamic law) for such an act and so it should be given up because it, from the perspective of Shari`ah, comes under the ruling of Bid`ah (innovation in religion). It is not permissible to call out "As-Salatu Jami`ah", "Salat-ul- `Eid", or "Salat-ul-Tarawih (special supererogatory night Prayer in Ramadan)". However, it is permissible to say this in Salat-ul-Kusuf (Prayer on a solar/lunar eclipse), for it is reported in the Hadith Sahih (authentic Hadith) that the Messenger of Allah (peace be upon him) commanded someone to call out: [\("As-Salatu Jami`ah"\)](#). This is related to Salat-ul-Kusuf in particular. However, when he wanted to gather people for an important matter, he used to call out: "Al-Salatu Jami`ah."

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However, it is not prescribed to do this in Salat-ul- `Eid or Salat-ul-Istisqa'. Those who do this should be admonished and informed of the unlawfulness of this act. Jabir (may Allah be pleased with him) reported that: [\(The Prophet \(peace be upon him\) would pray Salat-ul- `Eid without Adhan \(call to Prayer\) or Iqamah \(call to start the Prayer\).\)](#) The same is true for Salat-ul-Istisqa'.



260- `Eid Greetings

Q: What is the greeting to be said when congratulating people on the blessed `Eid-ul-Adha (the Festival of the Sacrifice)? We know that people exchange congratulations on `Eid-ul-Fitr (the Festival of Breaking the Fast) by saying: "May Allah accept from you and us the righteous deeds." What do we say in `Eid-u-Adha? May Allah reward you with the best.

A: There is no definite formula of congratulations for the two `Eids. One may supplicate to another one saying, for instance: "May Allah accept from us and you", "Blessed `Eid", or "May Allah bless your `Eid", whether this is `Eid-ul-Adha or `Eid-ul-Fitr. The same applies to Hajj when pilgrims exchange congratulations saying, "Accepted Hajj", "May Allah accept from you", or "Accepted `Umrah ((lesser pilgrimage)". All these formulas are sufficient. May Allah guide and grant us all success.

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261- Ruling on holding the banquet of Al-Fatihah on the `Eid

Q: On the `Eid (Festival) day or Friday, food is brought from every house to the Masjid (mosque) or to a place in the middle of the village. After finishing eating, the Imam (the one who leads people in congregational Prayer) reads some Ayahs (Qur'anic verses) and then supplicates, asking for mercy and forgiveness for the dead, thinking that the blessing of the banquet will reach the dead. This banquet is called Al-Fatihah or Al-Fawatih. My questions regarding this issue are: Does this Al-Fatihah benefit the dead? Is it still regarded as Sadaqah (voluntary charity) if a rich person eats from it? What are the righteous deeds that the bereaved family must do for a dead person? May Allah reward you with the best.

A: This gathering or banquet in the way you described has no basis in Shari`ah (Islamic law) and it is a Bid`ah (innovation in religion). The Prophet (peace be upon him) was reported to have said: [\(Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) He (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) Supplicating for the dead, giving in Sadaqah on their behalf, offering the Janazah (Funeral) Prayer over them, performing Hajj or `Umrah (lesser pilgrimage) on their behalf, and paying off their debt will benefit them.

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As for reciting Al-Fatihah (Opening Chapter of the Qur'an) or any other Surah (Qur'anic chapter) for the dead, there is no evidence concerning this. Ibn Al-Qayyam (may Allah be merciful to him) mentioned in his book entitled "Al-Ruh", along with other scholars, that there is nothing wrong with reciting the Qur'an and dedicating the reward to the dead. This is the opinion of some people of knowledge. However, as far as I know, there is no evidence about reciting the Qur'an and dedicating the reward to the dead, so it is preferable not to do so to be on the safe side. However, there is no controversy about the fact that Du`a' (supplication) benefits the dead. It is unanimously agreed upon among Muslims that supplicating to Allah for the dead, asking Allah to grant them mercy and forgive them, and giving in Sadaqah on behalf of the dead benefits them. It is authentically reported from the Prophet (peace be upon him) that a man asked him: O Messenger of Allah! [\(My mother has passed away; and I think that if she could have spoken, she would have given Sadaqah. Will she have a reward if I give Sadaqah on her behalf? The Prophet \(peace be upon him\) said: 'Yes.'\)](#) Giving in Sadaqah on behalf of the dead, making Du`a' for them, offering the Janazah Prayer on them, performing Hajj and `Umrah on their behalf, or paying off their debt benefit them. As for reciting the Qur'an and dedicating the reward for the dead, this is a controversial matter among the scholars and I do not know of any Shar`y (Islamic legal) evidence about the desirability or permissibility of doing so. The basic principle is that the acts of `Ibadah (worship) are based on Tawqif (a religious text and not personal opinion) except what Allah commanded or is reported from the Prophet (peace be upon him). To be on the safe side, people should not recite Qur'an for the dead, however, they may supplicate to Allah for them, ask Allah to have Mercy on them, give in Sadaqah on their behalf, or

perform Hajj and `Umrah on their behalf. All these things are good and beneficial.



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Chapter on Salat-ul-Kusuf

262- Number of Rak`ahs of Salat-ul-Kusuf

Q: How many Rak`ahs does Salat-ul-Kusuf (Prayer on a solar eclipse) consist of?

A: Salat-ul-Kusuf is regarded as a stressed Sunnah (supererogatory act of worship following the teachings of the Prophet). If the sun or the moon eclipses, it is prescribed for the Muslims to offer Salat-ul-Kusuf. The Messenger (peace be upon him) clarified the way of offering it in both words and deed. The Sunnah is to offer two Rak`ahs (units of Prayer) with two recitations, and to perform in each Rak`ah two Ruku`s (bowings) and two Sujuds (prostrations). This is what was done by the Prophet (peace be upon him). He said Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then a long recitation after Du`a'-ul-Istiftah (opening supplication when starting the Prayer), then stood up and recited Al-Fatihah (Opening Chapter of the Qur'an). Then, he recited whatever Surah (Qur'anic chapter) was available for him other than the first recitation. Then, he performed a lengthy Ruku` other than the first Ruku`, kept on standing for a long time other than the first standing, and performed two lengthy Sujuds. Then, he stood and recited for a long time, other than the previous recitation, performed a lengthy Ruku` other than the previous one, stood up and recited Al-Fatihah and any other available Surah for a long time other than the previous one.

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Then, he performed a prolonged Ruku` and stayed standing for a long time other than the previous time. Then, he performed two prolonged Sujuds, recited Tashahhud (testification recited in the sitting position in the last unit of Prayer) and Du`a' (supplication), and said Taslim (salutation of peace ending the Prayer). Then, he gathered the people to deliver a Khutbah (sermon), revealing that Allah prescribed Salat-ul-Kusuf, reminding them of Allah. Then, he ordered them, when they see the eclipse, to say many Takbirs, to give Sadaqah (voluntary charity), to free a slave, and to offer Salah, according to the saying of the Prophet (peace be upon him): [\(If you see that, then offer Salah and supplicate to Allah.\)](#) And: [\(Then call upon Allah, and supplicate to Him, and seek forgiveness from Him.\)](#) The Prophet (peace be upon him) ordered the people to say Takbir and to free a slave upon seeing an eclipse. The Sunnah is to say Adhkar (invocations) and Takbir, to seek forgiveness from Allah, to give Sadaqah, to free a slave, and to offer Salah in the way he did and commanded the Muslims to do upon seeing the eclipse. He offered it by saying two recitations, performing two Ruku`s and two Sujuds, each one of which is different to the previous one. The Imam (the one who leads congregational Prayer) should perform prolonged Sujuds in a way that is not too difficult for the Ma'mums (the people being led by an Imam in Prayer) and according to their ability. This Salah is marked by being lengthy, as it is performed out of fear and glorifying Allah, and as the Messenger of

Allah (peace be upon him) said: ﴿Allah frightens His Slaves with the eclipse.﴾ Also, he said: ﴿The sun and the moon do not eclipse for the death or birth of any person, but Allah strikes fear into His Servants by means of them.

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So when you see them darken, offer Salah and supplicate to Allah until it is over.﴾ In other words: ﴿When you see the eclipse, remember Allah, supplicate to Him, and seek His Forgiveness.﴾ He ordered the Muslims to say Takbir, to free a slave, to seek forgiveness from Allah, to give Sadaqah, and to say many Adhkar upon seeing the eclipse. The Imams of the Masjids (mosques) announce for offering this Salah from the minaret or over the loudspeakers. They say: "The congregational Prayer" two or three times, or even more to inform the people, according to what the Prophet (peace be upon him) said.



263- The way of performing Salat-ul-Khusuf

Q: Could you please inform us about Salat-ul-Khusuf (Prayer on a lunar eclipse) and how to perform it?

A: The Prophet (peace be upon him) clarified Salat-ul-Kusuf

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practically, as it is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) that is performed when the sun or the moon eclipses, whether partially or wholly. The Sunnah is that the Muslims should perform two Rak`ahs (units of Prayer) in each of which there are two recitations, two Ruku`s (bowings), and two Sujuds (prostrations). This is the most authentic of the reports that have been narrated in this regard. The Muslims are permitted to perform it at any time, even after the `Asr (Afternoon) Prayer according to the correct opinion maintained by scholars. The Sunnah is that the Muslims perform it at any time when the eclipse occurs, even if it is the time when it is not permissible to perform supererogatory Salah (Prayer). It consists of two Rak`ahs in each of which two recitations, two Ruku`s and two Sujuds are performed. When the sun eclipsed at the lifetime of the Prophet (peace be upon him) after the death of his son Ibrahim, some people said that it eclipsed due to the death of Ibrahim. He (peace be upon him) delivered a Khutbah (sermon) to the people and said: [\(The sun and the moon are two signs of the signs of Allah; they do not eclipse for the death or life of anyone.\)](#) This means that they do not eclipse for the death of Ibrahim or for the death of any other person. They are two signs of the signs of Allah. Allah frightens His Slaves with them. [\(When you see the eclipse, remember Allah.\)](#) Also, you should supplicate to Allah and seek His forgiveness.. In another Hadith: [\(So whenever you see these, pray and invoke \(Allah\) until it is over.\)](#) In another wording of the Hadith: [\(Supplicate to Allah, say Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\) and give Sadaqah \(voluntary chairity\).\)](#) Also, he (peace be upon him) commanded the Muslims to emancipate slaves at the time of eclipse.

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He (peace be upon him) performed two Rak`ahs with the people in which he said Takbir, recited Al-Fatihah (Opening Chapter of the Qur'an) and a long Surah (Qur'anic chapter), Ibn `Abbas said that it is around the length of Surah Al-Baqarah. Then, he prolonged the Ruku`, stood straight, and recited a long recitation, but less than the previous one. Then, he performed a lengthy Ruku`, but less than the previous one. Then, he (peace be upon him) performed two lengthy Sujuds, stood up and prolonged reciting, but less than the previous one, and performed a lengthy Ruku`, but less than the two previous ones. Then he stood up and prolonged reciting, but less than the previous one. Then, he performed the fourth Ruku`, which was lengthy, but less than the previous ones. Then, he stood up straight and prolonged recitation, but less than the previous ones, performed two lengthy Sujuds, recited the Tashahhud (testification recited in the sitting position in the last unit of Prayer) as usual, and said Taslim (salutation of peace ending the Prayer). After performing this Salah, he (peace be upon him) delivered a Khutbah to the people, in which he said that the sun and the moon do not

eclipse for the death or life of anyone. He said: [\(If you see that, then perform Salah and supplicate to Allah until it is over.\)](#) He (peace be upon him) ordered the people to give Sadaqah, to free a slave, to seek forgiveness from Allah and to remember Allah until it is over. The Sunnah guides us to do this as well as to deliver a Khutbah according to what the Prophet did. After finishing the Salat-ul-Kusuf, the Imam (the one who leads congregational Prayer) should deliver a Khutbah, remind the people of Allah, clarify the rulings on Salat-ul-Kusuf and warn them against the sins.

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Also, he should call them to obey Allah (Glorified and Exalted be He), encourage them to give Sadaqah, to free slaves, to say a great deal of Adhkar (invocations), and to seek forgiveness from Allah according to what the Prophet said. He (peace be upon him) mentioned in the Khutbah that Jannah (Paradise) and Hellfire were presented to him during the Salah. When Jannah was presented to him, he stepped forward and the rows of the praying people did so. When he saw the Jannah, he stretched his hands towards a bunch (of its fruits) and said: [\(Had I taken it, you would have eaten from it for as long as the world remains.\)](#) When Hellfire was presented to him (peace be upon him), he stepped backward and the rows of the praying people did so.. He said: [\(I saw `Amr ibn Luhayya Al-Khuza`y, the master of the people of Makkah in the Jahiliyyah \(pre-Islamic time of ignorance\), dragging his intestines in Hell.\)](#) This is because he is the first person who introduce the institution of Al-Sa'ibah (she-camel, cow or sheep which they would leave to graze for the sake of the false gods, and it would not be ridden, eaten or used for carrying burdens), and changed the religion of Ibrahim. He did that with the she-camels, cows and sheep, without them being eaten or milked for the sake of the idols. He was the first one to change the religion of Ibrahim to the worship of and supplication to the idols instead of Allah. Thus, he will be punished severely.

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The Prophet (peace be upon him) saw him dragging his intestines in Hell. He said: [\(I saw in it a woman who went to Hell because of her neglect of a cat, which she detained and it died of hunger; she did not feed it nor let it go so that it could eat of the vermin of the earth.\)](#) She was tormented as a result of her tormenting the cat. This indicates that it is not permissible to torment any animal, whether it is a cat, dog, hen, pigeon, she-camel or cow. Rather, a person should feed them and perform his duty towards them. Otherwise, they may sell them or let them go to eat from earth. It is not permissible to detain a cat or a dog, preventing them from food or water, as this is regarded as oppression. If this is the punishment of the person who detains a cat or a dog, what about the person who detains or aggresses against another person unjustly by murder or in any other way? Their sin, crime, and punishment will be more severe. May Allah keep us safe. He (peace be upon him) said: [\(I saw in it a person, who used to steal from the pilgrims with his curved staff, and if he was exposed he would say, 'It got caught on my curved staff,' but if he was not noticed then he would take it.\)](#) There were some people in the Jahiliyyah that stole from the pilgrims using a curved staff. They used to wander around the pilgrims trying to steal their properties. When the pilgrims noticed their attempt to steal them, they said that these properties got caught on their curved staff unintentionally.

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If the pilgrims did not notice them, they escaped with the properties they stole. The Prophet (peace be upon him) saw them tormented in Hellfire by their curved staff. We seek refuge with Allah from that.

This warns us against robbery, calling for Shirk (associating others with Allah in His Divinity or

worship), tormenting animals and other sins, as they lead to Hellfire. May Allah keep us safe.

Thus it is obligatory on every Muslim to beware of oppressing people or animals, and to beware of taking others' properties without right, whether by means of usurpation, stealing or treachery.



Q: We hope that you can clarify to us the way of performing Salat-ul-Kusuf (Prayer on a solar eclipse) and Janazah (Funeral) Prayer. May Allah reward you with the best.

A: Salat-ul-Kusuf is explained by the Prophet (peace be upon him) in the Sahih (authentic) Hadiths. Also, he (peace be upon him) informed us that the sun and the moon are two signs of the signs of Allah, and that they do not eclipse for the death or life of anyone. Then the Prophet said: [\(So whenever you see these, pray and invoke \(Allah\) until it is over.\)](#) When an eclipse occurred during the lifetime of the Prophet (peace be upon him), he led the people in performing two Rak`ahs (units of Prayer), in which he said Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and recited Al-Fatihah (Opening Chapter of the Qur'an) along with another prolonged recitation. Then, he (peace be upon him) performed a prolonged Ruku` (bowing), stood up and recited Al-Fatihah and

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another Surah (Qur'anic Chapter) which he prolonged, but for less time than the first one. Then, he (peace be upon him) performed a lengthy Ruku`, but for less time than the previous one, stood up straight, but for less time than the previous one. Then, he (peace be upon him) performed two lengthy Sujuds (prostrations), stood up and recited Al-Fatihah and whatever lengthy Surah was available for him, but less than his recitation in the previous one. He performed a prolonged Ruku`, but for less time than the previous one. Then he stood up and recited Al-Fatihah and another Surah which he prolonged, but for less time than the first one. Then, he (peace be upon him) performed a lengthy Ruku`, but for less time than the previous one, stood up straight, but for less time than the previous one. Then he performed two lengthy Sujuds after which he recited Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and then said Taslim (salutation of peace ending the Prayer). Then he delivered a Khutbah (sermon) to the people in which he reminded them about Allah. His Salah (Prayer) consisted of four Ruku`s and four Sujuds within two Rak`ahs (units of Prayer), as each Rak`ah consisted of two Ruku`s, two Sujuds, and two recitations. It was narrated that he performed three Ruku`s, four Ruku`s, or five Ruku`s in each Rak`ah, but the scholars doubted the authenticity of these narrations. The most authentic narration reported in this regard is that he performed two Rak`ahs in each of which he performed two recitations, two Ruku`s, and two Sujuds. This is what was reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) and others. It is prescribed for the believers, when the sun or the moon eclipses, to perform two lengthy Rak`ahs, in each of which they perform two Ruku`s, two recitations and two Sujuds. Abu Musa (may Allah be pleased with him) said: When the sun eclipsed, the Prophet (peace be upon him) hastened to perform Salah in which he performed the most prolonged standing up, Ruku` and Sujud. When he finished the Salah, he said: [\(When](#)

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[you see an eclipse, remember Allah, supplicate to Him and seek His forgiveness.\)](#) Also, he ordered the people to give Sadaqah (charity), say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), free slaves, and remember Allah. He (peace be upon him) said: [\(By Allah, if you knew what I know, you would laugh little and weep much.\)](#) It is Sunnah (supererogatory act of worship following the

example of the Prophet) to deliver a Khutbah after finishing the Salah to remind the people of Allah, and to clarify to them that the sun and the moon are two signs of the signs of Allah. Also, they do not eclipse for the death or the life of anyone, as the people in the Jahiliyyah (pre-Islamic time of ignorance) thought. However, they are two signs of the signs of Allah, by which He frightens His Slaves. An eclipse takes place to remind, to frighten and to draw the attention of the people to the fact that the entire world is in the Hands of Allah (Glorified be He), Who acts freely in it.

As for Janazah Prayer, the Prophet (peace be upon him) clarified its ruling and the way of performing it practically. He said Takbir, then, he recited Al-Fatihah as well as whatever Surah available for him, as it was reported on the authority of Ibn `Abbas. He recited a short Surah, consisting of one or two Ayahs (Qur'anic verses). If he recited Al-Fatihah only, it is sufficient. Then, he said Takbir and invoked Allah's peace and blessings upon the Prophet (peace be upon him) as he did in Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud). He said: "O Allah, send prayers upon Muhammad and upon the family of Muhammad as You sent prayers upon Ibrahim and the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibrahim and the family of Ibrahim, You are indeed Worthy of Praise, Full of Glory." Or, he may say another kind of

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invoking Allah's peace and blessings upon the Prophet (peace be upon him). If this is only said, this is sufficient. Then, he said the third Takbir, in which he supplicated to Allah for the dead person with any of the Du`a's (supplications) reported in this regard. One of these Du`a's is: O Allah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah, whoever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with faith. O Allah, forgive him -if the dead person is a man - or, O Allah, forgive her - if the dead person is a woman. If he does not know the gender of the dead person, he says: O Allah, forgive this dead person, or O Allah, forgive the person in this funeral. Also, he says: O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water, snow and hail, and cleanse him of sins as a white garment is cleansed of dirt. O Allah, give him a house better than his house and a family better than his family. O Allah, admit him to Paradise and protect him from the torment of the grave and the torment of Hell-fire; make his grave spacious and fill it with light. O Allah, do not deprive us of the reward, do not cause us to go astray after this, and forgive us and him. He may add: O Allah, if he was a doer of good, then increase his good deeds, and if he was a wrongdoer, then overlook his bad deeds. O Allah, forgive him and give him the strength to say the right thing. If he repeats this Du`a', this will be good. Then, he says the fourth Takbir, then he stands a little and says one Taslim to the right side. This is the way of performing Janazah Prayer, as it was reported.



264- Ruling on repeating Salat-ul-Kusuf if it has not passed

Q: Once, we offered Salat-ul-Kusuf (Prayer on a solar/lunar eclipse). When we finished it and the eclipse had not passed, the Imam (the one who leads congregational Prayer) repeated Salat-ul-Kusuf. Is this permissible or not?

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A: It is Mashru` (Islamically lawful) to pray if there is a solar or lunar eclipse. Besides this, people should pronounce Dhikr (Remembrance of Allah), Istighfar (seeking forgiveness from Allah), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), give in Sadaqah (voluntary charity), and emancipate believing slaves. All this is prescribed as the Prophet (peace be upon him) commanded. He (peace be upon him) mentioned the solar and lunar eclipse and then said: [\(The sun and the moon are two amongst the signs of Allah; they do not eclipse because of the death or birth of someone.\)](#) Then he (peace be upon him) added: [\(So when you see anything thereof, proceed to remember Allah, invoke Him, and ask for His Forgiveness.\)](#) In another wording, he (peace be upon him) said: [\(pray and invoke Allah till the eclipse is over.\)](#) The Sunnah (action following the teachings of the Prophet) is that the Imam prays two Rak`ahs (units of Prayer). In each Rak`ah, he makes two recitations of the Qur'an, two Ruku`s (bowings), and two Sujuds (prostrations). If the eclipse has passed, praise will be to Allah. If not, people should absorb themselves in Dhikr, Du`a', Istighfar, Takbir, and giving in Sadaqahs. This will suffice. It is not permissible to repeat Salat-ul-Kusuf even if the eclipse has not passed. This is the known opinion of the people of knowledge.



265- Catching a Rak`ah of Salat-ul-Kusuf

Q: If a person comes to offer Salat-ul-Kusuf (Prayer on a solar/lunar eclipse) and finds the congregation in the second Ruku` (bowing) of the first Rak`ah (a unit of Prayer), will this Rak`ah be counted for him or not?

A: If the Ma'mum (person being led by an Imam in Prayer) arrives while the Imam (the one who leads congregational Prayer) is in the second Ruku` of Salat-ul-Kusuf, he makes

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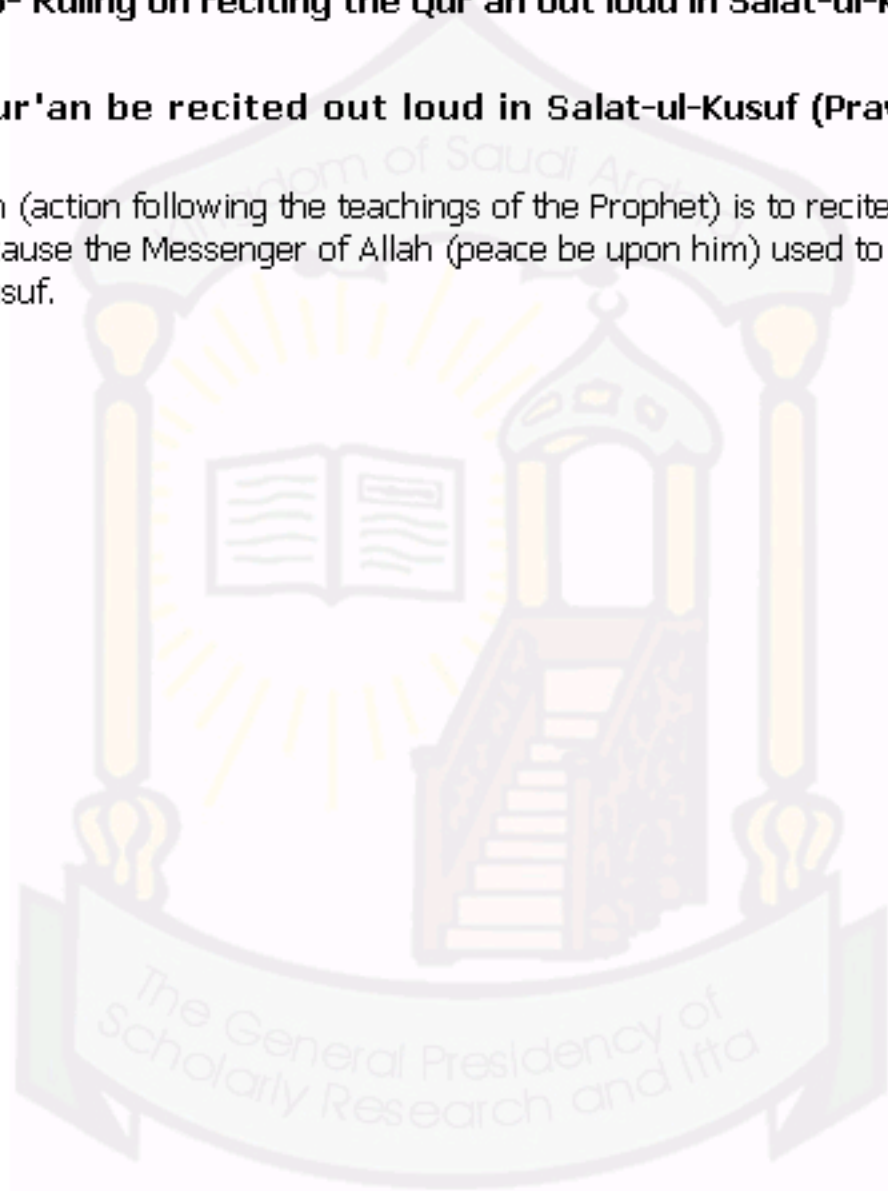
Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and prays with them. However, it is not counted as a Rak`ah for him because the mainstay is the first Ruku`. So he should make up for the missed Rak`ah, with its two Ruku`s and two Sujuds (prostrations). The second Ruku` that he offered with the congregation will be counted as Nafilah (supererogatory) for him.



266- Ruling on reciting the Qur'an out loud in Salat-ul-Kusuf

Q: Should the Qur'an be recited out loud in Salat-ul-Kusuf (Prayer on a solar/lunar eclipse)?

A: Yes, the Sunnah (action following the teachings of the Prophet) is to recite the Qur'an out loud in Salat-ul-Kusuf because the Messenger of Allah (peace be upon him) used to do so when he led the people in Salat-ul-Kusuf.

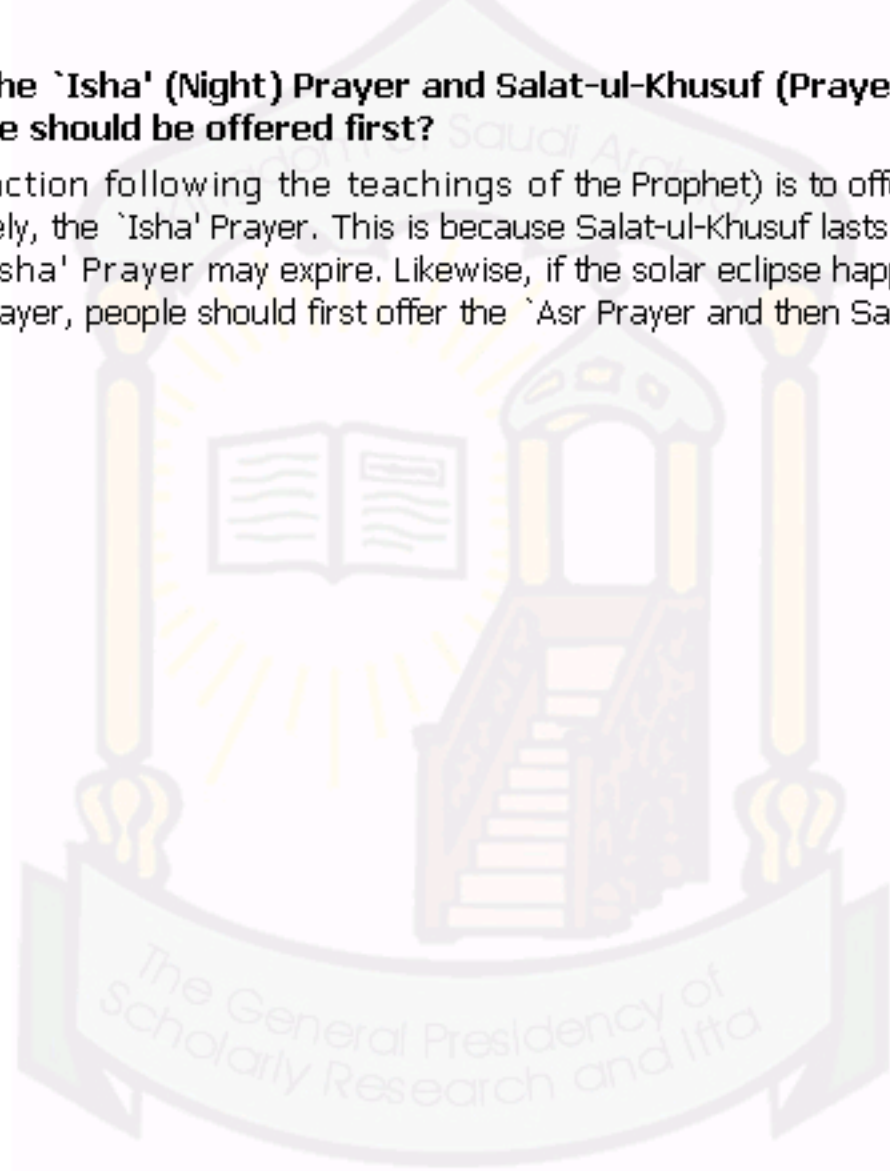




267- Lunar Eclipse coinciding with the `Isha' Prayer

Q: If the time of the `Isha' (Night) Prayer and Salat-ul-Khusuf (Prayer on a lunar eclipse) coincide, which one should be offered first?

A: The Sunnah (action following the teachings of the Prophet) is to offer the obligatory Salah (Prayer) first, namely, the `Isha' Prayer. This is because Salat-ul-Khusuf lasts for a long time and so the time of the `Isha' Prayer may expire. Likewise, if the solar eclipse happens at the time of the `Asr (Afternoon) Prayer, people should first offer the `Asr Prayer and then Salat-ul-Kusuf (Prayer on a solar eclipse).





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268- Ruling on performing Salat-ul-Khusuf during the time when it is not permissible to offer supererogatory Salah

Q: The questioner asks: In case a lunar eclipse is observed after Fajr (Dawn) Prayer, respected Shaykh, should Salat-ul-Khusuf (Prayer on a lunar eclipse) be performed at this time or not? And what is the ruling if an eclipse happens after `Asr (Afternoon) Prayer? Please direct us to the right way, respected Shaykh.

A: Yes, if there is an eclipse after `Asr, it is prescribed to perform Salah (Prayer) and to offer invocations, Du`a' (supplication), Sadaqah (voluntary charity), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), because the Prophet (peace be upon him) said: [\(The sun and the moon are two blessings from Allah, and they do not undergo eclipse for the death of anyone; so if you see their eclipse, pray and offer supplications until what you are afflicted with is gone.\)](#) In another Hadith, the Prophet (peace be upon him) said: [\(So whenever you see this, make haste to offer invocations, and supplications, and ask Allah for forgiveness.\)](#) It was also authentically reported that the when Prophet (peace be upon him) saw the eclipse, he ordered people to give Sadaqah, say Takbir and emancipate slaves. These are the Sunnah (action following the teachings of the Prophet) even after `Asr, according to the correct opinion maintained by scholars. However, some scholars stated that one should not perform Salah if the eclipse is after `Asr, because it is a time when it is not permissible to offer supererogatory Salah, but the correct opinion is that it is permissible to pray it, because Salat-ul-Kusuf is one of the occasional Salahs offered for specific reasons, and these Salahs are to be performed even in the time when it is not usually permissible to offer supererogatory Salah. Such Salahs include Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah) after `Asr Prayer, and

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Tahiyat-ul-Masjid (two-unit Prayer to greet the mosque) that is performed upon entering the mosque; even if the worshipper enters the Masjid before Maghrib (Sunset) Prayer, he should perform two Rak`ahs (units of Prayer) as Tahiyat-ul-Masjid; and the same for the Salah of two Rak`ahs after performing Wudu' (ablution), if it happens to be after `Asr. This is the correct opinion, that is, there is nothing wrong with performing the occasional Salahs offered for specific reasons during the time when it is not usually permissible to offer supererogatory Salah; and Salat-ul-Kusuf is one of these Salahs, which is offered for specific reasons, according to the more correct and preponderant of the two opinions maintained by scholars. The same is the case if a lunar eclipse occurs at the end of the night or at the beginning of the day; it is better to perform Salah because of the eclipse, and there is nothing wrong with abandoning this due to its time ending after Fajr, and its effect being only very small. Therefore, it is better to perform Salah, and it should be short so one can perform Fajr Prayer on time. However, there is no problem with abandoning Salat ul-Kusuf in this case, because when it is dawn, the influence of the moon is very small and there is only a little of it left. Thus, there is nothing wrong with praying it at dawn, following the general ruling of the Hadith, and this is better, while there is nothing wrong also with abandoning the Salah; and if one

offers Salah, it should be short, starting before dawn, and then perform Fajr Prayer on time before Sunrise.



269- Recitation in Salat-ul-Kusuf

Q: Your Eminent Shaykh, should the Qur'an be recited out loud or subvocally in Salat-ul-Kusuf?

A: Salat-ul-Kusuf (Prayer on a solar/lunar eclipse) is a Jahri Salah (Prayer recited out loud). The Prophet (peace be upon him) used to recite the Qur'an out loud

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in Salat-ul-Kusuf, during the daytime or at night.



270- Ruling on believing in the expectations of the astronomers

Q: Your Eminence Shaykh: What is the ruling on applying the expectations of the astronomers concerning the solar/lunar eclipse?

A: The astronomers' reports regarding the time of solar/lunar eclipse as when they predict that the sun will eclipse on such and such day or the moon will eclipse on such and such night may be true or false as held by the Shaykh of Islam Ibn Taymiyyah, Ibn Al-Qayyam, and others. The astronomers may fail or succeed in their expectations. However, we should not act upon their sayings unless we witness the eclipse with our eyes. The Prophet (peace be upon him) was reported to have said: **(The sun and the moon are two of the signs of Allah; they do not eclipse for the death or life of anyone. But Allah sends them to make His Servants fear (Him), so if you see that then pray and supplicate until it is over.)** When people sight the eclipse, they should hasten to Allah and invoke Him. The Sunnah (action following the teachings of the Prophet) is to hasten to offer Salah (Prayer), Dhikr (Remembrance of Allah), and Du`a' (supplication) when sighting the solar/lunar eclipse. As for the astronomers reporting that the sun will eclipse on such and such day or morning and the moon will eclipse on such and such night, this should not be relied upon except

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if sighted. If it is sighted, people should pray and do what Allah (Glorified and Exalted be He) prescribed. Likewise, if the eclipse happens in another location like the USA, England, or in Egypt, we should not offer Salat-ul-Kusuf (Prayer on a solar/lunar eclipse); rather, it should be performed only by those who sight it. If people sight it in Egypt, the people there should offer Salat-ul-Kusuf. If it is sighted in London, the people there should offer Salat-ul-Kusuf. If it is sighted in the USA, the people there should offer Salat-ul-Kusuf. If the solar/lunar eclipse takes place in another place and people are informed that it happened in for example the USA or any other country, it is not prescribed for them to offer Salat-ul-Kusuf. Similarly, if the astronomers report that the moon will eclipse on the 14th or 15th night at such and such hour or the sun will eclipse on the 28th, 29th, or 30th day, people should not act upon such reports because the Prophet (peace be upon him) connected the ruling to actual sighting of the eclipse when he said: **(If you see that.)** People should be informed of this. We ask Allah to guide us and those astronomers who should not occupy themselves with reporting the solar/lunar eclipse, as this will not result in any benefit.



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Salat-ul-Istisqa'

271- How to perform Salat-ul-Istisqa'

Q: How is Salat-ul-Istisqa' (Prayer for rain) performed?

A: Salat-ul-Istisqa' is like Salat-ul-`Eid (the Festival Prayer); it has two Rak`ahs (units of Prayer). In the first Rak`ah, seven Takbirs (starting with and including Takbirat-ul-Ihram [saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer]) are made, next Al-Fatihah (Opening Chapter of the Qur'an) and any verses of the Qur'an are to be recited. Then this first Rak`ah is completed in the usual manner (namely Ruku`, rising from Ruku`, Sujud (prostration)...) and the people rise for the second Rak`ah. The second Rak`ah also is performed in the same manner of Salat-ul-`Eid; five Takbirs are made, then Al-Fatihah along with any verses of the Qur'an are recited. Then, this second Rak`ah is completed in the usual manner (namely Ruku`, rising from Ruku`, making Sujud, Tashahhud (testification recited in the sitting position in the last unit of Prayer), then Taslim (salutation of peace ending the Prayer) at the end). After performing this Salah, a Khutbah (sermon) is delivered (by the Imam). It is better for the Imam to admonish the people, remind them of the accountability on the Day of Resurrection, and warn them against committing sins, e.g. taking other people's property unjustly or without right, Zhulm (injustice), etc.

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Committing many sins brings about Allah's Punishments, and general calamities like lack of rain, drought, etc. It is better also for the Imam (in this Khutbah) to urge them to make Istighfar (seeking forgiveness from Allah), and Tawbah (repentance to Allah), mentioning the verses, and the Hadiths in which there is exhortation to perform Tawbah. At the end of the Khutbah, Du`a' (supplication) is made in which the Imam supplicates Allah for rain (and the Ma'mums say Amen after every section of the Du`a'). In this Du`a', the Imam and the Ma'mums (persons being led by an Imam in Prayer) raise their hands. Of the Du`a's which can be made in this regard are the following ones: (Allahumma Aghithna (O Allah, rescue us by sending down rain.)) This Du`a' is said thrice. Another Du`a' is (O Allah, water us with rain that rescues us, benefits us (not harmful), nourishes us, makes plants grow, is heavy and abundant; rain that reaches all, is pouring (with no storm), benefiting all countries, and beneficial, not harmful [not destructive to pasture, etc.]. O Allah! Make this rain reach the inhabitants of urban areas and the inhabitants of the desert and be sufficient.) Another Du`a': "Allahumma anbit lana al-zar` wa-adirr lana al-dar` was-qina min-Barakatik, Allahumma isqina al-ghayth wa-la-taj`alna min-al-qanitin (O Allah! Make the plants grow, let the udders be refilled (make

the goats, cows, etc. produce abundant milk), send down rain as a blessing to us from You, and do not let us be of those who despair of Your Mercy). When making the Du`a', it is better (for the Imam) to repeat the Du`a' like "Allahumma isqina al-ghayth wa-la-taj`alna min-al-qanitin" (O Allah! Send down rain, and do not let us be of those who despair of Your Mercy). Also, when making these Du`a's, the Imam, and the Ma'mums should face the Qiblah (Ka`bah-direction faced in Prayer) and raise their hands. After the Imam says each Du`a', the Ma'mums should reply "Amen". Also, according to the Sunnah (whatever is reported from the Prophet (peace be upon him), it is better, if the Imam is wearing

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a Rida' (garment worn around the upper part of the body) to turn it inside out, placing its left side on his right side (of the body), and its right side on the left side (of the body). If a person is wearing a Ghutra (a traditional cotton headdress worn by men in some Arab countries), or a Bisht (a traditional Arab men's flowing outer cloak), they can turn it inside out. The wisdom behind this act, as some scholars say, is that it is as a note of optimism that Allah- In sha'a-Allah- will turn the situation to be better; He will send down rain, the drought will stop, etc. This is supported by a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) narrated on the authority of Muhammad ibn `Ali Al-Baqir: [\(The Prophet \(peace be upon him\) \(in the Khutbah of Salat-ul-Istisqa'\) placed the right side of his Rida' on the left side \(of his body\), and the left side of the Rida' on the right side \(of his body\) as a note of optimism that Allah will break the drought.\)](#) Also, in a Hadith related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Abdullah ibn Zayd that [\(The Prophet \(peace be upon him\), after performing Salat-ul-Istisqa' \(i.e. when making the Du`a' at the end of the Khutbah\) put the right side of his Rida' on his left side \(of his body\), and put the left side of the Rida' on his right side.\)](#) Like the Imam, it is commendable for Muslims led by him (except women) to do this act when making the Du`a at the end of the Khutbah after Salat-ul-Istisqa' because it is Sunnah (action following the example of the Prophet). Yet, it is not reported that the Prophet (peace be upon him) turned his Rida' during Jumu`ah (Friday Prayer) [except if Salat-ul-Istisqa' was merged with it]. In the Du`a' of Istisqa', the Prophet (peace be upon him) beseeched Allah. Istighathah (beseeching Allah for help) can be in any Du`a' whether during the Khutbah of Jumu`ah Prayer or the Khutbah of Salat-ul-`Eid (the Festival Prayer), etc. The Prophet did it, so any person can do it. Also, a Muslim may make the Du`a of Istisqa' whether alone or in congregation. To sum up, after performing the two Rak`ahs of Istisqa' with the Imam like Salat-ul-`Eid, the Imam delivers a Khutbah, and when making the Du`a' (at the end of Khutbah), he is to face the Qiblah and turn his Rida' as mentioned above, as the Prophet (peace be upon him did).

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The Khutbah, however, can be before Salat-ul-Istisqa' or after it; the Prophet (peace be upon him) at times said it before the Salah and at times said it after. However, in Salat-ul-`Eid the Khutbah should be after it (Salat-ul-`Eid), and in the Jumu`ah Prayer, the Khutbah should be before. This is how the Prophet (peace be upon him) acted. In the Du`a' of Istisqa', it is better to ask, and supplicate to Allah humbly, in a state of submissiveness, to send down rain and break the drought; Allah (Glorified and Exalted be He) is the only One able to do this. In some narrations of Hadiths, it is related that the Prophet (peace be upon him) performed Salat-ul-Istisqa' making three or four Ruku` (bowing) but, according to the verifiers, the correct and preponderant view is that it is two Rak`ahs with only two Ruku`. In the Khutbah after Salat-ul-Istisqa', the Prophet (peace be upon him) admonished the people, reminded them of the accountability on the Day of Resurrection, explained to them the rulings of Istisqa', warned them against sins and their results, and urged them to give Sadaqah (voluntary charity), to have good morals, and to make more Istighfar (seeking forgiveness from Allah). Imams,

in the present time, should do the same.



Q: Please explain to us Salat-ul-Istisqa' (Prayer for rain) in detail. How should we offer it? May Allah reward you with the best.

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A: Salat-ul-Istisqa' is Sunnah (supererogatory act of worship following the example of the Prophet). The Prophet (peace be upon him) was reported to have offered it when Al-Madinah was stricken by drought. He went out of Al-Madinah after the sun had risen high in the sky and led the people in two Rak`ahs (units of Prayer) like those of Salat-ul-`Eid (the Festival Prayer). Thereupon, the sunnah is to offer two Rak`ahs followed by a Khutbah (sermon) in which the Imam (the one who leads people in congregational Prayer) reminds the people of Allah and supplicates a lot to Allah to make it rain. After the Prophet (peace be upon him) prayed with the people, he (peace be upon him) delivered a Kutbah in which he reminded them of Allah. He raised his hands supplicating: [﴿O Allah, give us rain which will replenish us, abundant, fertilising, profitable, and not injurious, and let it be sooner not later﴾](#) to bring life to the soil and quench the thirst of people ...

What is meant is that Salat-ul-Istisqa' is two Rak`ahs like Salat-ul-`Eid. In these two Rak`ahs, the Imam pronounces seven Takbirahs (saying: "Allahu Akbar [Allah is the Greatest]") in the first Rak`ah and five in the second Rak`ah. Then he recites out loud the Surahs (Qur'anic chapters) of Sabih and Al-Ghashiyah or Al-Jumu`ah and Al-Munafiqun after Al-Fatihah (Opening Chapter of the Qur'an). However, there is nothing wrong with reciting any other Surah after Al-Fatihah.

He may deliver a Khutbah (sermon) before offering Salat-ul-Istisqa' as it was narrated that the Prophet (peace be upon him) sometimes did that. However, it is better to offer Sala-ul-Istisqa' as Salat-ul-`Eid is offered today

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in order that the two Salahs (Prayers) be the same.

The Sunnah is that Muslims offer it in the place stricken with drought. If, for example, Jizan, Jawf, or Ha`il in the north suffers drought, people there should offer Salat-ul-Istisqa' even if the other areas do not. If the northern areas are fertile and the southern areas like Jizan, Abha, Ghamid, and others are not, people in the southern areas should offer Salat-ul-Istisqa'. Likewise, if the southern areas are fertile and the northern areas like Ha`il, Jawf, or Tabuk, are not, people there should offer Salat-ul-Istisqa'. The Imams (the ones who lead people in congregational Prayer) and Khatibs (preachers) should ask Allah for rain in the Friday Khutbahs (sermons). Also, the emirs, leaders, and Muslims should go out to the desert and offer two Rak`ahs of Salat-ul-Istisqa' therein.

It is not a perquisite to take the permission of the rulers to offer Salat-ul-Istisqa'. Whenever there is drought, the governor or the emir should notify the Court Chairman to specify a day and then they should inform the people that on such and such day they will go out to the desert to offer Salat-ul-Istisqa'. The Khatib or someone else appointed by the ruler can invoke Allah for rain. People can repeat the Salah twice or thrice even during one or two months as long as there is an existent drought. All this is Sunnah.

It is also Sunnah to invoke Allah for rain in the Friday Khutbah. It was reported that the Prophet

(peace be upon him) invoked Allah for rain in the Friday Khutbah. He (peace be upon him) raised his hands while invoking Allah.

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He (peace be upon him) went out to the desert and offered two Rak`ahs. This is the Sunnah. It is prescribed for the Imams to invoke Allah for rain in the Khutabs in the countries that suffer from drought. There is no need to take the permission of the emir or ruler if the drought is manifest.



272- Du`a'-ul-Istiftah in Salat-ul-Istisqa'

Q: When should Du`a'-ul-Istiftah (opening supplication when starting the Prayer) be said in Salat-ul-Istisqa' (Prayer for rain) and the two `Eid Prayers?

A: It should be recited after the first Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") and before the other six Takbirahs. After saying: "Allahu Akbar", the worshippers should recite Du`a'-ul-Istiftah, then say the other six Takbirahs, and then say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim (I seek refuge with Allah from the accursed Satan)" and "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)" and then recite whatever is easy to recite of the Qur'an. However, there is nothing wrong if a worshipper delays Du`a'-ul-Istiftah and says it after all Takbirahs as there is latitude in this matter.

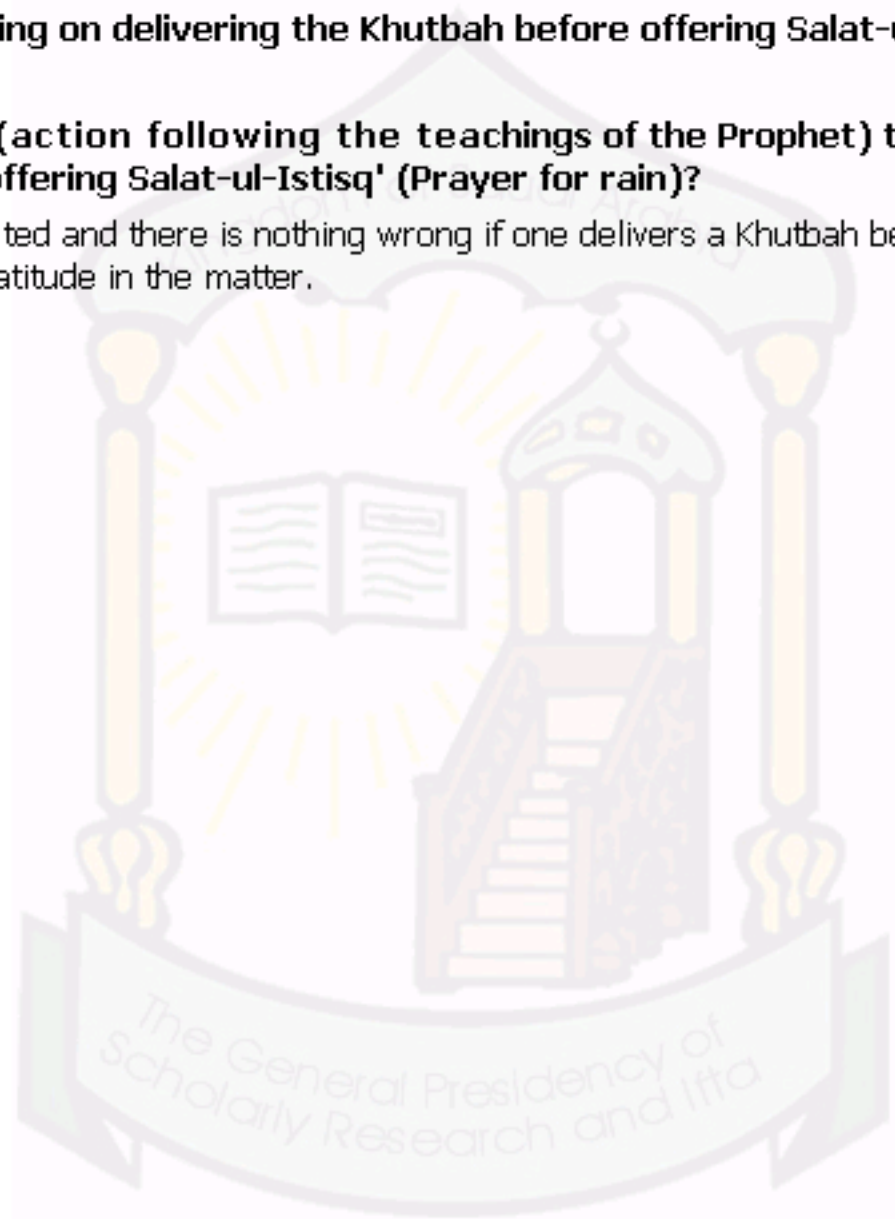
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273- Ruling on delivering the Khutbah before offering Salat-ul-Istisqa'

Q: Is it Sunnah (action following the teachings of the Prophet) to deliver a Khutbah (sermon) before offering Salat-ul-Istisqa' (Prayer for rain)?

A: Both are reported and there is nothing wrong if one delivers a Khutbah before or after Salat-ul-Istisqa' as there is latitude in the matter.





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274- Ruling on raising the hands during Du`a' Al-Istisqa'

Q: Is it preferable to raise the hands while making Du`a' (supplication) at other times other than Salat-ul-Istisqa' (Prayer for rain)?

A: It is preferable to raise the hands in Du`a' because this makes Du`a' more likely to be answered. The only exception is made for the cases in which the Prophet (peace be upon him) did not raise his hands. We may raise our hands in the cases in which he (peace be upon him) raised his hands such as Salat-ul-Istisqa' during the Khutbah (sermon) and when we make Du`a'. However, we should not raise our hands in the cases in which the Prophet (peace be upon him) did not raise his hands, such as in the obligatory Salah (Prayer), between the two Sujuds (prostrations), and before or after Taslim (peace of salutation ending the Prayer). If the Prophet had done that, the Companions would have reported it because they did not leave anything the Prophet did unreported. Since they did not report that he (peace be upon him) raised his hands after performing the obligatory Salah, this denotes that it is not permissible to raise the hands in the Du`a' after the obligatory Salah. Also, he (peace be upon him) was not reported to have raised his hands during the Khutbah of the Jumu`ah (Friday) Prayer or the Khutbah of Salat-ul-`Eid (the Festival Prayer). Accordingly, we may raise our hands when we invoke Allah for rain in the Khutbah of the Jumu`ah Prayer or Salat-ul-`Eid.



275- Ruling on offering a sacrifice to Allah after Salat-ul-Istisqa'

Q: In some regions, people habitually offer

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a slaughtered animal to draw close to Allah in order for him to give them rain after offering Salat-ul-Istisqa' (Prayer for rain). Is this reported in the Sunnah (acts, sayings, or approvals of the Prophet) or is it a mere Bid`ah (innovation in religion)?

A: There is no basis in Shari`ah (Islamic law) for that. Only in `Eid-ul-Adha (the Festival of the Sacrifice) is the Ud-hiyah (sacrificial animal offered by non-pilgrims) offered. There is no sacrifice offered in `Eid-ul-Fitr (the Festival of Breaking the Fast). However, there is nothing wrong with slaughtering an animal to hold a banquet for relatives and guests. But to slaughter a sacrificial animal after `Eid-ul-Fitr or Salat-ul-Istisqa' thinking this is a Qurbah (a good deed by which Allah's Pleasure is sought) is a baseless act.



276- Reasons for the lack of rain

Q: I heard many times that the reason for the lack of rain is related to `Ibadah (worship). If this is true, does this mean that the people living in India and other places worship Allah more than us, as they have heavy rainfall, or is it a matter of astronomy? Please, clarify this matter for me, as many people are preoccupied with this, Your Eminence.

A: The believer and the Muslim should know that Allah (Glorified be He) brought the creatures into being and guarantees the sustenance of all people, whether they are Kafirs (disbelievers) or Muslims. Allah (Glorified and Exalted be He) says:

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﴿And no moving (living) creature is there on earth but its provision is due from Allâh.﴾ Also, Allah (Glorified be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ ﴿I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).﴾ ﴿Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.﴾ Allah (Glorified be He) says: ﴿And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you.﴾ He (Glorified be He) creates all of the creatures including Jinn and mankind, believers and disbelievers, and has undertaken to provide them with sustenance, as He sends down the rain, makes rivers run with water through the Islamic and non-Islamic countries, and provides all His Creatures with sustenance. Allah (Exalted be He) punishes His Muslim Servants when they disobey Him and do what contradicts His Shari`ah (Islamic Law) to desist from their wrongdoings and keep away from the causes of His Wrath. Allah's Punishment may be in the form of withholding the rain. This case happened during the time of the Prophet (peace be upon him) in spite of the fact that the Prophet (peace be upon him) is the best of people, his era is the best era, and his Sahabah (Companions, may Allah be pleased with them) are the most excellent servants. They were afflicted with drought and aridity which made them ask the Messenger of Allah (peace be upon him) to supplicate to Allah to bring down the rain for them. They said: "O Messenger of Allah, the livestock are dying and the roads are cut off, so supplicate to Allah for rain." Thus, he raised his hands (making supplication) and said: ﴿O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!﴾ Allah formed the clouds and sent down rain while he (peace be upon him) was still on his Minbar (pulpit). The rain increased, and the people came out due to the heavy rain. It continued until the next Friday.

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They came to him saying: "O Messenger of Allah, the livestock are dying and the roads are cut off, please pray to Allah to withhold the rain." The Prophet (peace be upon him) laughed due to the weakness of the human being, as they asked Allah to send down rain on the first Friday, and on the next Friday, they asked Allah to withhold it. Thus, he raised his hands and said: ﴿O Allah! Around us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the

places where trees grow.) Anas said: The clouds parted at once, and formed a ring around Madinah, and rain fell down in different places. We deduce from this incident that the Prophet (peace be upon him) sought Allah's Help and the Sahabah (may Allah be pleased with them), who were the most righteous people, were afflicted with drought during his time. The purpose behind this is to draw the people's attention to humbly supplicate to Allah (Glorified and Exalted be He), so He will bestow more of His Bounties upon us. This will be good for them, because they will humbly supplicate to Allah and realize that He is the All-Provider. Likewise are the Islamic countries, although they are more righteous than the Kafirs, and are the best people in worshipping Allah (Glorified and Exalted be He), are afflicted by Allah in both good and evil matters so that they will thank Allah for the good matters, and to test their patience for the evil matters. Thus, Allah rewards them for their patience and for praising Him. If they do not pay attention to that, they become afflicted with drought and aridity or their enemies are given absolute mastery over them, or anything else until they return to Allah, and

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repent to Him, as Allah (Glorified be He) says: [\(And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. \(See the Qur'ân Verse 35:45\).\)](#) Allah says concerning Uhud (mountain site of the Battle of Uhud [3 A.H./625 A.D.] the second battle between Muslims and the disbelievers of Makkah) and the defeat that befell the Muslims: [\(What is the matter with you?\) When a single disaster smites you, although you smote \(your enemies\) with one twice as great\)](#) This means the Battle of Badr. [\(you say: "From where does this come to us?" Say \(to them\), "It is from yourselves \(because of your evil deeds\)."\)](#) In the Battle of Badr, victory was for the Muslims and defeat was for the Kafirs (disbelievers); seventy of the Kafirs were taken as captives and seventy of them were killed. However, in the Battle of Uhud, the Muslims were afflicted with troubles incurred by mistakes they had committed. The Prophet (peace be upon him) ordered the archers to remain in the place he determined for them behind the Muslims. They were fifty archers under the leadership of `Abdullah ibn Jubayr, and the Prophet ordered them saying: "Do not leave your positions even if (we are massacred so that) birds snatch us, whether we are victorious or defeated. (in any case) do not leave your positions." When Allah (Exalted be He) granted the Muslims victory and the Kafirs were defeated, the archers thought that the war had ended and that it was time for the booty. They left their place even though their commander had ordered them to remain in their positions and reminded them of the command of the Messenger of Allah (peace be upon him) to them, but they did not obey him and said that the war had ended and the Kafirs were defeated. Upon that, the troops of the Kafirs attacked the Muslims from behind and overtook them, so the Muslims caused their own affliction, which they suffered. We deduce that

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the Muslims may be afflicted with ordeals so as to be tested and tried. Moreover, these trials help the forgiveness of sins as well as other benefits - and Allah (Glorified and Exalted be He) knows best such as paying attention and realizing that victory is in the Hands of Allah (Exalted be He) Alone. Although the Sahabah were true Servants of Allah and the Messenger of Allah (peace be upon them) was among them, this was not sufficient, as the Muslim must continue to be obedient to Allah, fulfill His Commands, and be patient in fighting His Enemies. Thus, Allah (Glorified and Exalted be He) draws their attention by saying: [\(What is the matter with you?\) When a single disaster smites you, although you smote \(your enemies\) with one twice as great, you say: "From where does this come to us?" Say \(to them\), "It is from yourselves \(because of your evil deeds\)."\)](#) So, if the Messenger of Allah (peace be upon him) and his Sahabah were afflicted by the punishments of sins and troubles, then what about other Muslims who do not measure up to the Sahabah? As for the Kafirs who pursue and follow Satan in India, USA, England, and other countries, the Blessings of Allah in their lives, the

means of livelihood and the rains, are nothing but a kind of gradual process leading to punishment and their end will be bad. Allah (Glorified and Exalted be He) says: [﴿So, when they forgot \(the warning\) with which they had been reminded, We opened for them the gates of every \(pleasant\) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them \(in punishment\)﴾](#) Allah may punish them due to their Kufr (disbelief) and sins, such as the sufferings that befell them during the First and the Second World Wars. Allah (Glorified and Exalted be He) may give respite but no wrongdoer can escape His Punishment. Allah (Glorified and Exalted be He) says: [﴿And Allâh is not unaware of what you do.﴾](#) Allah (Glorified be He) says:

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[﴿And I respite them; certainly My Plan is strong.﴾](#) Allah (Exalted be He) may give respite to the Kafirs and keep giving them bounties, such as rain, rivers flowing, and abundant fruits etc. Then, He seizes them, if He so wills, a seizure of the All-Mighty, All-Capable of doing what He wills. In this way, they are brought gradually to punishment. The more they are given bounties and live securely while they are sinful, the more their punishment will be on the Day of Resurrection. Their punishment will be more than it would be if they were punished and afflicted in this worldly life. The Muslims ought to be cautious in such matters. They may be afflicted and tested, then rewarded greatly. When Allah afflicts and tests them, they benefit from that; if they are given good matters and thank Allah, they will benefit from that. If they were given bad matters, then show patience, supplicate and repent to Allah, and seek His Help, they will benefit from that. We ask Allah to grant us success and guide us.



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Chapter on the rulings on funerals

277- Ruling on writing a will during a terminal illness

Q: Due to ignorance, a person died without having written his will. After his death, someone claimed that the deceased person owed him a sum of money, which we paid. However, we could not pay off the other debts due to straitened circumstances. Will the deceased person be tormented in the grave until his debt is paid off, bearing in mind that our circumstances are as we mentioned? May Allah reward you with the best.

A: It is Mustahab (desirable) for a person to write his will, with regard to what benefits him, before dying. If a person has great wealth, it is Mustahab, and not obligatory, for him to bequeath one-third, one-fourth, or one-fifth to be spent in charitable ways. If a person wants to bequeath something, he should hasten to write it in his will as the Prophet (peace be upon him) was reported to have said: **﴿It is the duty of a Muslim person who has something which is to be given as a bequest not to have it for two nights without having his will written regarding it.﴾** (Related by the two Shaykhs [Al-Bukhari and Muslim] on the authority of Ibn `Umar [may Allah be pleased with him and his father])

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If a person would like to bequeath something, it is Sunnah (action following the teachings of the Prophet) for them to hasten to write it in their will. A will is to be made with regard to one-third, one-fourth, or one-fifth of one's property, a specific house, palm grove, or plot of land. It is prescribed and preferable to do so as soon as possible. However, if a person has debts or trusts, it is obligatory upon him to write a will clarifying this; he should write in his will that he owes someone such-and-such amount, or that he has a trust for so-and-so, so that his heirs may pay them off and do not deny them afterwards. What is meant is that if a person has obligations toward people, he should write a will to discharge these obligations. As for the heirs delaying paying off the debts of the deceased due to their straitened circumstances, Allah (Glorified and Exalted be He) says: **﴿So keep your duty to Allâh and fear Him as much as you can﴾** If they delay repaying the debts due to being, for example, unable to pay them off because they have no money, or because the deceased left no estate, and they would like to pay them off, they will be rewarded, but they are not to blame if they do not pay them off. But if the deceased person leaves a property, it is obligatory upon the heirs to hasten to sell it to pay off his debts as soon as possible, for the Prophet (peace be upon him) said: **﴿The soul of the deceased is suspended until his debt is paid off on their behalf.﴾** Thereupon, the heirs should hasten to sell what the deceased left of real estate, cattle, or other property in order to pay off the deceased's debt. Hastening to sell some of the property to repay the deceased's debt

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is an obligation upon the heirs. The judge is to impose upon the heirs to repay the deceased's debts if the case is filed in court.

As for the deceased person being punished in his grave for having died and owing unpaid debts, there is nothing reported in this regard. The deceased is to be punished based on the sins and misdeeds he committed. However, as for delaying paying off the debt, this is subject to further details. If a person committed sins and died before observing Tawbah (repentance to Allah), there are fears that he may go through torment after death. It is reported that the Prophet (peace be upon him) (passed by two graves and saw them being punished and said: 'But they are not being punished for anything that was difficult to avoid.' Then he said, 'No. One of them used to walk around spreading malicious gossip and the other used not to protect himself from his urine.) In a word, if a person has obligations to people, he should fulfill them, for there are fears that he may be tormented if he neglects the rights of people or dies without repenting from his sins.



278- Ruling on leaving a request in one's will for the loved ones not to wail

Q: Eminent Shaykh! Certainly, we will all die one day. So which of our loved ones should we request not to wail for us after our death?

A: A man should request that his family not wail after his death, and so should a woman. They should request that their family refrain from wailing as the Prophet (peace be upon him) warned by saying to them: "Beware of wailing."

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A man should warn his family and wife against wailing after his death. Also, a woman should warn her family and her husband against wailing after her death. In Surah (Qur'anic chapter) Al-`Asr, Allah (Exalted be He) says: [\(By Al-'Asr \(the time\).\)](#) [\(Verily, man is in loss,\)](#) [\(Except those who believe \(in Islâmic Monotheism\) and do righteous good deeds, and recommend one another to the truth \[i.e. order one another to perform all kinds of good deeds \(Al-Ma'ruf\) which Allâh has ordained, and abstain from all kinds of sins and evil deeds \(Al-Munkar which Allâh has forbidden\), and recommend one another to patience \(for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd\).\)](#) Making recommendations to each other is necessary, for a Muslim is the brother of another Muslim. The husband likes all goodness for his wife and the wife likes the same for her husband; the parents like all goodness for their children and the children like the same for their parents. They should all make requests of each other not to wail after their death, because this wailing hurts the deceased as well as the wailers. The person who wails is sinful so it is a necessity to recommend to each other not to wail, as it harms both parties. Allah (Glorified be He) says: [\(Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)\)](#) May Allah grant Muslims success and guidance.



279- Ruling on donating body organs when losing hope of recovery

Q: When some people lose hope of recovering from their illness and feel death is imminent, they may donate or sell some of their body organs, for example the eyes. What is the ruling on doing this?

A: It is not clear to me if this act is permissible or not. However, other scholars hold the opinion that it is permissible for a person to donate their organs if this does not result in any harm or if this is done after the person's death and will not cause dissension or Fitnah (sedition) among the heirs.

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It is my opinion that this act is not permissible, for these are organs that Allah granted to people and so they are not permitted to donate them. People should know their limits and should not donate their body organs. They should learn that Muthlah (distorting the shape of the body or face before or after death) is Haram (prohibited) and this donation of body organs is a type of Muthlah; a person who donates his heart, kidney, or the like exposes himself to Muthlah. Accordingly, I fear that the donation of body organs comes under the ruling of the prohibited Muthlah and so I fear that a person may be sinful if they do so. Therefore, I am against the donation of body organs, though some scholars permit it.

From my point of view, selling body organs falls under the same ruling as donation, or is even much graver. As far as I know, no scholars permit the selling of body organs. The controversy among scholars is regarding the donation of body organs.



280- Ruling on executing a will in which the deceased requested that Hajj be performed on his behalf

Q: A questioner from Yemen, Liwa' Hijjah, says: My mother (may Allah be merciful to her) died twelve years ago. She had three children, of whom two died. None is left except Allah (Exalted and Glorified be He) and I, His poor Servant. My father, who is married to another woman and has children with her, is still alive. My late pardoned mother left a small amount of money, which is in the possession of my father, of which I have taken nothing. Before her death, my late pardoned mother asked me to perform Hajj on her behalf from this money that she left behind.

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This money is in the possession of my father. I asked him to give it to me but he refused. Please bear in mind that my late pardoned mother asked me to perform Hajj from her own money that she left. The question now is: Is it permissible in the Shar` (Islamic Law) for my father to misappropriate my late pardoned mother's money? Is it permissible to perform Hajj on her behalf from my own money? Please advise me, may Allah reward you with the best.

A: First, you should say "None is left except Allah (Exalted and Glorified be He) then I" (instead of and I). Second, you should not say "my late pardoned mother"; this certainty is baseless. Rather, you should say, "my mother, may Allah be merciful to her", or "may Allah forgive her". You should supplicate to Allah for her and not confirm that she is pardoned or forgiven. This is not permissible, as this is known only by Allah. Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) do not confirm that anyone will be admitted to mercy, forgiveness, Paradise, or Hellfire except those whom Allah or His Messenger (peace be upon him) confirm. Many people fall in such error when they say, "the late pardoned or forgiven so-and-so." This is not permissible. Rather, they should say, "may Allah forgive or have mercy upon her", without an assumption of confirmation.

Regarding her will, you, your father, and all the heirs should execute it with respect to one-third or less of her property. You should pay for the expenses of performing Hajj on her behalf within one third or less of the value of her property, whether she performed Hajj or not.

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If she did not perform the obligatory Hajj, you should consider her circumstances during her lifetime: if she was able-bodied and rich, you should perform Hajj on her behalf from her property before anything else, just like a debt. But if she was not rich and the money she left is very little, her will should not exceed one-third of her property and so you should take only one-third of her money to perform Hajj on her behalf as she requested in her will. However, there is nothing wrong if you leave the money for your father and perform Hajj on behalf of your late mother from your own money to avoid engaging in dissension and enmity with your father. All praise is due to Allah. If you leave the money for your father you will be doing a good deed and will be rewarded. This is because you owe your father a great right and because by doing so you avoid earning the enmity of your father. The

important things is to perform Hajj on her behalf, and so if you do it from your own money and dispense with her money for the sake of your father, this is permissible and there is nothing wrong doing so. In fact, this is preferable to end the possibility of any dissension between you and your father. Allah is the One sought for help.



281- Ruling on leaving a request in one's will for a sacrifice to be offered at the grave during burial

Q: A questioner from Yemen asks: Is it permissible for a person to leave a request in his will for his heirs to slaughter one or more sheep during his burial and distribute the meat among the attendants of the burial?

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A: This request in the will is a Bid`ah (innovation in religion) and so should not be executed.



282- Ruling on requesting in a will to be buried in Al-Madinah

Q: Some people leave a request in their will to be buried in Al-Madinah Al-Munawwarah. Should such a will be executed? Is there any virtue in being buried there?

A: The preponderant view is not to execute such a will. There is no need to execute it. The deceased person should be buried in his own country along with other Muslims. The heirs or other people should not incur the cost of burying the deceased in another country; they should bury him in his own country if it has a graveyard for Muslims. Otherwise, the deceased should be buried in a place detached from the graves of the Kafirs (Non-Muslims). There is no need to move him to another country.





283- Ruling on requesting in one's will to be buried in grandmother's grave

Q: A man left a request in his will to be buried in the grave in which his grandmother is buried as he loved her very much. He argues that she died a long time ago and her corpse has essentially decomposed. Should this will be executed?

A: The Sunnah (action following the teachings of the Prophet) is to bury the deceased in a separate grave and not to execute his will. The grave of the grandmother should remain hers alone, unless there is a condition such as the narrowness of the graveyard, smallness of the city,

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or insufficient space, in which cases it is permissible to bury him beside her. As there is no narrowness in the graveyard, the Sunnah is to keep the graves as they are and to bury him in a separate grave following the Sunnah, regardless of how much he loved his grandmother. Similarly, during the time of the Prophet (peace be upon him) the Sahabah (Companions of the Prophet) used to bury each person in a separate grave. Only two or three dead persons were buried in one grave during the Battle of Uhud, when the number of casualties was large and it was very hard to bury each dead person in a separate grave. But if there is no necessity, each person should be buried in a grave of their own. Alhamdu lillah (All praise is due to Allah).



284- Ruling on executing a will to be buried in a specific place

Q: What is the ruling if a person leaves a request in his will for his heirs to bury him in a specific place? Should this will be executed?

A: There is nothing wrong with executing his will if the place he specified is appropriate, such as a Muslim graveyard or that of a group of Muslims in particular. But if he requested to be buried in his house or in an isolated place, this will should not be executed, because burying a person in his house is contrary to the Shari`ah (Islamic law), as this may cause his grave to be desecrated or excessively venerated. The deceased should be buried in his country with other Muslims.

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If the deceased left a request in his will to be buried in another country, his will should not be executed because this involves hardship and there is no need for that as this is not prescribed in the Shari`ah. Rather, he should be buried in the Muslim graveyard in his country, if there is one. There is no need to move him to another place that might cost a lot or might result in a sin being committed, such as burying him with people known for their committing of Bid`ah (innovation in religion) or for their Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship). He should not be buried with such people. It is sufficient to bury him in the Muslim graveyard in his country. Alhamdu lillah (All praise is due to Allah). There is no need for his heirs to incur the cost of moving him to another country. If there is a Muslim graveyard available, he should be buried in it. But if he is in a desert or on a farm that is far away from people, he should be buried in a certain place at the edge of the farm, and the grave should be marked in order not to be subjected to degradation. But to bury him in a place violated by water, trodden on, or the like is not permissible. If a person left a request in his will to be buried in a respectable grave, he has the right to this. It is obligatory upon the people to protect their graveyards against being violated and to enclose them inside a wall, barbed wire fence, iron fence, etc. The government, may Allah grant it success, authorizes the municipality to maintain the graveyard. Alhamdu lillah (All praise is due to Allah). It is better if the people of the town cooperate in doing this matter without the need of the government's help.



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285- Ruling on executing a will to be buried near a righteous man

Q: Is it permissible for a person to leave a request in their will for their heirs to bury them in a specific place or near a specific person? Should the family of the deceased execute such a will and bury them where they requested?

A: There is nothing wrong with leaving a request in one's will to be buried in a specific graveyard or next to a specific person in order to be in the company of righteous and chosen people. The guardian is required to execute such a will if possible. If this is not possible and the guardian is unable to execute it due to long distance or the like, there is no need to execute the will and the deceased is to be buried in any Muslim graveyard and Alhamdu lillah (All praise is due to Allah). If the graveyard specified in the will is far away and requires moving the body to another country, there is no need to execute such a will. It is sufficient to bury the deceased in a Muslim graveyard in their country or any other available Muslim graveyard. There is no need to spend a large amount of money from the property left by the deceased to ship them in an airplane or the like if there is a Muslim graveyard available. Alhamdu lillah. In a word, there is no need to execute a will that is not supported by Shari`ah (Islamic law). However, if the deceased left a request in their will to be buried in one of the graves on the outskirts of the town, there is latitude in the matter and executing the will takes priority.

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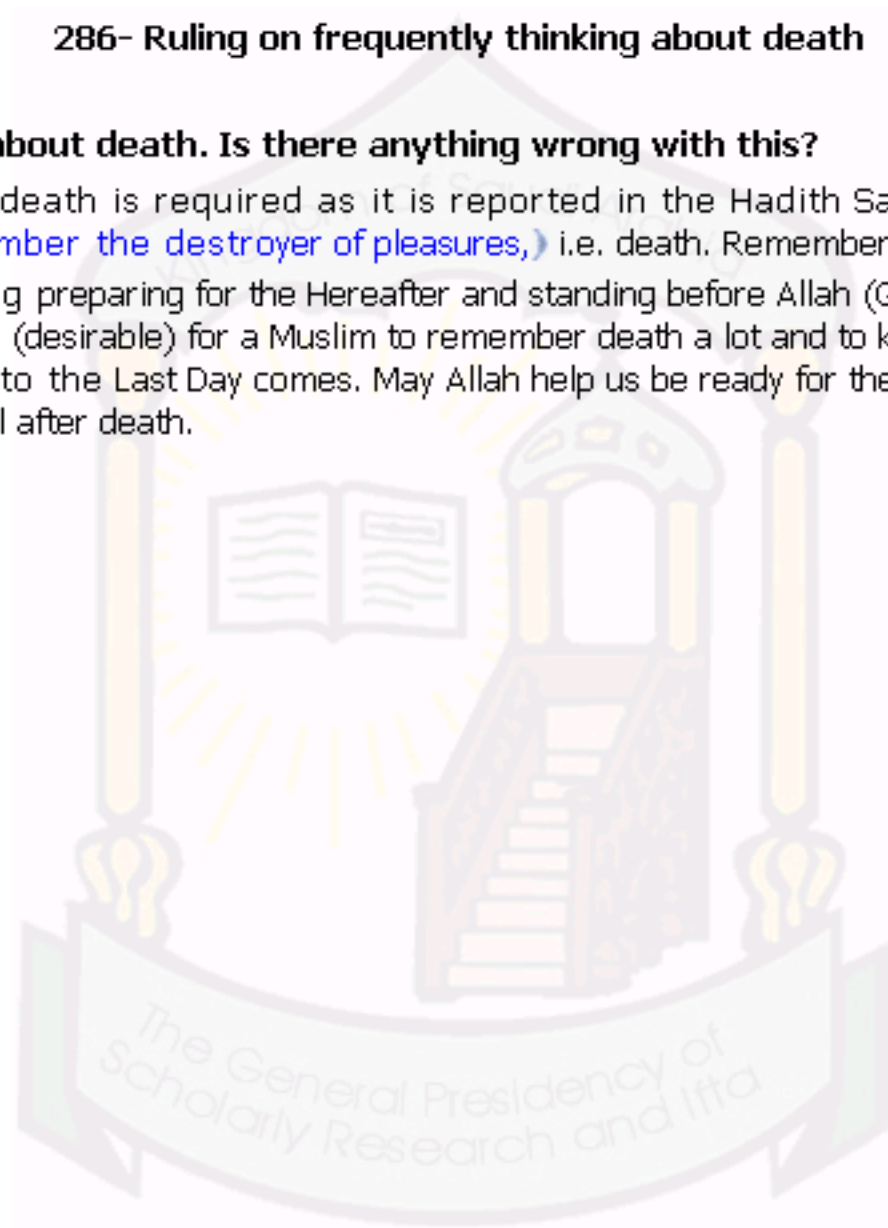
No one else should be buried with the deceased in the same grave, but others may be buried in the vicinity.



286- Ruling on frequently thinking about death

Q: I always think about death. Is there anything wrong with this?

A: Remembering death is required as it is reported in the Hadith Sahih (authentic Hadith): [\(Frequently remember the destroyer of pleasures,\)](#) i.e. death. Remembering death serves many interests, including preparing for the Hereafter and standing before Allah (Glorified and Exalted be He). It is Mustahab (desirable) for a Muslim to remember death a lot and to keep it in mind until the time of returning to the Last Day comes. May Allah help us be ready for the moment of death and may He forgive us all after death.





287- Ruling on being terrified of remembering death

Q: The questioner asks: When I think about death, I become extremely terrified, because I read a lot about the horrors of death and of the Day of Resurrection

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to the extent that I have a fear of sleeping. Actually, I know that death and resurrection are due rights on all of the human beings. Do the horrors of death and of the Day of Resurrection differ according to the righteousness of the human being, i.e., when the human being is righteous, the horrors are facilitated for them? Will these horrors be the same for all of the human beings? How can we be rescued from these horrors? May Allah reward you with the best.

A: When Allah causes a believer to die, He brings them all goodness, and their graves become a garden among the gardens of Paradise. They will experience comfort and happiness. If a person experiences illness or the reasons for their death are severe, as we see in the case of the Prophet (peace be upon him) who was extremely ill before his death, then we deduce that a person may become extremely ill, but Allah then facilitates the leaving of their souls from their bodies in comfort and tranquility. The believers are given good tidings of Allah's Mercy and Good Pleasure when the soul leaves the body. An angel tells them: Receive good tidings of mercy and blessing from Allah. Thus, they like to meet Allah, and Allah likes to meet them when the soul leaves the body. The believers will gain much goodness, because Allah will relieve distresses for them, and facilitate their matters. They do not see after death except happiness, goodness, comfort, and tranquility in their graves. Allah opens a door for them in Paradise, through which they see their places. The sweet-smells and the bounty of Paradise come to them. As long as they are believers, they will gain great goodness. Thus, receive good tidings and do not be afraid of death, as great goodness, happiness, benefit, comfort, and tranquility follow it for the believer.

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The present life is considered as a prison for the believer. When they die, they move to comfort and happiness. If a woman believes in Allah, and performs her duties towards Allah (Glorified and Exalted be He), she should expect good and should not fear death, because it is a due right.



288- Frequent remembrance of death

Q: A questioner from Riyadh asks: I always remember death and the experience in the grave. If I feel any pain, I think it is fatal. When I remember the experience of the grave, I can not sleep except after thinking for a long time and being very fearful. Is this the state of an Allah-fearing believer who hopes for the mercy of Allah?

A: Yes, this is the state of an Allah-fearing, devout believer who has fear of death and punishment in the grave. In such a state, a believer is more likely to prepare himself for the next life and so do good deeds. However, if a believer exerts himself to do good and abstain from committing sins, he may feel at ease and should not bother himself with Waswasah (insinuating thoughts from Satan) when going to sleep or do anything else. Again, so long as there are sins that he fears of committing, a believer should be cautious and remember death and the punishment in the grave so that he will be able to abstain from such sins and evil deeds. Once a Muslim is reformed and on the straight path, he should not respond to such Waswasah.



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289- How to overcome phobia of death

Q: How can a person overcome phobia of death, such as that experienced with aviophobia?

A: This phobia can be treated with Tawakkul (putting one's trust in Allah), supplication for safety, and Ta`awwudh (seeking refuge with Allah) against such Waswasah (insinuating thoughts from Satan). People use airplanes, cars, camels, mules, and donkeys as safe means of transportation. All praise be to Allah. An accident takes place only if Allah predestined it. So, a Muslim should put his trust in and think well of Allah, ask Him for safety and be cautious of such baseless Waswasah and fears.



290- The reward of a patient sick person and the way of bearing illness with patience

Q: A sister from Al-Zulafy says: Will the sick be rewarded if they bear their illness with patience? How can they show patience for an illness?

A: They will be greatly rewarded if they endure their illness with patience. The Prophet (peace be upon him) said: *"How wonderful is the case of a believer, for there is good in every affair of his, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".* When a person

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avoids the actions that contradict with Shari`ah (Islamic Law) such as rending garments, wailing and the other actions that are prohibited by Allah, this is regarded as patience. They should endure their illness with patience, seek Allah's reward, and say kind words. However, complaining to people about the illness they suffer from in a way that shows dissatisfaction contradicts with patience. There is nothing wrong with merely notifying the people of their illness without complaining, or with consulting a doctor. However, it is not permissible to do the actions that are prohibited by Allah, such as lamenting, wailing, rending the garments, slapping the cheeks, pulling out the hair or other similar things.



291- Ruling on groaning during illness

Q: A questioner from Riyadh asks: May a patient let out groans during illness or is this considered some kind of complaint?

A: There is nothing wrong with groaning which is not intended as a complaint, if it gives him some comfort.





292- Reward for visiting a patient

Q: What is the reward in the next life for visiting patients? Is it enough

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to enquire after them by phone?

A: Visiting patients is a Sunnah (action following the teachings of the Prophet) as the Prophet (peace be upon him) ordered us to visit patients. He said: [\(Visit the sick, feed the hungry, and \(arrange for the\) release of the captive.\)](#) Al-Bara' ibn `Azib (may Allah be pleased with him) said: [\(The Prophet instructed me to do seven things....and visit patients\)](#) So visiting patients is a Sunnah. Though it is good to enquire after patients by phone, still, this is not as good as visiting them at home as the latter is more preferable.



293- Ruling on wishing to die because of pain

Q: Is it permissible for someone to wish to die if he suffers from any pain?

A: This is not permissible, because the Prophet (peace be upon him) prohibited this, as it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), through the Hadith that was narrated by Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(No one should wish to die as a result of an affliction, but if one](#)

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[is to wish something, one should say: O Allah, keep me alive if being alive is better for me, or let me die if death is better for me.](#)) There is nothing wrong with this. He should say: "Keep me alive if life is better for me, or let me die if death is better for me"; but saying: "O Allah, let me die; O Allah, hasten my death," is not permissible, because if a person lives longer, it brings him good. That is, his life might be good for him, because there might be hours in which he does good deeds, such as reciting Qur'an, offering Tasbih (saying: "Subhan Allah [Glory be to Allah]"), praying, giving Sadaqah (voluntary charity), or any other charitable act. Thus, the believer, whether man or woman, benefits from every hour and every minute, even by saying: "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", "Allahu Akbar (Allah is the Greatest)", "La ilaha illa Allah (there is no god but Allah)" or "O Allah forgive me", because in the other Hadith narrated by Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said: [\(No one should wish to die, and you should not supplicate to Allah to let you die before the time of your death comes, because the age of a person adds good to him \(his account\).\)](#) This is due to the good deeds that the person does, such as praying, offering Sadaqah, offering Tasbih, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), or Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), reciting Qur'an, invoking Allah's forgiveness, or doing any charitable act.



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294- Sudden Death

Q: Is sudden death one of the signs of the Last Day. Is there something to protect a person against it? Is Isti`adhah (seeking refuge in Allah) from it enough?

A: Some Hadiths indicate that cases of sudden death will increase at the end of time. It may be seen as wrath being inflicted on an evildoer or rest being given to a believer. A believer may experience sudden death due to a stroke or otherwise as a kind of relief and blessing from Allah for his proper readiness for death and exertion in doing good. Thus, he experiences sudden death in a good state and then he will be relieved of the agonies of death. On the contrary, an evildoer may experience sudden death as a sort of wrath being inflicted on him so that he will die suddenly in the most evil state. We ask Allah to save us from this.



295- Dutifulness to parents after their demise

Q: My father suffered from an illness and so he remained in hospital for some time but later he was discharged from it against his and our will. Three days later, he died at home. Now, we feel sinful as a result of the hospital's action against our father. Have we taken part in the guilt as a result of his forced discharge from the hospital?

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A: You committed no sin as he was discharged against your will. Allah says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) A person is not burdened beyond his scope. Allah further says: [\(Allâh burdens not a person beyond his scope.\)](#) You may ask Allah to forgive and have mercy upon him and offer Sadaqah (voluntary charity) for him. If your father was a good worshiper, you may ask Allah to multiply his good deeds and forgive his sins, offer Sadaqah for him, ask Allah to forgive and have mercy upon him, and make Hajj and 'Umrah (lesser pilgrimage) for him. Delight in the glad tidings for him, In sha'a-Allah (if Allah wills).



296- Face blackening on death

Q: If a dying person's face blackens, is this the result of suffering the agonies of death or does it indicate something else?

A: There is no doubt that the blackening of the face at death is not a good indication. Rather, it is a bad indication. However, If a person dies as a monotheist and a Muslim, people may ask Allah to forgive and have mercy upon him. All praise be to Allah. A believer may commit sins and die while committing them. So he may be in danger.

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For example, he may die as an adulterer without repentance, an undutiful child, an alcohol consumer, usurer, or the like. So he will be in danger. Yet, if he happens to be punished in the Hellfire, he will not remain there forever for he is still a Muslim and a monotheist. Still, he may suffer punishment for his sins and then Allah will release him from the Hellfire to let him enter Jannah (Paradise), or even Allah may forgive him and spare him the punishment as He (Glorified and Exalted be He) says: [﴿Verily, Allāh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#)



297- Ruling on reciting Surah Ya-Sin for a dying person

Q: What is the ruling on reciting Surah (Qur'anic chapter) Ya-Sin for a dying person?

A: A Da`if (weak) Hadith indicates that the Prophet ordered the reciting of Surah Ya-Sin for dying persons. He said: [\(Recite Surah Ya-Sin for your dead persons.\)](#) Scholars interpret "dead persons" as "dying persons" as they are about to be dead. However, this Hadith is Da`if. Thus, according to the correct scholarly opinion, this is not a Sunnah (action following the teachings of the Prophet) for the above Hadith is not Sahih (authentic).

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Some scholars think that this Hadith is Sahih. Therefore, they think that reciting Surah Ya-Sin for dead persons is Mustahab (desirable). In any case, if this Surah or any other Surah is recited for admonition and the dying person is aware enough to follow it, this is good. However, to say that it is a Sunnah needs evidence. Investigating the authenticity of the Hadith, scholars declared it Da`if for its chain of transmitter contains a narrator called Abu `Uthman, who was of unproven trustworthiness.



298- Ruling on laying the dying person in the direction of the Qiblah

Q: When dying, what posture should the person be in? Should we place the legs toward the direction of the Qiblah (Ka`bah-direction faced in Prayer) or just the legs toward the east, the head toward the west, and the face toward the Qiblah? Another question: Is it Sunnah (the example of the Prophet) to close the eyes of the person who has just died?

A: Direction of the Ka`bah is that which is faced whether one is alive, namely when a person wants to pray, or dead; namely laying a dying person in the direction of the Qiblah or when burying them in the grave. Thus, people who are present when a person is dying should lay the dying person in the direction of the Qiblah, i.e. on their right side with the face toward the Qiblah, whether the Qiblah is in the direction of the west, or the east, etc. This is according to the direction of the Qiblah in the country concerned. For instance, if a person is dying in Najd, where the Qiblah is toward the west, or in Madinah, where the Qiblah is toward the south, the dying person should be laid in the direction of the Qiblah in the way mentioned above. Also, the eyes of the person who has just died should be closed; this is based on the command of the Prophet (peace be upon him). Moreover, it is better when a person has just died to make Du`a' (supplication) for them, e.g.

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"O Allah! Forgive him (or her)! Have mercy on him! Make his faith firm!" The Prophet (peace be upon him) said: **(Do not make bad Du`a'; indeed Angels say Amen after your Du`a').** Thus, at this time it is recommended to say good words like Du`a', and Istighfar (seeking forgiveness from Allah) for the deceased.



299- Laying the dying person, as well as the deceased in the grave, in the direction of the Qiblah

Q: Should we direct a person who is dying, or the deceased in the grave, toward the direction of the Qiblah (Ka`bah-direction faced in Prayer)?

A: This act is in accordance with the Sunnah (whatever is reported from the Prophet). The Sunnah states that the Qiblah is the direction we -Muslims- face in life [meaning in Salah] and when we are dead [meaning when a Muslim is dying or being put in the grave, it is recommended to be directed towards the Qiblah]. Thus, when a person is dying, they should be directed towards the Qiblah, and when a deceased is put in the grave, they should be laid on their right side towards the Qiblah [with their faces towards the direction of the Qiblah].



Q: Is turning the dead towards the Qiblah (Ka`bah-direction faced in Prayer) prescribed?

A: Yes, it is a Sunnah (action following the teachings of the Prophet) to turn the dead towards the Qiblah on dying and interment; the dead is to be laid on his right side.

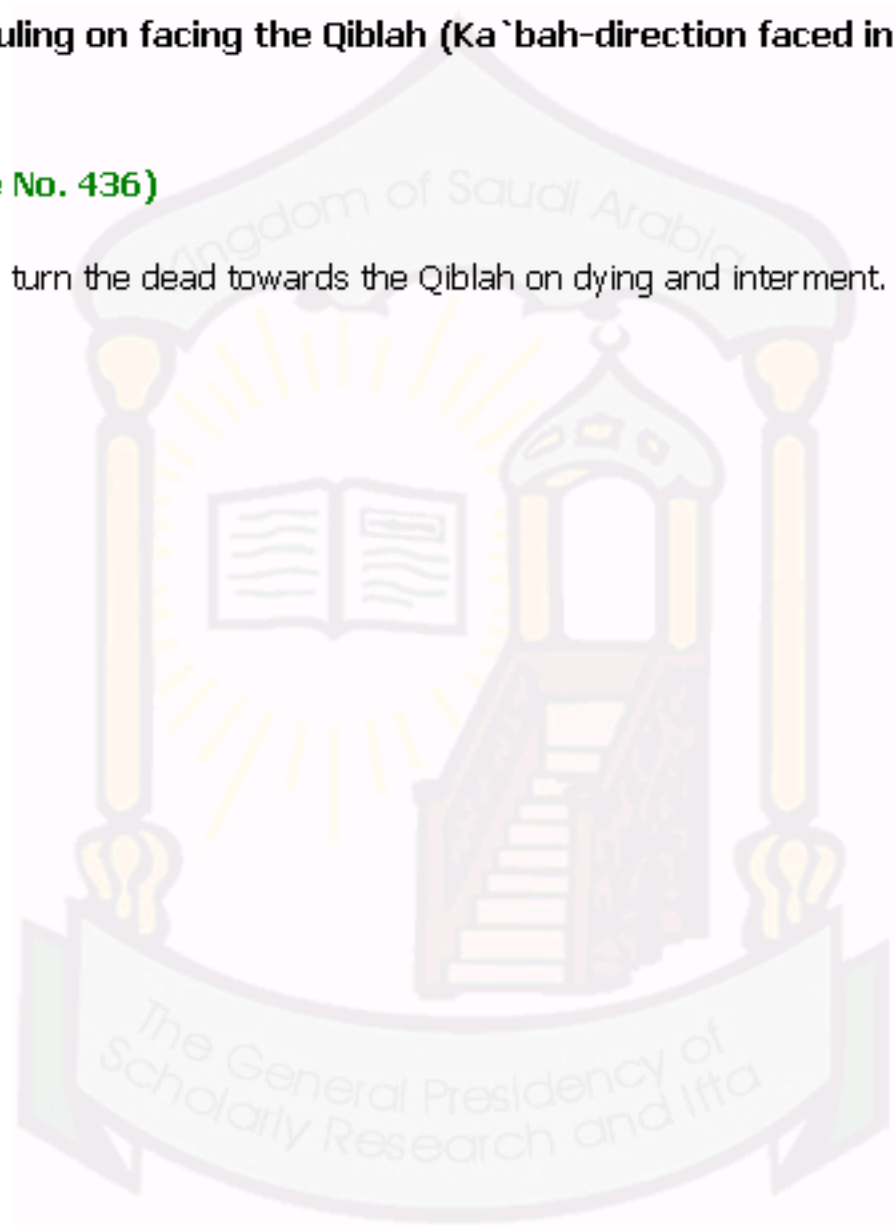




Q: What is the ruling on facing the Qiblah (Ka`bah-direction faced in Prayer) for a dying person?

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A: It is preferable to turn the dead towards the Qiblah on dying and interment.

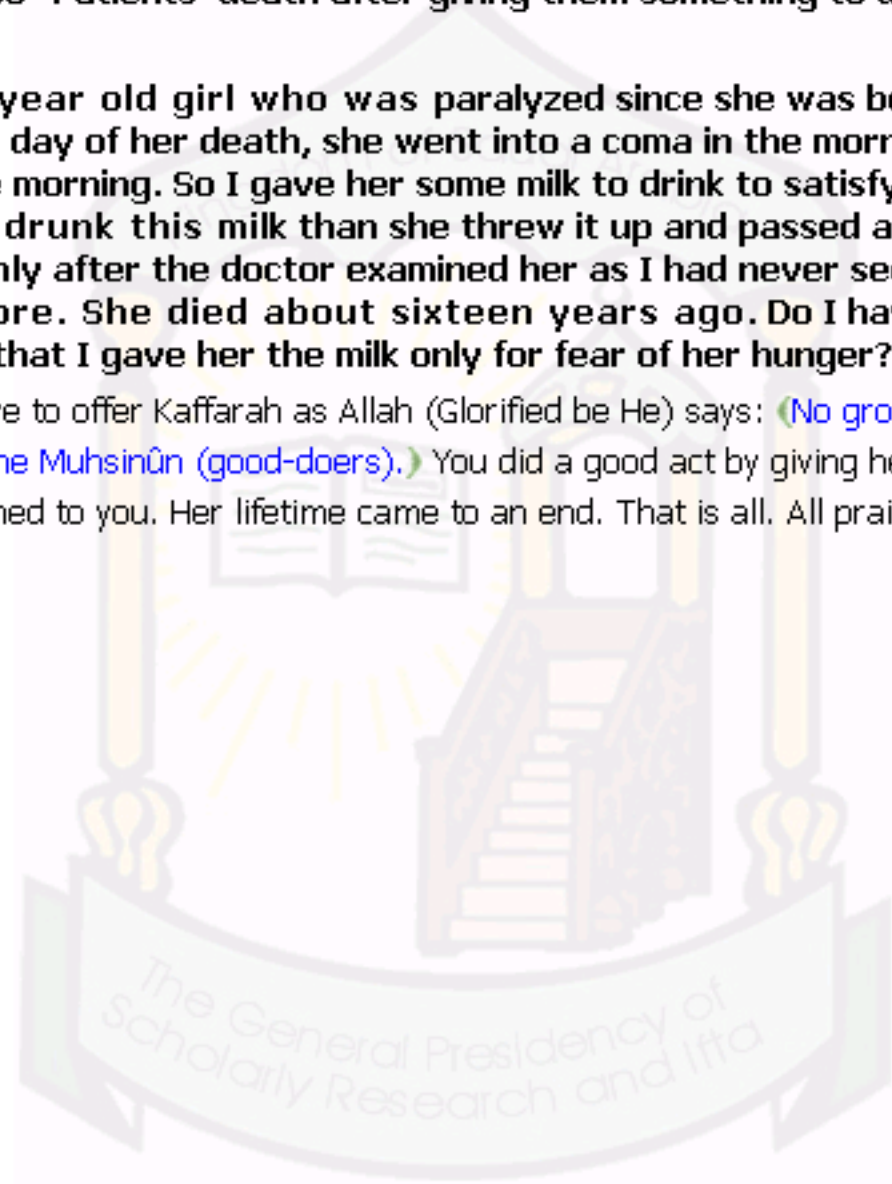




300- Patients' death after giving them something to drink

Q: I had a four-year old girl who was paralyzed since she was born and later died in hospital. On the day of her death, she went into a coma in the morning. She did not eat anything from the morning. So I gave her some milk to drink to satisfy her hunger. But no sooner had she drunk this milk than she threw it up and passed away. In fact, I knew that she died only after the doctor examined her as I had never seen anybody dying in front of me before. She died about sixteen years ago. Do I have to offer Kaffarah (expiation) given that I gave her the milk only for fear of her hunger? Please advise me.

A: You do not have to offer Kaffarah as Allah (Glorified be He) says: [\(No ground \(of complaint\) can there be against the Muhsinûn \(good-doers\).\)](#) You did a good act by giving her the milk to drink. No blame may be attached to you. Her lifetime came to an end. That is all. All praise be to Allah.





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301- Obligation of repaying the debts of the deceased

Q: A questioner from Al-Bahah district, in the Civil Defence of Al-Mandaq asks: Forty silver riyals and seventy seven paper riyals were given to my father as a trust. Given the conditions of life at that time, he needed such amounts. Later on, the owners demanded them, but my father did not have them. Though my father intended to return this amount, the owners died about fifteen years ago without him paying them back. Please advise me. May Allah reward you with the best. My father died seven months ago and he still owed them this money. So please tell me what to do. May Allah reward you with the best.

A: You have to hasten to repay all money, silver and paper riyals, to the owners or heirs out of your father's estate, if any, silver for silver and paper for paper, unless they allow you to pay back paper for silver, with only one paper riyal for one silver riyal. This is up to them. Otherwise, you have to return the silver they left with your father as a trust or its amount in gold, silver, or the like.

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You can return the silver or its amount at the current price on delivery to the owners or heirs. You have to ask Allah to forgive and have mercy upon your father for he misused the money and harmed the owners. This is a grave offense. So we ask Allah to forgive him. You have to try hard to return such dues to the owners and ask them to forgive your father and make Du`a' (supplication) for him. Allah is the One sought for help.



302- Repayment of the debts of the deceased

Q: My brother died twelve years ago. Several years before his death, he took fifty riyals from somebody without his permission. Now, more than fifteen years later, should I repay the money to this person or give it to the poor as Sadaqah (voluntary charity). Please advise me. May Allah reward you with the best.

A: You have to return the money to its owner in any way. You can pay him back in such a way he does not know that it is you who is paying him back. However, you have to make sure that the money has been actually paid back to him. For example, you may send him the money with somebody who will tell him that this money is paid by a person who owes him such money. By so doing, you discharge your responsibility.

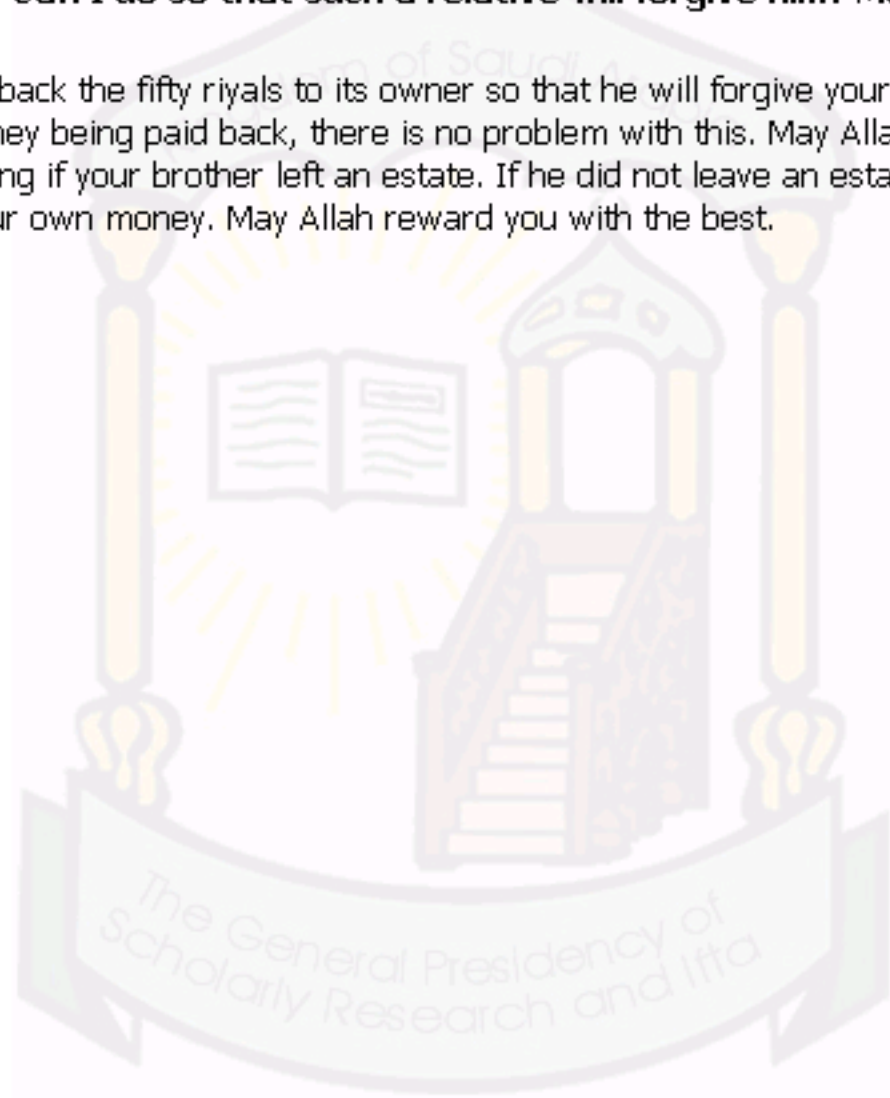
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You cannot refrain from paying back the money to him so long as you can deliver the money to him. If you cannot deliver the money as the owner is absent and you do not know his address, or died and you do not know the heirs, you may offer it to the poor as Sadaqah on his behalf. However, so long as you can return the money to the man or his heirs if he has died, you have to return it in any way.



Q: My brother died twelve years ago. A few years before his death, he took an amount of fifty riyals from one relative without his permission. My brother was then seventeen years old. What can I do so that such a relative will forgive him? May Allah reward you with the best.

A: You have to pay back the fifty riyals to its owner so that he will forgive your brother. If he forgives him without the money being paid back, there is no problem with this. May Allah reward him with the best. This is the ruling if your brother left an estate. If he did not leave an estate, you may contribute the amount from your own money. May Allah reward you with the best.





303- Ruling on a borrowed item which was later stolen.

Q: A sister from Iraq asks: My son borrowed a watch from

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his colleague, but it was stolen from him. He died without returning it. I do not know the owner of the watch. What can I do?

A: If he had taken the watch from his colleague as a trust and it was then stolen without negligence on his part, no blame could have been attached to him. He did not have to make restitution. If it was stolen from his arm while he was asleep or from his box by leaving it open or the like, he would not have to make restitution for his colleague allowed and gave it to him to wear it. However, if he gave it to him to keep it but he wore it without due care, he would have to make restitution. In this case, if the owner of the watch is unknown, you should offer Sadaqah (voluntary charity) equal to the value of this watch as the son was so negligent when he wore it that the watch was stolen from his arm while he was sleeping or inattentive. Again, if the watch was stolen from a safe place, like a box or house, he would not have to make restitution for there was no negligence on his part. If there was negligence on his part by wearing it while asleep though his colleague did not allow him to wear it and did not give it to him to wear but to keep it, he would then be negligent. So if you know such a colleague, give him back the value of the watch. If you do not know him, offer Sadaqah equal to its value to the poor on its owner's behalf. Surely, Allah wastes not the reward of the doers of good. Allah (Glorified and Exalted be He) will reward you for discharging this responsibility and its owner for the value of the Sadaqah.



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304- Children's duty towards their father if he dies in debt

Q: My father passed away while indebted to the amount of seven and a half Dinars (old Arab coin that equals 2.975 grams of gold), according to what people and my mother tell. Can I repay this debt on his behalf?

A: It is better to repay the debt on behalf of your father once you are able to repay it, even if you repay it out of his left estate, as doing so will discharge the obligation on him. This is based on the Hadith wherein people came (to the Masjid [mosque]) to observe Janazah (Funeral) Prayer for a deceased man and the Prophet (peace be upon him) asked: *(Is he indebted? They said: Yes, to the amount of two Dirhams (old Arab coin that equals 2.975 grams of silver). Hence, the Prophet (peace be upon him) stood back and said: "Offer Salah for your companion (meaning I will not do so)." Then a man said: "O Messenger of Allah! I will repay it (on his behalf)." Thereupon, the Prophet (peace be upon him) paced forward and observed Janazah Prayer for him.)*



Q: A questioner says: It is reported that the Prophet (peace be upon him) said: (The soul of a (dead) believer remains suspended by their debt, until it is repaid on their behalf.) So, if a Muslim dies while being indebted, can their children repay the debt on their behalf? What is the ruling if such a person leaves no inheritance? Please guide us, may Allah reward you for it.

A: This debt should be repaid by the children or any other inheritors,

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if the deceased left behind inheritance. It is not permissible for them to take this matter lightly. Yet, if such a person left nothing behind, then inheritors are not bound to repay the debt. If they volunteer to repay it as a donation, then Allah will reward them for it. Otherwise, nothing is due upon them if the dead has left no inheritance.



305- Ruling on a person who dies while incurring bank loans

Q: A Muslim sister from Al-Dammam asks: Is a loan which is taken from the Real Estate Bank or the Agricultural Bank considered a debt if one contracted it but then passed away before repaying it? What are inheritors required to do regarding this loan, as they want to fulfill the debts of the deceased? What is the ruling if they are incapable of repaying this debt instantly?

A: A loan which is taken up from the Real Estate Bank or the Agricultural Bank takes the same ruling as other loans. This means that it should be repaid, either by a living or a dead person. If one passes away before repaying it, it should be settled from their inheritance at once, if the heirs agree to repay it. If the heirs do not agree to repay it, the debt should be settled at once from the estate so as to relieve the deceased of such a burden. It is reported that the Prophet (peace be upon him) said: [\(The soul of a \(dead\) believer remains suspended by their debt, until it is repaid on their behalf.\)](#) Yet, if the debt is deferred and the heirs, or some of them, agree to repay it in due time, then it remains deferred and this entails no harm

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for the deceased, as it is already a deferred debt.

But if it is to be repaid in installments, then each installment should be settled in its due time.



306- Ruling on a person who dies while indebted for monthly installments

Q: Someone has passed away while being required to repay bills to an institution. This debt will be settled in the form of monthly payments that may take one year - more or less - to repay according to the agreement between the inheritors and the concerned institution. So, will the responsibility of the deceased be discharged once the inheritors begin to repay the debt or does the matter remain suspended until the whole debt is settled? What is your view regarding this issue? What is the solution you deem appropriate in order to discharge the obligation of the deceased, knowing that these sums have accumulated as fines due to his failure to pay on time since he was in hospital during that period? Guide us, may Allah reward you with the best.

A: If the debt is instant and the inheritance is enough to cover it, then the inheritors should hasten to repay it. Rather, they should hasten to make up for all the debts without delay. But if the debts are on credit,

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they should remain on credit, and there is no harm on the deceased person in this case. Yet, if the inheritance is not enough to fulfill all the debts, then there is no harm upon the inheritors in deferring it and it will be a charity given by them. But if the remaining inheritance is sufficient to settle the debts, then it should be settled instantly, as the Prophet (peace be upon him) said: [\(The soul of a \(dead\) believer remains suspended by their debt, until it is repaid on their behalf.\)](#) Thus, it is incumbent upon the inheritors to hasten to settle the debts from the inheritance without any postponement or delay, unless it be on credit. Hence, if the debt is for the Real Estate Bank, then it remains on credit and the heirs can repay it in installments. However, if the deceased person has left nothing behind, then it will be a charity on their part. Thus, if they hasten or delay repayment of the debts, then there is no harm upon them and they are benevolent in all circumstances.



307- An indebted person passed away without informing his son of the amount of debt or the creditor

Q: A questioner from Somalia asks: My father passed away when I was young. When I grew up I heard that he was indebted, but I do not know the amount of that debt or the creditor. In addition, the person who informed me about it has passed away (may Allah be merciful to him) without telling me who the creditor is. What should I do in order to discharge the responsibility of my father for this debt? Please guide me, may Allah reward you with the best.

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A: There is no sin on you as long you do not know the creditor and no one has asked you to repay the debt. So, there is no blame on you, praise be to Allah. However, if this debt is identified through legal evidence and your father has left behind inheritance, then you have to repay the debt from it. If you repay the debt from your own property, then may Allah reward you with the best. Yet, as the situation is as you mentioned, meaning that you do not know the amount of the debt or the creditor and no one has claimed it, then there is no blame upon you, praise be to Allah.



308- The way of washing the dead

Q: A brother asks about the correct way to wash the dead. Please guide us in this matter, may Allah reward you with the best.

A: The Islamically prescribed method for washing the dead is as follows: The person washing the body starts by cleansing the private parts with a piece of cloth, held in the hand and applying Istinja' (cleansing the private parts with water after urination or defecation) so as to let any dirt come outside the body. One then raises the dead body into a half sitting position, so as to let any remaining urine or defecation leave the body. If anything leaves the body, then the washer cleanses it with water and wipes it with a piece of cloth wrapped around their hand. Afterwards, the washer should do Wudu' (ablution) of Salah (Prayer) for the dead person. There is no need to apply Istinja' if nothing comes out of the private parts. In this case, the washer should apply the Islamically prescribed Wudu', through which they wash the mouth and nose of the dead person with water, then wash the face and the two arms up to the elbows. Then, the head and the ears are wiped with water (respectively). Finally, the two feet of the dead person are washed with water. Following Wudu', one washes

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the hair of the head with water and Sidr (lotus tree/lotus jujube), and then pours water over the whole body starting with the right side and then the left three times each. If the body still needs more washing, one can increase the washing times to five or seven as the Prophet (peace be upon him) commanded this upon washing the body of his daughter Zaynab. He said: [\(Wash her three, five, or seven times - or more if you find it necessary, with water and Sidr - as this is the Sunnah - and add camphor in the last \(washing\).\)](#) This is the Sunnah (action following the teachings of the Prophet). Some camphor should be added in the last washing as it gives a pleasant scent and stiffens the body, while Sidr with water cleanses it. This is the Sunnah in washing the dead. The water used in washing should be warm, neither hot nor cold. Rather, it should be the kind of water that helps remove dirt without being very hot. It can be slightly hot if there is a need for that. There is nothing wrong with washing the body with hot water if there is a need for it. But if there is a need for hot water, such as the presence of dirt that could only be removed with hot water, then it should be tolerable hot water mixed only with Sidr. This is the Sunnah.

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It is sufficient to wash the body only once as long as it renders the body clean. For this reason, the Prophet (peace be upon him) said about a man who died on the Day of `Arafah due to falling down from his horse: [\(Wash him with water and Sidr\)](#) He did not command repetition of it. He said: [\(Wash him with water and Sidr and shroud him in his two cloths\)](#) The Prophet did not say: three times, or any other thing. This means that the single washing suffices the purpose. Yet, if there is a need for three washings or if the washer repeats the washing to be on the safe side, then this is good. This is because the Prophet said about Zaynab: [\(Wash her thrice\)](#) Thus, repetition of washing for three

times is good. If there is a need for further washing, then it should be done.



309- The manner of Janazah Prayer

Q: What is the way of washing the dead and offering Janazah (Funeral) Prayer?

A: Washing the dead is a collective obligation and so is the Janazah Prayer. So, if the washing is done by sufficient individuals, other community members will be excused from the obligation. The same also applies to the Janazah Prayer. The Prophet (peace be upon him) made it obligatory to wash the dead. Hence, the dead should be washed, and the washing should be undertaken by practiced, trustworthy and honest individuals. The washer should wash the whole body of the dead, starting by cleansing the private parts with a piece of cloth,

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raising the body a little bit so as to expel any remnants of feces or urine . Then, the washer should again cleanse the private parts of the dead with water and a piece of cloth. This is followed by applying the legally prescribed Wudu' (ablution), where the mouth and nose are washed with water to remove dirt. Next, the face is washed thrice, twice, or (at least) once. But it is better to wash it thrice. Then, the arms are washed thrice each, or twice, or once as is the case in Wudu'. After that, the head and the two ears and then the two feet are washed. Following that, water is poured over the whole body, starting with the right side and then the left one. It is preferable if the dead body is washed with Sidr (lote tree/lotus jujube) if possible. Otherwise, soap or hyssop will suffice in cleansing it. The washer should take care of the head of the dead, applying some Sidr to it to remove any dirt. Then, water is poured over the whole body, starting with the right side and then the left one, and it is preferable to repeat it three times. If three times are insufficient owing to the presence of dirt, then it should be repeated five or seven times. It is reported regarding the Prophet's (peace be upon him) daughter, Zaynab (may Allah be pleased with her), that the Prophet (peace be upon him) said: [\(Wash her three, five, or seven times with water and Sidr and add camphor, or some of it in the last time \(washing\)\)](#) If Sidr is available, then some of it should be added to the water. Otherwise, any other substitute can be used, such as soap or hyssop, which helps in cleansing. Hence, washing should be repeated three, five, or seven times. If more repetitions are needed, then they should be done. This is the legally prescribed washing for dead men and women.

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However, the dead man should be washed by men, while the dead woman should be washed by women. Yet, it is permissible for the husband to wash his wife and vice versa. All this is well-established in the Sunnah. It is reported that 'Aly (may Allah be pleased with him) washed the body of his wife Fatimah (may Allah be pleased with her). Also, it is reported that Asma' bint `Umays washed the body of her husband, Abu Bakr As-Siddiq (may Allah be pleased with them all). There is no harm in doing so. The same also applies to the female slave with her master, she can wash his dead body and he can wash hers, in the same way free spouses do. A deceased young boy who is less than seven years old can be washed by either men or women, as the rulings of `Awrah (parts of the body that must be covered in public) do not apply to him. But if he is seven years old (or more), then his body should be washed by men only. In the same vein, if a dead girl is seven years old, then

her body should be washed by women only. This is the Islamically permissible act.

As for Janazah Prayer, people should offer it for the dead person, knowing that it is a collective obligation. This means that if a single Mukallaf (person meeting the conditions to be held legally accountable for their actions) performs Janazah Prayer, that is sufficient. Yet, if many worshipers perform it, that would be much better. It is authentically reported that the Prophet (peace be upon him) said: [\(Whenever a group of people that reaches one hundred performs Janazah Prayer for a dead person, Allah will make them intercessors for him\)](#) In another Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with him and his father), the Prophet (peace be upon him) said: [\(Whenever a group of forty believers perform Janazah Prayer for a dead Muslim, then Allah will make them intercessors for him.\)](#) This points out that the presence of many worshippers in Janazah Prayer

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is much better, if this is possible. Otherwise, the presence of a single Mukallaf will be sufficient. In addition, it is better for the bereaved family to seek to have prayer offered in a Masjid (mosque) known to be frequented by many worshippers, since that would be more beneficial for the dead.



310- What counts as sufficient in washing the dead?

Q: Three friends of mine drowned in the sea (may Allah be merciful to them all). I personally washed their bodies in the hospital, though I did not know the correct way to perform the Islamically prescribed washing. So, is there is any blame on me?

A: As long as you showered their bodies with water and washed them in full, then this is sufficient, and all praise be to Allah.

As for the Islamically prescribed washing, it starts with applying Istinja' (cleansing the private parts with water after urination or defecation), resting the head over one hand (of the washer), wrapping a piece of cloth around the other, and cleansing the private parts of the dead. Then, water is poured over the body while covering the area between the navel and knee. After that, Islamically prescribed Wudu' (ablution) is applied to the body, where the mouth and nose are washed with water, followed by the face, the two arms, the head, the two ears and the two feet (respectively). Then, water to which Sidr (lote tree/ lotus jujube) has been added is poured over the head, then the right

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side and then the left. Then, the washing is completed. This is the best method. It is worth noting that camphor should be added to the water in the last washing, since it stiffens the body and gives a good smell. However, any method of washing will suffice. Here, the most important thing is that water should be poured over the whole body and dirt should be removed. However, it is better to start by applying Istinja' and then the Mashru` (Islamically prescribed) Wudu'. The body is then washed with water and Sidr three times, during which the head is washed with water and Sidr thrice and water is then poured over the body thrice; the right side first and then the left. If the body still needs to be washed more than three times, then it should be washed five or seven times, as it should be washed an odd number of times, and this is the best method. However, if the dead body is washed once or twice only, that is sufficient. Anyway, the best method is to wash the body thrice, unless more repetitions are required to remove dirt, and then it can be washed five or seven times if need be.



311- The virtue of washing the dead

Q: Your Eminent Shaykh, within the topic of washing and shrouding the dead, could you give a word to the person who volunteers to wash the dead seeking reward from Allah (Glorified and Exalted be He)?

A: It is desirable for the male and female believers to help their Muslim fellows in washing the dead,

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on the grounds of cooperation in goodness. It is permissible for both men and women who are cognizant of washing the dead to give a hand in this matter. A man can wash dead men and he can also wash the body of his dead wife, while a woman can wash other dead women and the body of her dead husband. Yet, if both men and women begin to learn the methods of washing the dead on the basis of doing good to others, that would be a great benevolence and a big virtue on their part. This is because people need learned persons to help them wash their dead men and women. Thus, it is permissible for men and women to do this and make Ihtisab (confident anticipation of Allah's Recompense) on account of the urgent need for this kind of deed. The matter is illustrated, all praise be to Allah, in the reference books addressing the issue of washing the dead. So, one should refer to such references that address the title of "Funerals", since it involves elaboration on the method of washing the dead. They can also refer to established scholars in this regard, if need be.



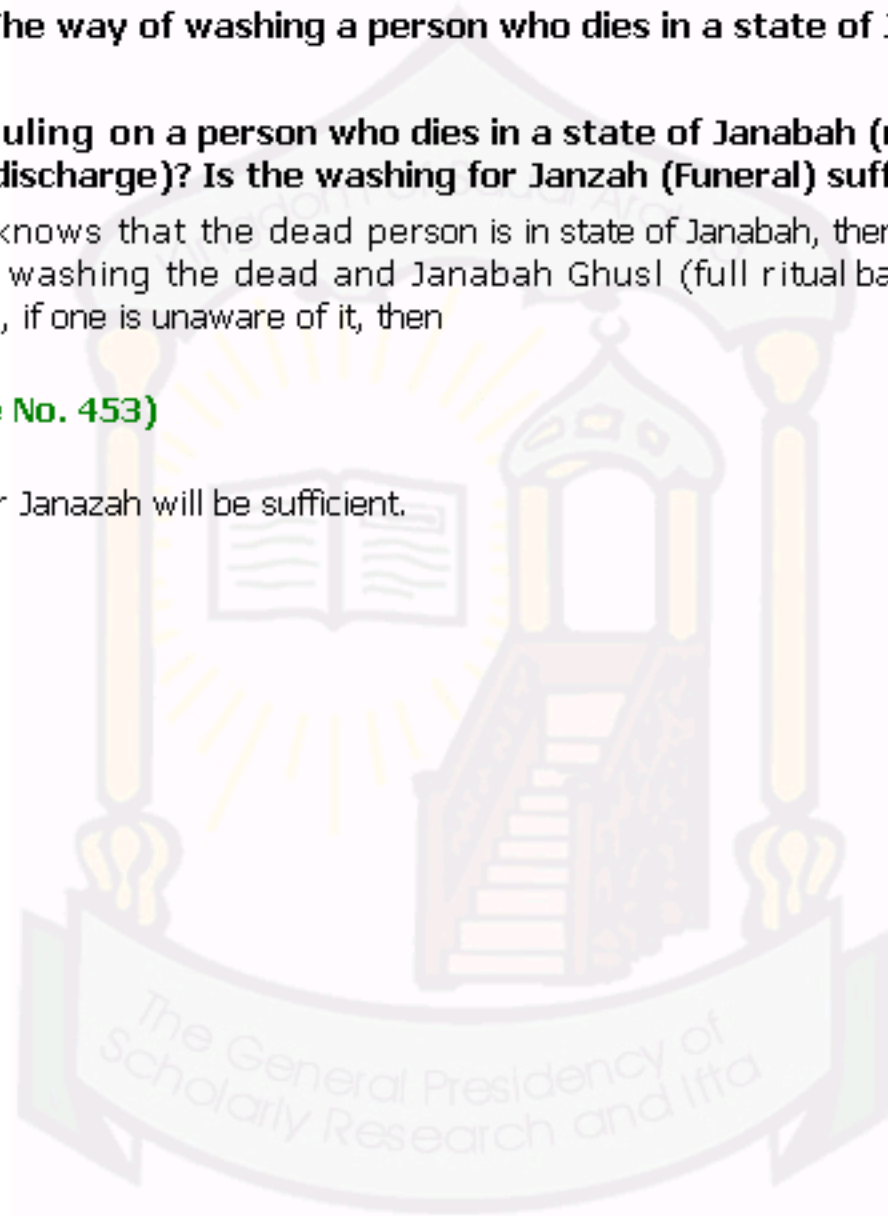
312- The way of washing a person who dies in a state of Janabah

Q: What is the ruling on a person who dies in a state of Janabah (major ritual impurity related to sexual discharge)? Is the washing for Janazah (Funeral) sufficient to remove it?

A: If the washer knows that the dead person is in state of Janabah, then they should make the intention for both washing the dead and Janabah Ghusl (full ritual bath to cleanse of sexual discharge). However, if one is unaware of it, then

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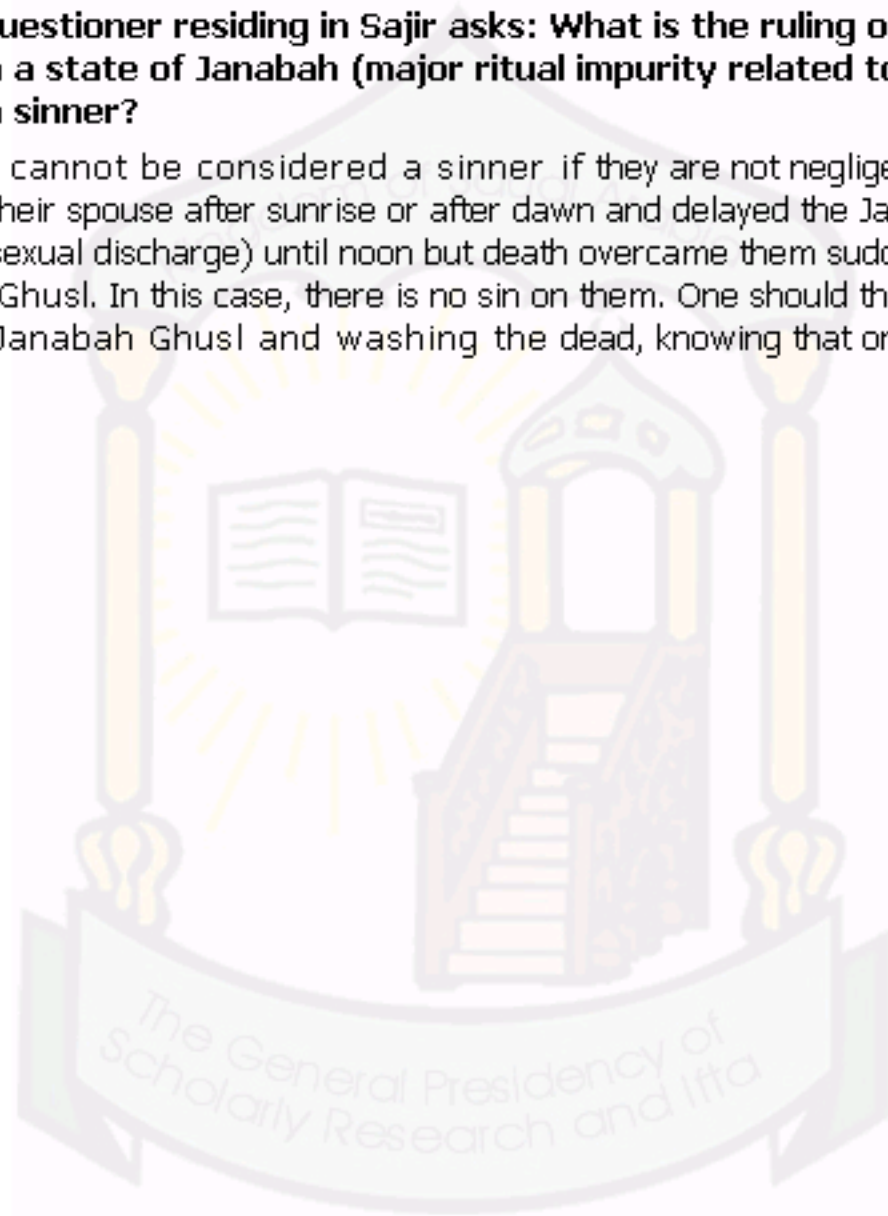
washing the dead for Janazah will be sufficient.





Q: A Sudanese questioner residing in Sajir asks: What is the ruling on a person who dies suddenly while in a state of Janabah (major ritual impurity related to sexual discharge)? Is such a person a sinner?

A: Such a person cannot be considered a sinner if they are not negligent. One may have had intercourse with their spouse after sunrise or after dawn and delayed the Janabah Ghusl (full ritual bath to cleanse of sexual discharge) until noon but death overcame them suddenly before they could perform Janabah Ghusl. In this case, there is no sin on them. One should then be washed with the intention of both Janabah Ghusl and washing the dead, knowing that one washing will also be sufficient.





313- Ruling on the husband washing his dead wife

Q: I heard from some Imams (the ones who lead congregational Prayer) in the Masjids (mosques) that it is not permissible for the husband to wash the body of his dead wife as her death turns her Ajnabiyyah (a woman other than a wife or unmarriageable female relatives) for him. Is this true?

A: This is not true. The correct view is that it is permissible for the husband to wash the body of his dead wife just as it is permissible for her to wash the body of her dead husband. This is because the Sunnah (acts, sayings or approvals of the Prophet) has come up with the evidence to support this. Also, it is reported that Asma' bint `Umayy washed the body of her husband Abu Bakr As-Siddiq (may Allah be pleased with him) when he passed away. In addition, `Aly (may Allah be pleased with him) has washed the body of his dead wife Fatimah (may Allah be pleased with her). This means that it is permissible for the husband to wash the body of his dead wife

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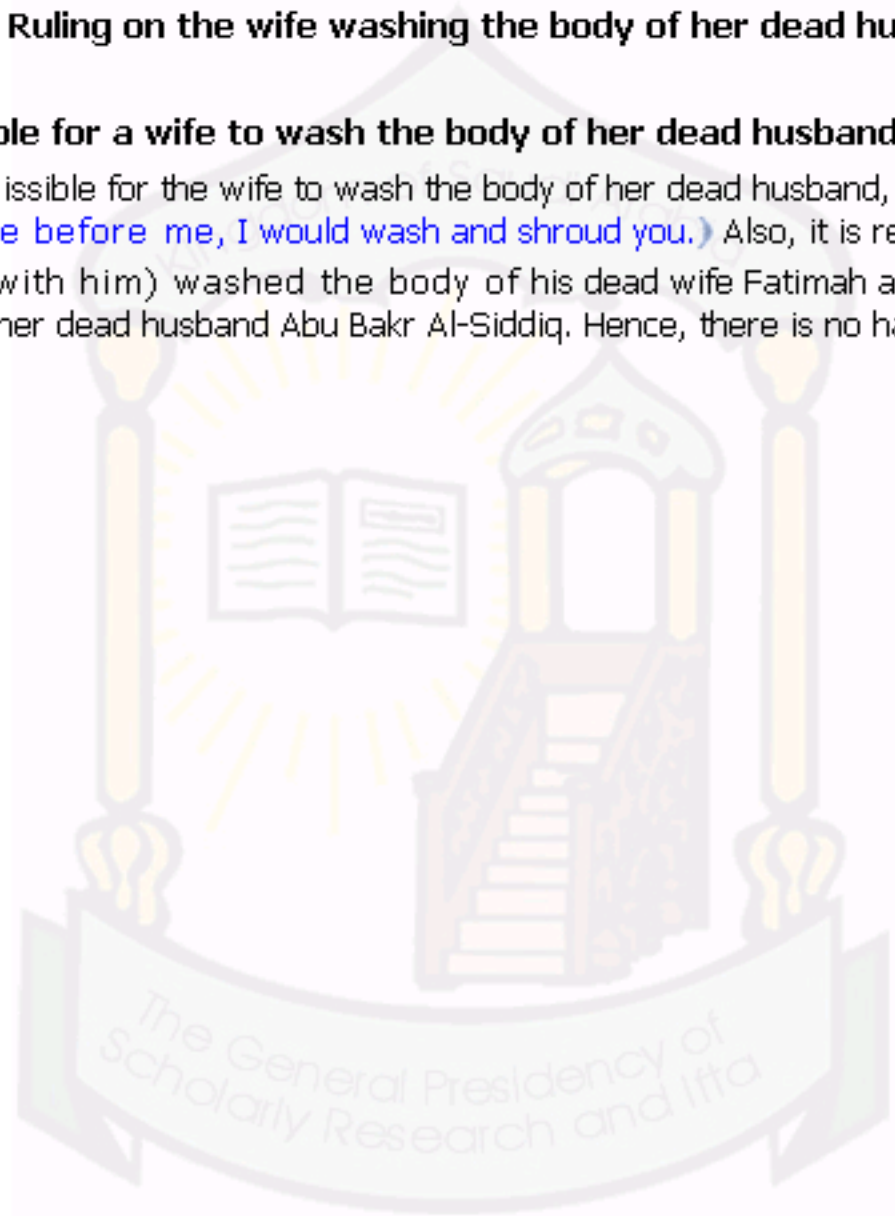
just as it is permissible for the wife to wash the body of her dead husband, as they are the closest persons to each other. Hence, there is no problem if the wife washes the body of her dead husband or the husband washes the body of his dead wife.



314- Ruling on the wife washing the body of her dead husband

Q: Is it is permissible for a wife to wash the body of her dead husband?

A: Yes, it is permissible for the wife to wash the body of her dead husband, as the Prophet said to `Aishah (If you die before me, I would wash and shroud you.) Also, it is reported that `Aly (may Allah be pleased with him) washed the body of his dead wife Fatimah and Asma' bint `Umays washed the body of her dead husband Abu Bakr Al-Siddiq. Hence, there is no harm in doing so.





315- Ruling on a man washing his Mahrams

Q: Is it permissible for a man to wash the dead bodies of his Mahrams (unmarriageable female relatives), such as his mother, daughter, or aunts, or is washing confined to washing the body of his dead wife only?

A: It is not permissible for a man to wash the bodies of dead women, be it a mother, a sister or a daughter, with the exception of the wife or the bondswoman whom he owns and is permitted to have intercourse with while she is in his possession.

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It is not permissible for the man to wash the body of any other dead woman. Rather, the bodies of dead women should be washed by women only, and the bodies of dead men should be washed by men only, except for the spouses. It is reported that `Aly washed the body of his dead wife, Fatimah (may Allah be pleased with her), and that the wife of Al-Siddiq, Asma' bint `Umays, washed the body of her dead husband (may Allah be pleased with him). The same also applies to the bondswoman, who receives the ruling of the wife, meaning that it is permissible for the husband to have intercourse with her as long as he legally owns her. Hence, it is permissible for this bondswoman to wash the body of her dead master in the same way as the wife, just as it is permissible for her master to wash her when she dies. However, it is impermissible for a man to wash the dead body of his mother or daughter. However, if no women are available to wash one's mother or daughter, then it is permissible for the son or father to apply Tayammum (dry ablution with clean earth) to them. This means that he wipes the face and hands of his mother or daughter with clean earth. This will be sufficient if neither a woman nor a husband is available to wash her. In this case, the Waliy (guardian) should wipe her face and two hands with clean earth and perform Janazah (Funeral) Prayer for her.



316- Ruling on washing the body of a dead mother by her sons if no women are available to wash her

Q: A questioner from Yemen says: A woman died and there were no other women in the village to wash her dead body, and her husband had passed away earlier. Is it permissible for her sons to wash her dead body?

A: If a woman passes away but there is no other woman to wash her dead body, then Tayammum (dry ablution with clean earth) should be applied to her. This means that her sons should wipe her face and two hands with dry clean earth. This Tayammum is sufficient if it is performed with the intention of washing the dead body. However, it is not permissible for these sons to look at her `Awrah (parts of the body that must be covered in public) or wash her dead body. If there is a woman available to wash her body, then all praise be to Allah. Otherwise,

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Tayammum is sufficient. But the sons can search for a woman to wash her dead body if other women are available in the place where they are. However, if they are unable to find a woman to wash her body, then Tayammum is sufficient.



Q: A woman died in a place where there is no other woman to wash her dead body, and has no husband but has only a son in this place. Is it permissible for her son to wash her body or not?

A: The most preponderant opinion is that it is not permissible for her son to wash her dead body. Rather, the Waliy (guardian) can apply Tayammum (dry ablution with clean earth) to her. This means that he strikes the earth with his two hands and wipes with it her face and two hands with the intention of washing the dead. This will be sufficient. This is because a woman can be washed by two persons: either by another woman or by the husband or the master (if she be a bondswoman) with whom it is permissible for her to make love. But in this case, where there are no women, her son, a brother, an uncle or an Ajnaby (a man other than a husband or unmarriageable male relatives) can apply Tayammum to her according to the preponderant view. The way of performing this Tayammum is identical to that performed for Salah (Prayer). It is also the same as Tayammum performed as a substitute for Janabah Ghusl (full ritual bath to cleanse of sexual discharge) in case of lack of water, as Allah pointed out in Surah (Qur`anic chapter) Al-Ma`idah.



317- Ruling on an Ajnaby washing a dead woman

Q: A woman died in our village and she was washed by an Ajnaby (a man other than her husband or unmarriageable male relatives) though her son,

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her daughter-in-law, and other numerous women were present. Should the son have informed any of these women to wash the body of his dead mother instead of the Ajnaby? What is the ruling on what the son did?

A: Such an act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), as it is not permissible for that Ajnaby to wash the woman who is not his wife or bondswoman. Rather, this woman should have been washed by the other women, knowing that this is obligatory. This is also an error on the part of the son who has to repent to Allah (Glorified and Exalted be He). The son has to offer Tawbah (repentance to Allah) as he was negligent in this matter. It is obligatory that dead women be washed by other women, with the exception of the wife who can be washed by her husband. The same is also true with the bondswoman as it is permissible for her master to wash her dead body. This is not the case, however, with other women, as men are not allowed to wash any other women, even those whom he is forbidden to marry. Thus, it is not permissible for any man to wash any woman, even if he is her father, brother, or uncle, as she should be washed by other women.



318- Ruling on women washing dead male children

Q: What is your view regarding a twenty-year-old woman who washes the bodies of little male and female children when they pass away?

A: If these children are less than seven years old, then it is permissible for this woman to wash their dead bodies.

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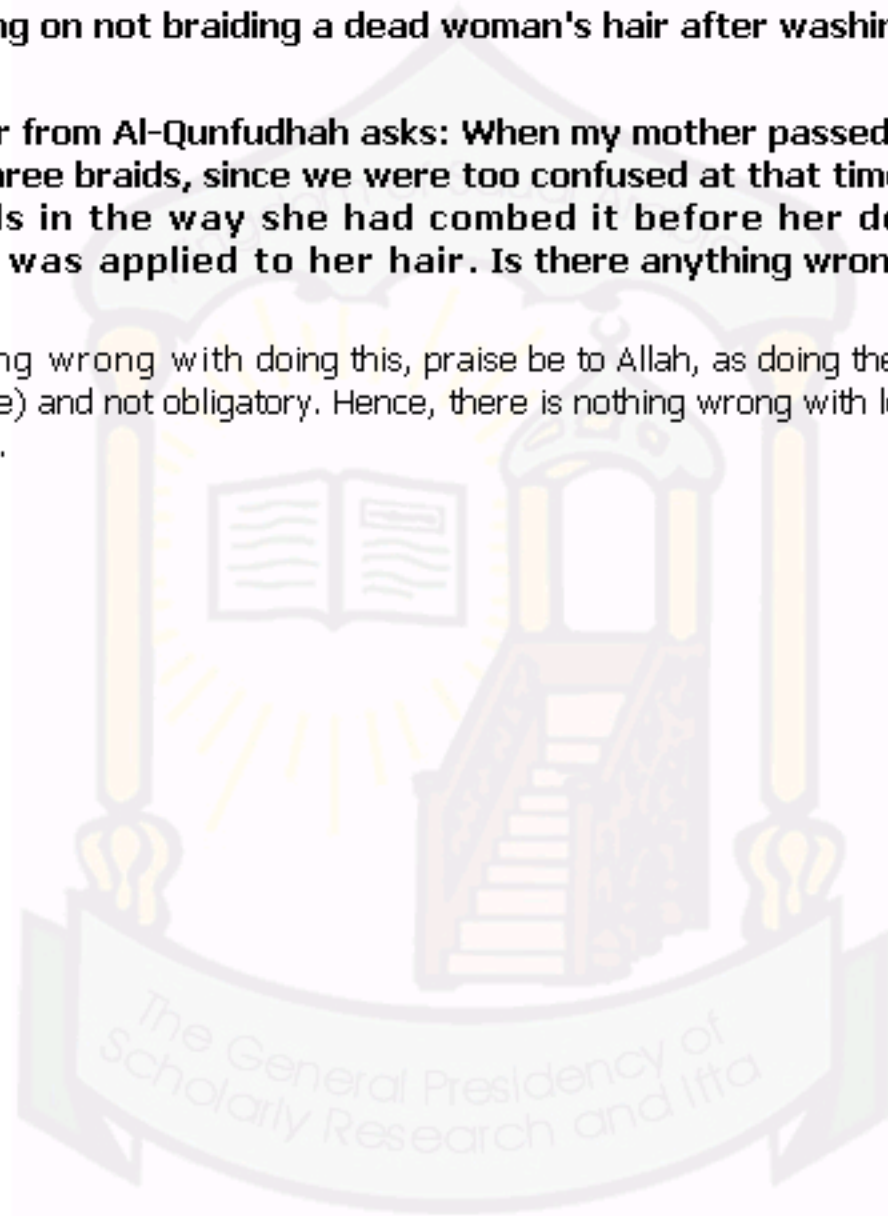
Likewise, it is permissible for both men and women to wash the bodies of girls who are less than seven years old when they pass away. However, if the male reaches seven years old, then he should be washed by men. Also, if the female reaches seven years old, then women only are allowed to wash her dead body. Thus, males and females who die before reaching seven years old can be washed by both men and women alike.



319- Ruling on not braiding a dead woman's hair after washing her body

A: A Muslim sister from Al-Qunfudhah asks: When my mother passed away, we forgot to braid her hair three braids, since we were too confused at that time. Her hair was thus left in two braids in the way she had combed it before her death. In addition, no sufficient scent was applied to her hair. Is there anything wrong in doing this, Your Eminent Shaykh?

A: There is nothing wrong with doing this, praise be to Allah, as doing the hair in three braids is Mustahab (desirable) and not obligatory. Hence, there is nothing wrong with leaving it in two braids; all praise be to Allah.





320- Refuting the claim of impermissibility of washing dead women by a woman who has not reached menopause

Q: A Muslim sister, from the Northern Area, says: I am a 38 years old married woman. I regularly perform Salah (Prayer) and observe Sawm (Fast). I also learned the correct method of washing the bodies of dead women.

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An aged woman told me that it is impermissible for me to wash dead women as I still menstruate. So, I swore not to wash any other dead women. However, once I had to wash a dead woman as my relative found no other woman to do so. Is it true that women are not allowed to wash the bodies of dead woman as long as they are still subject to menstruation?

A: These words are null and void, as it is permissible for this young woman to wash dead women even if she is still liable to menstruation. It is permissible for any woman to wash the bodies of dead women, as well as that of her husband, without any blame on her, whether she still menstruates or not. There is a latitude in this matter, praise be to Allah, whether she is young or old, subject to monthly menstruation or not. As for the one who swore not to wash dead women anymore and was then later obliged to do so later, she has to offer Kaffarah (expiation) for (breaking) an oath. This means that she has to feed ten needy persons or provide them with clothes; each person should be given half a Sa` (1 Sa` = 3 kg. approx.) of the staple food of the country, such as dried dates or the like. Otherwise, this woman can provide them with clothes, giving each one shirt, Izar (garment worn below the waist) or Rida' (garment worn around the upper part of the body) as an expiation for breaking her oath. As for the woman who told her that she is not allowed to wash the dead women as long as she is still liable to menstruation, this is wrong. A woman is allowed to wash dead women and her husband in all circumstances, whether she is young or old.



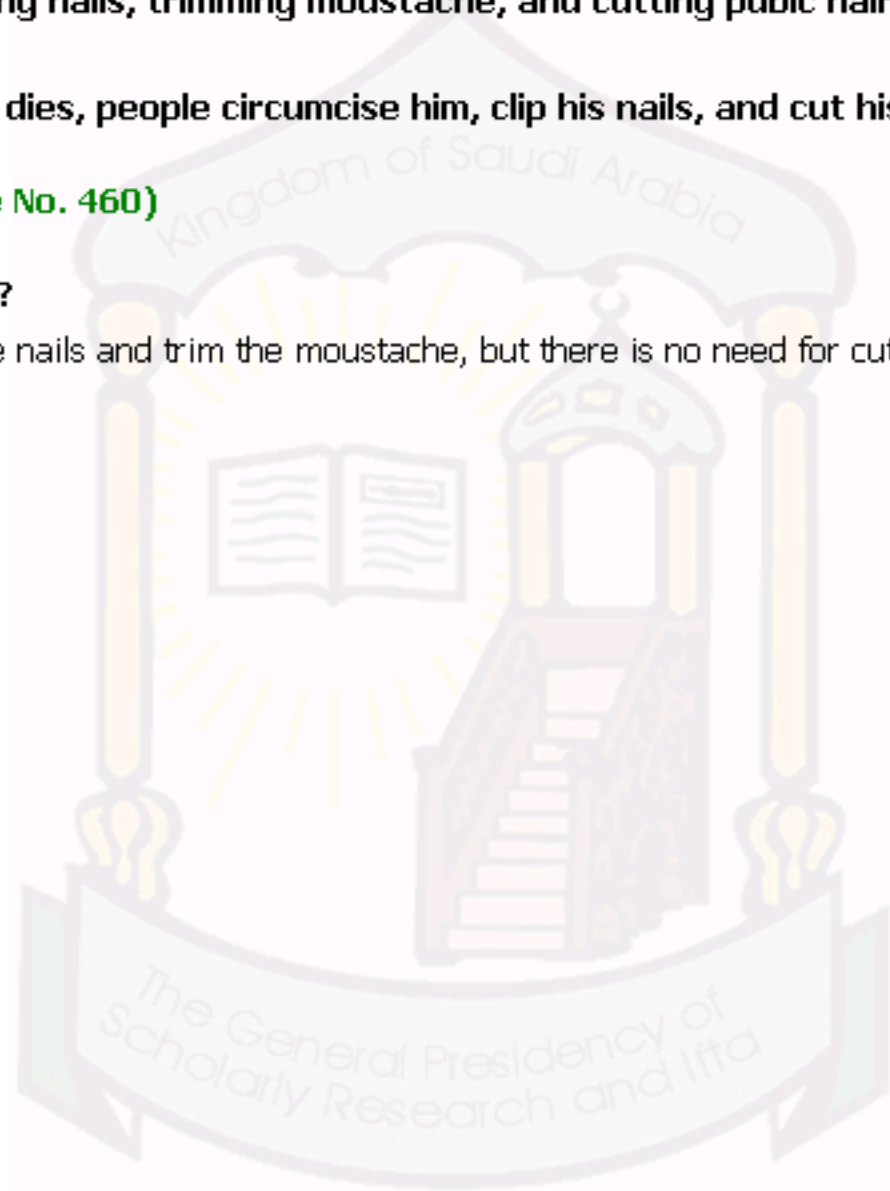
321- Clipping nails, trimming moustache, and cutting pubic hair of the dead

Q: When a person dies, people circumcise him, clip his nails, and cut his pubic hair.

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Is this permissible?

A: They may clip the nails and trim the moustache, but there is no need for cutting pubic hair.





322- Ruling on Wudu' or Ghusl after washing the dead

Q: Is it binding on a person who has just washed a dead person to perform Ghusl (full ritual bath), Wudu' (ablution), or otherwise?

A: A person who has just washed a dead person has to perform Wudu' according to a Fatwa (legal opinion) issued by a group of Sahabah (Companions of the Prophet). He should perform the Wudu' prescribed for Salah (Prayer) by making Madmadah (rinsing the mouth), washing the face and arms, wiping the head and ears, and washing the feet. By so doing, one avoids the divergent opinions of scholars and acts upon the Fatwa of some Sahabah (may Allah be pleased with them). As for Ghusl, it is not Wajib (obligatory), but it is still preferable. A Sahih (authentic) Hadith states that the Prophet (peace be upon him) used to perform Ghusl after washing the dead. Accordingly, Ghusl is preferable after washing the dead. But, Wudu' is Wajib according to the opinion of a group of scholars. If he washes the private parts of the deceased, Wudu' becomes Wajib anyway.

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However, a person washing the dead should avoid touching the private parts of the deceased. Rather, he should wash them with a piece of cloth. Still, if he happens to touch the private parts of the deceased, ignorantly or mistakenly, his Wudu' will be invalidated. But, if he washes the private parts with a piece of cloth without touching the anus or urethral opening, only some scholars say he should perform Wudu'. As for Ghusl, all scholars agree that it is not Wajib. It is just Mustahab (desirable). The rationale of the ruling may be that washing the dead makes the man weaker, reminds him of death and the experience of the grave. So Ghusl is preferable so that the body will be reactivated after the weakness it has experienced.



323- The method of washing and enshrouding the dead

Q: Would you please explain the method of washing and enshrouding the dead and the difference between enshrouding men and women?

A: Washing the dead is a collective obligation because the Prophet (peace be upon him) ordered that the dead be washed. A dead person is to be washed in the same manner as a living believer. What is obligatory is that the entire body be washed from head to toe once. It is better to start with the parts of the body that are washed during Wudu' (ablution)

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because this is what the Prophet (peace be upon him) ordered to be done. The teeth and nose are then wiped and the optimal manner is to wash the face three times, the arms and hands three times, wipe over the head and ears and wash the feet for both men and women. Water is then poured over the head three times and the deceased is to be washed with water infused with Sidr (lote tree/lotus jujube). Water is poured over his entire body, starting with the right side of his body and then the left. This is the obligatory manner. It is better to repeat the number of washings three or five times i.e. an odd number of washings. If there is any dirt or impurities clinging to the body, one must increase the number of washings until they are removed even if one were to repeat the washings seven times (the number of washings must be odd). The body is purified with water infused with Sidr and it is recommended that the water used for the last washing be infused with camphor or something of it due to its good smell; it strengthens the body and imparts a good smell. Then the deceased is wrapped in a sheet covering his entire body from head to toe and it is better if the shroud consists of three sheets as the Prophet (peace be upon him) was shrouded in three, one over the other. The shroud is then tied at the top of the head and below the feet with a band and also across the waist so that it will not protrude from its extremities. It is permissible to untie the knots when the body is placed in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer). It suffices to enshroud the deceased in a Qamis (long shirt) that is cut for the purpose of wrapping the deceased i.e. in an Izar (garment worn below the waist). A woman is shrouded in a Qamis, Izar, and khimar (veil covering to the waist)

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on her head and it is better to wrap her in two sheets i.e. five pieces of an Izar, a Qamis, and a Khimar over her head. She is then wrapped in two sheets that are tied with a band above her head and below her feet. This is the optimal manner of enshrouding a woman. During the whole process, one person is to undertake shrouding and another is to pour water over the body all the while covering the `Awrah (parts of the body that must be covered in public) between the navel and the knees. The `Awrah must be covered and water poured over the body until it is cleaned as described above. During the first washing when a cloth is used, the head and back are tilted forward a little to facilitate the exit of any substance. Then the private parts are wiped with a cloth and cleaned with water in case anything came out. Next, Wudu' is performed on the deceased as mentioned above, starting with the mouth, nose, washing the face, then the hands, and then wiping the head along with the ears and then finally the feet as mentioned above. The entire body of the deceased must be

washed with water. This is the legal manner of washing the deceased because the Prophet (peace be upon him) said concerning those who died in 'Arafat: "Wash them with water and Sidr." He also ordered the women who were washing his daughter after she died to wash her three, five, or seven times (an odd number of times) and to start with her right side, washing the parts that are washed during Wudu'. This demonstrates the optimal manner of washing the dead. The Prophet also ordered that they use water infused with Sidr and finally to use water infused with some camphor in the last washing as previously mentioned.

It is recommended that the person undertaking the washing also wash themselves afterwards. The Prophet (peace be upon him)

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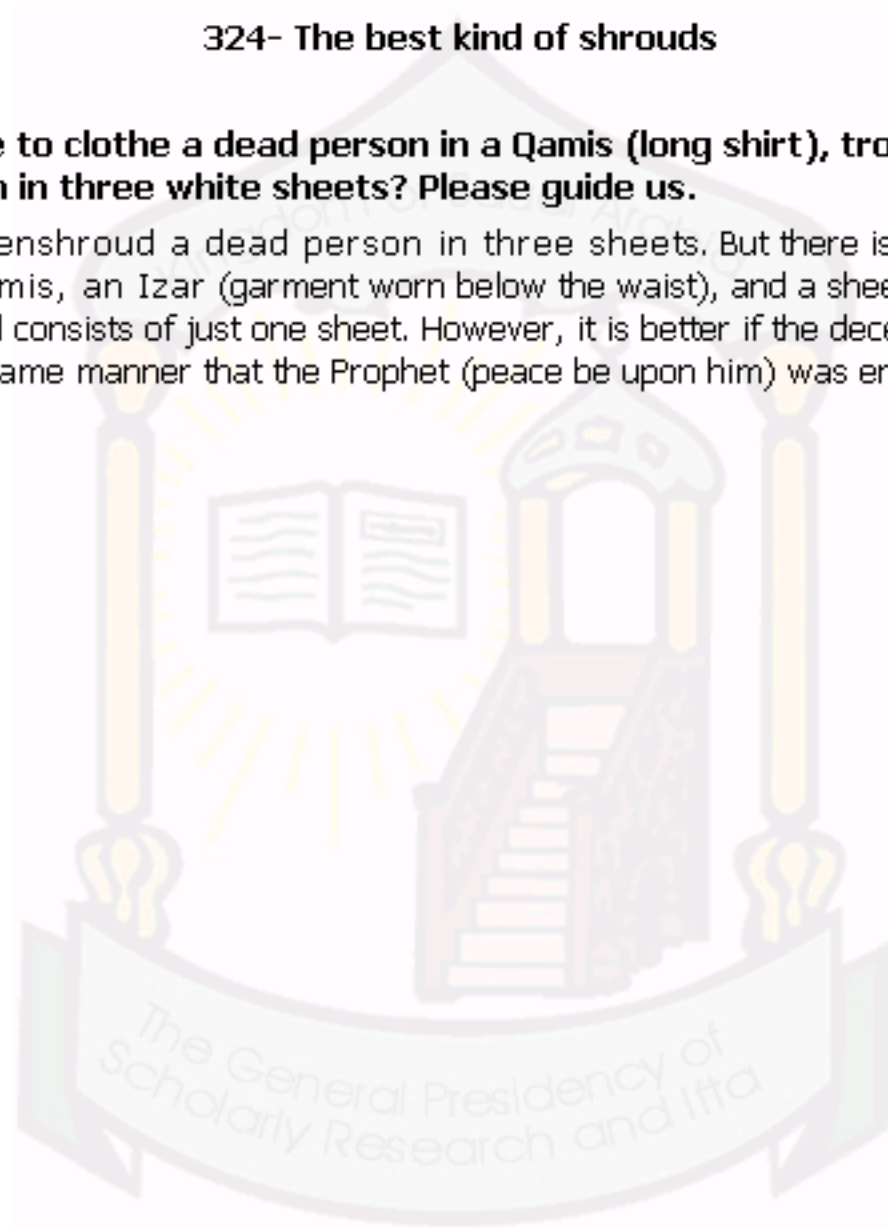
used to wash after washing a dead person. This is the better course of action. Some scholars maintain that a person who washes a deceased person must perform Wudu' afterwards. This is the opinion maintained by several scholars and it has also been reported from some of the Companions of the Prophet (peace be upon him). It is better to perform Wudu' and wash oneself after washing a deceased person.



324- The best kind of shrouds

Q: Is it permissible to clothe a dead person in a Qamis (long shirt), trousers, and a turban and then wrap him in three white sheets? Please guide us.

A: It is better to enshroud a dead person in three sheets. But there is no harm if the shroud consisted of a Qamis, an Izar (garment worn below the waist), and a sheet. There is likewise no harm if the shroud consists of just one sheet. However, it is better if the deceased is enshrouded in three sheets in the same manner that the Prophet (peace be upon him) was enshrouded.





325- Clothing the dead in a Qamis

Q: Does a dead person, whether a man or woman, wear clothes other than the shroud when they are buried? Or is the shroud sufficient?

A: The Sunnah (acts, sayings, or approvals of the Prophet) indicates that the shroud is sufficient. If the deceased is a male, then the shroud is to be made of three sheets in which the deceased is wrapped. Although one sheet is sufficient, three are better.

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There is no harm if the deceased is clothed in a Qamis (long shirt) and wrapped in a single sheet although it is better if he is wrapped in three sheets which are laid flat and then each is wrapped around the deceased, the first then the second and finally the third which are then tied above the head, across the waist and below the feet. A woman is enshrouded similarly in an Izar (garment worn below the waist), a Qamis, and a Khimar (veil covering to the waist) and then wrapped in two sheets. This is sufficient for a woman and there is no need for anything else.



326- Refuting those who claim that the deceased recognizes the person washing him

Q: I listened to the Friday Khutbah (sermon) on the subject of washing and enshrouding the dead. During the Khutbah, I came to know that the deceased recognizes the person washing and enshrouding him and I began to wonder, how could this be? Please direct me, may Allah reward you with the best!

A: There is no basis for this in the Shari`ah (Islamic Law). There is no evidence that the deceased recognizes the person washing or enshrouding him. This is fabricating against Allah without knowledge. The Sunnah (action following the teachings of the Prophet) is to wash the deceased three, five, or seven times as necessary. It is better not to wash the deceased less than three times even though one washing is sufficient. However, it is better to repeat the washing three, five, or seven times until he is cleansed. There is no harm if he is washed seven times if necessary and then he is enshrouded in three white sheets, one after the other. There is no harm if the deceased is enshrouded in a single sheet since this fulfills the obligation. The deceased is then perfumed

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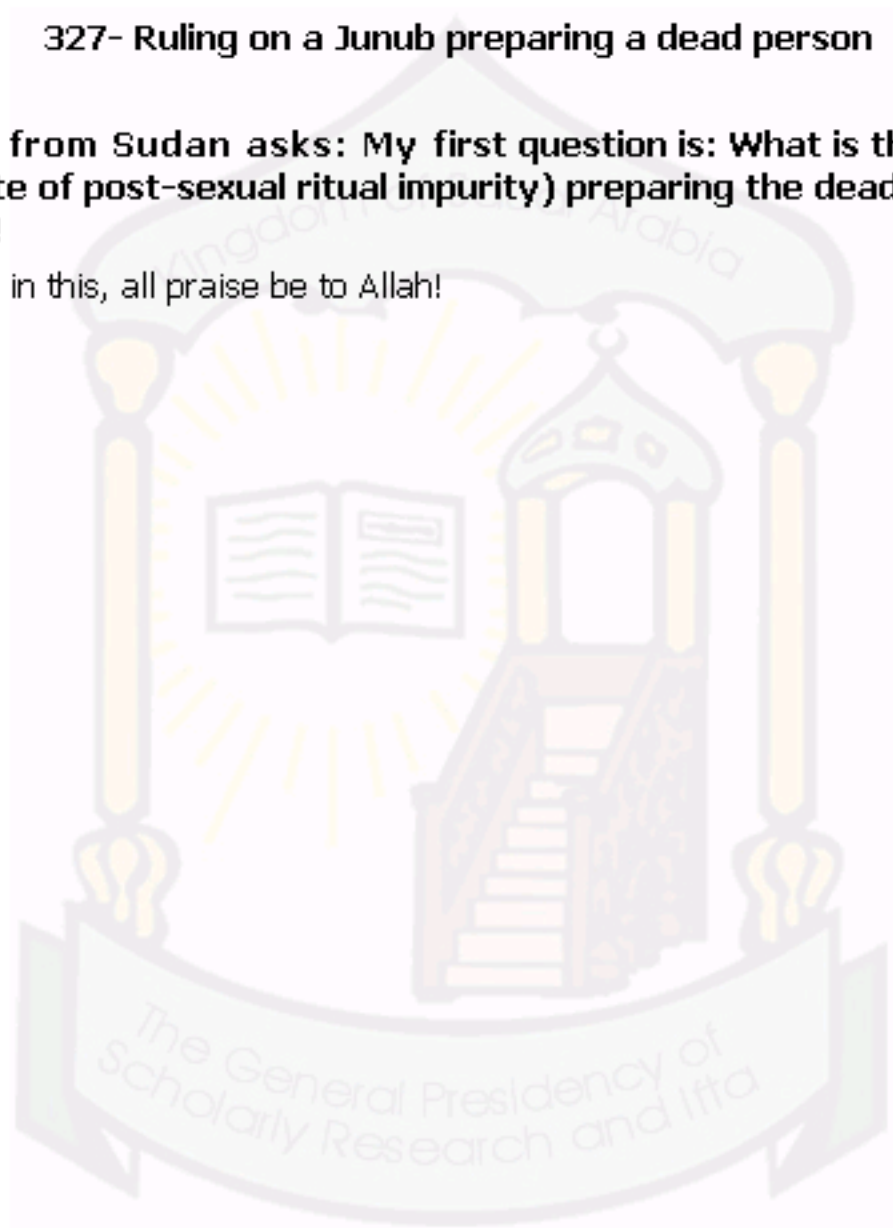
with various kinds of scent applied on his head, beard, under his armpits, and inside the back of his knees. All of this is good and instructed by the Prophet (peace be upon him) except if a person dies while in a state of ihram (ritual state for Hajj or `Umrah) in which case he is not perfumed nor will his head or face be covered. A Muhrim (pilgrim in the ritual state for Hajj and `Umrah) is to be enshrouded in his Izar (garment worn below the waist) and Rida` (garment worn around the upper part of the body) with his head and face uncovered. As for a woman, whether or not she is in a state of Ihram, she is to be enshrouded in a shroud that covers her entire body unlike a man. This is because all her body must be covered in public. She is therefore enshrouded, even if she were in a state of Ihram in a shroud that covers her entire body including her face. It is unlawful to cover the face of a deceased woman with a Niqab (face veil) but her face may be covered with something other than the Niqab such as the shroud, praise be to Allah!



327- Ruling on a Junub preparing a dead person

Q: A questioner from Sudan asks: My first question is: What is the ruling on a Junub (person in a state of post-sexual ritual impurity) preparing the dead? May Allah reward you with the best!

A: There is no harm in this, all praise be to Allah!





328- The merits of martyrs

Q: The questioner asks: Who is regarded as a martyr according to Shari`ah (Islamic law)?

A: The Prophet (peace be upon him) clarified that there are many people that are regarded as martyrs; the best of them is a martyr who is killed in the Cause of Allah. Martyrs include a person who dies of an abdominal disease,

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a person who dies due to a plague, along with a group of people clarified by the Prophet (peace be upon him), but the best of whom is a person who is killed in the Cause of Allah. Also, martyrs include a person who dies under a collapsed building, a person who dies in a fire, and a woman who dies during childbirth.



Q: The questioner asks: The Sahih (Authentic Hadith Book) records the types of martyrs counted by the Prophet (peace be upon him). They include a person who is killed in the Cause of Allah, a person who dies of an abdominal disease, a person who dies in a fire, and a woman who dies during childbirth. Are they granted the reward of martyrdom that is mentioned by the Prophet (peace be upon him): The martyrs who are granted seven blessings from Allah? What about a martyr who is disobedient?

A: A martyr will be granted the reward that Allah promised them, and this matter is in the Hands of Allah (Glorified and Exalted be He). A disobedient person is subject to Allah's Will, as He may forgive or punish him. Martyrs are granted their reward, and we hope that they are greatly rewarded if they were sincere in their striving and deeds. Also, the Prophet (peace be upon him) mentioned that the Martyrs include a person who dies due to a plague, a person who dies of an abdominal disease and a person who dies of pleurisy. The affair of these martyrs is with Allah (Glorified and Exalted be He). However, they are granted the merit and the reward of martyrdom. As for the disobedient, their affair is with Allah, Who may forgive them if He Wills or punish them if He Wills.



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329 - Explaining the distinction between the souls of martyrs and those of righteous people during the life of Barzakh

Q: Allah (Blessed and Exalted be He) has informed that none but martyrs are alive. Accordingly, what is the state prepared for the souls of the righteous people? Is there a distinction between the two categories in the life of Barzakh (period between death and the Resurrection)? May Allah reward you with the best.

A: As Allah (Exalted be He) has informed, martyrs, due to their honor and the great virtue of their deeds, are alive with their Lord, and even receive their livelihood. It is a special life, a life in Barzakh where they are actually dead. There, they undergo the laws of death, but they are alive. That is, their souls enjoy the pleasures of Jannah (Paradise) being inside green birds that roam Jannah as they wish, then rest in their abode. The Prophet (peace be upon him) said about them: They hang underneath `Arsh (Allah's Throne). This is honor, and at the same time, stimulation for engaging in Jihad (fighting/striving in the Cause of Allah). As such are the souls of the believers with Allah. That is, they are alive in Jannah. However, their rank is lower than that of martyrs. A Hadith Sahih (authentic Hadith) reads: [\(Truly, the soul of a believer is \[turned to be\] a bird that hangs in the trees of Jannah\)](#) Based on this, it is learned that the believer's soul is turned by Allah into a bird that hangs in the trees of Jannah and eats from their fruits until Allah returns these souls to their [original] bodies. Verily, this a great merit. On the other side, souls of disbelievers are also alive, but are tortured along with the body, within Barzakh and Hellfire.

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Bodies are buried in the earth and tortured in Hellfire. On the Day of Resurrection, both the body and the soul are tortured in Hellfire. We ask Allah to protect us. Believers, bodily and spiritually, receive pleasures during Barzakh in Jannah. Disbelievers, bodily and spiritually, are tortured during Barzakh in Hellfire. Each soul and body receives its share of that. Irrespective of the severity of torture, every Muslim has to take due care, make all preparations for meeting his Lord, and stay away from Prohibitions of Allah. The sinner, on the other side, is in jeopardy; if he dies persisting in sin, he faces the danger of the torture in the grave and Hellfire. Although such torture will not be eternal, still the sinner is in jeopardy. A Muslim should avoid committing all sins, so that Allah may save him from their evil consequences. [\(The Prophet \(peace be upon him\) was reported to have seen two persons being tortured in their graves. One of them was tortured because of Namimah \(tale-bearing\), a major sin. The second was tortured because he used not to protect himself from getting soiled by his urine.\)](#) Based on this, we learn how it is important to get away from sins including not taking precautions to avoid getting defiled by urine.



330 - Explaining the types of martyrs and their ranks

Q: Could you please tell me about martyrs, may Allah reward you with the best.

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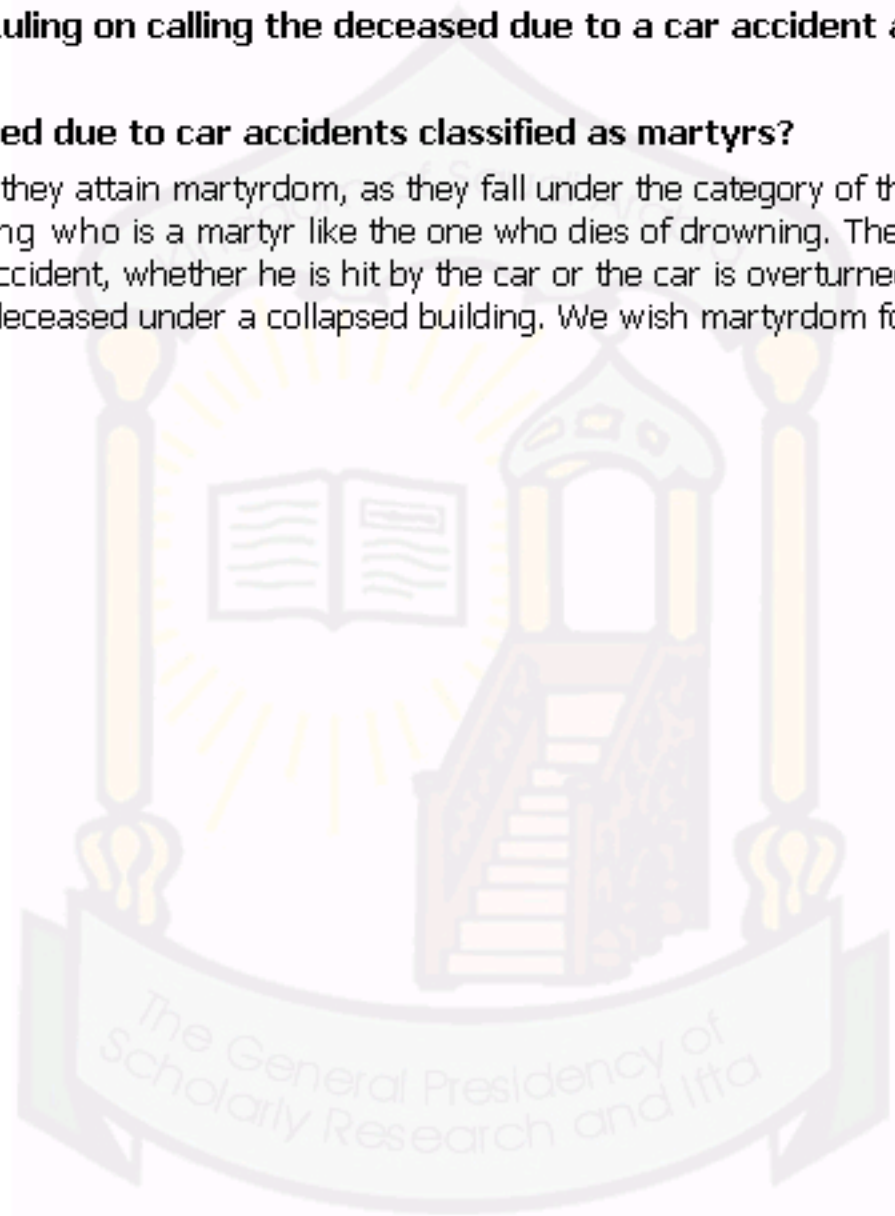
A: Martyrs are classed into types; the best of which is the martyr in the Cause of Allah who is killed in a battle against Kafirs (disbelievers) or transgressors, with a good intention, with which he seeks to gain nothing but the reward of Allah, and the victory of his religion. Such is the best martyr, who is promised Jannah (Paradise) by Allah. From among the martyrs, there is the one who dies of the plague, an abdominal disease (such as diarrhea), drowning, or the collapsing of a building. All of these are martyrs as reported by the Prophet (peace be upon him).



331 - Ruling on calling the deceased due to a car accident a martyr

Q: Are the deceased due to car accidents classified as martyrs?

A: It is hoped that they attain martyrdom, as they fall under the category of the one who dies under a collapsed building who is a martyr like the one who dies of drowning. The deceased concerned, who dies in a car accident, whether he is hit by the car or the car is overturned with him, falls under the category of the deceased under a collapsed building. We wish martyrdom for such deceased.





332 - Ruling on a person who abandons Salah and dies from one of the martyrdom causes

Q: My wife died from giving birth, and it is said by many people that she is, accordingly, a martyr who will be admitted into Jannah (Paradise). Is this true, although she used to abandon Salah (Prayer)? Does she fall under the category of martyrs?

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A: Death due to giving birth is martyrdom, as reported in some Hadiths of the Messenger of Allah (peace be upon him) on the women who die from giving birth. However, the one who abandons Salah is a non-Muslim, and none but a Muslim is entitled to martyrdom. The Prophet (peace be upon him) is reported to have said that the person who abandons Salah is a Kafir (disbeliever): **(The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufir (disbelief).)** This is the more correct of the two scholarly opinions; whether a man or a woman, a person who deliberately abandons Salah is not considered a Muslim. Such a person who abandons this Pillar of Islam, no Janazah (Funeral) Prayer should be offered for him, nor should he be buried with Muslims. He should not have Ghusl (full ritual bath) before burial, nor should he be shrouded. We ask Allah to protect us.



333- Ruling on believing that a woman who dies from giving birth is a Huriyah

Q: Some people say that if a woman dies within the postpartum period (forty days after delivery) she is a Huriyah (a woman of Paradise with large black eyes) in Jannah (Paradise). Is this true?

A: This has no basis in the religion. However, this rank is wished for her. Some Hadiths report what indicates that

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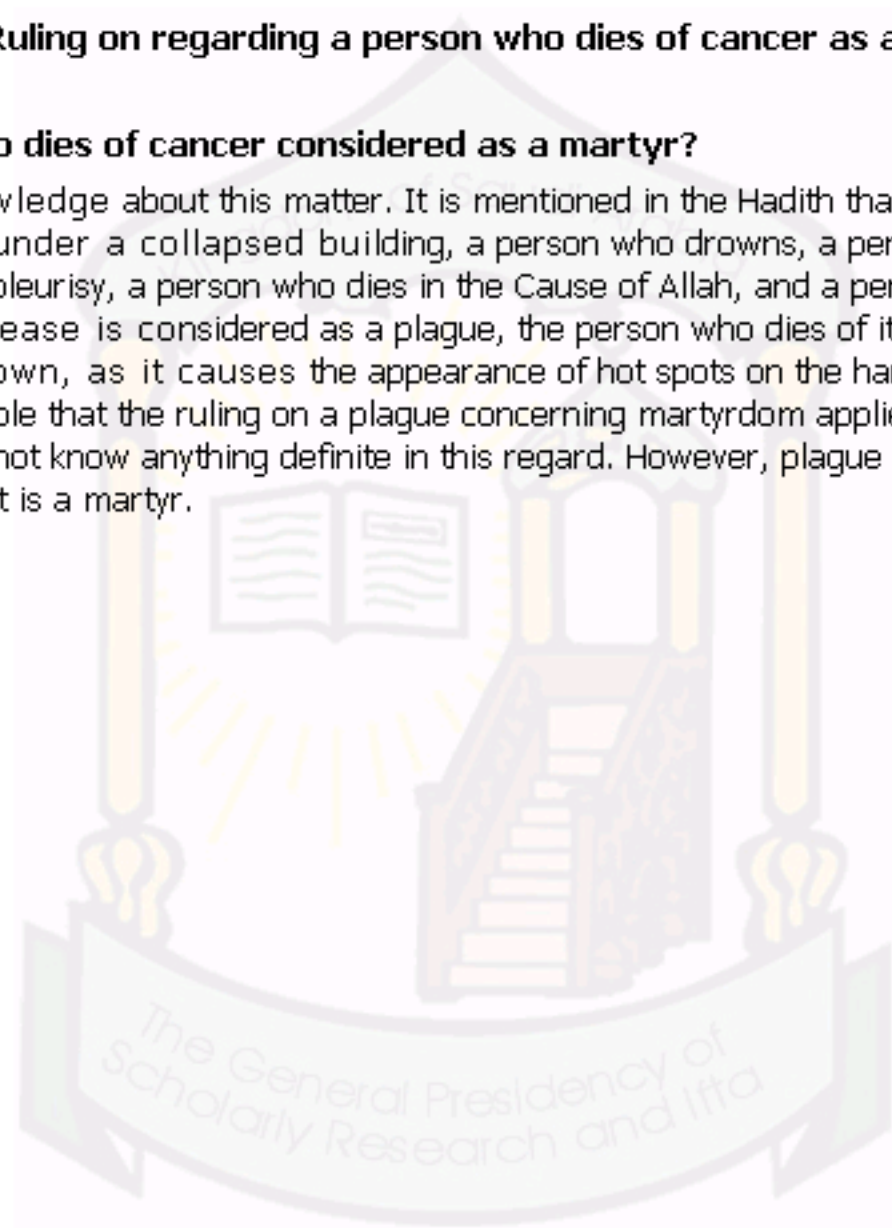
a woman who dies from giving birth is a martyr. This great rank is hoped for her. However, to my knowledge, there is no basis in the religion that indicates such woman being a Huriyah. We wish all goodness for her. A woman who dies from giving birth is hoped to attain martyrdom, like the one who dies under a collapsed building and those who die of drowning.



334- Ruling on regarding a person who dies of cancer as a martyr

Q: Is a person who dies of cancer considered as a martyr?

A: I have no knowledge about this matter. It is mentioned in the Hadith that the martyrs include a person who dies under a collapsed building, a person who drowns, a person who dies in fire, a person who dies of pleurisy, a person who dies in the Cause of Allah, and a person who dies due to a plague. If this disease is considered as a plague, the person who dies of it is a martyr. However, plague is well-known, as it causes the appearance of hot spots on the hand, or it may afflict the pleura. It is probable that the ruling on a plague concerning martyrdom applies to cancer, and Allah knows best. I do not know anything definite in this regard. However, plague is well-known, and the person who dies of it is a martyr.





335- Ruling on regarding a person who dies of electric shock as a martyr

Q: My maternal uncle is skilled in certain jobs other than the job in which he is specialized. Once, one of his neighbors asked him to perform some electrical jobs in his house

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and he died of an electric shock. A person told me that when the electric shock occurred, my maternal uncle asked the owner of the house to cut off the electricity, but the owner of the house could not do that, because he was shocked by what he saw. Should the house owner offer a Kaffarah (expiation)? Is this accident considered intentional murder? Is the deceased person considered a martyr?

A: If the reality is as mentioned, we hope that this person is considered a martyr. This accident is not intentional murder, and no one is obliged to do anything, as it was not intentional.



336- Ruling on those who claim one dying in a car accident to be Shahid

Q: One of my brothers was driving his car fast, whereas my other brother was sitting near the house; it was predestined that the car would move towards him at that time, and thus he was badly hurt, and died of fatal injuries immediately. He did not utter a word; and when the consolers came to offer solace, many of them stated that my deceased brother is considered a Shahid (a martyr in the Cause of Allah). They said that Muslim scholars have unanimously agreed to the validity of that statement by analogy to one dying under a falling wall. Is he considered a Shahid?

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A: We hope so. It is commonly known, and Allah knows best, that such a person is considered Shahid. This is because being hit by a car, or dying in any car accident falls within the ruling of Hadm (those who die of a falling building or the like are considered martyrs in Islam). As for the reward, he - In sha'a-Allah (if Allah wills) - is considered Shahid, as long as he dies in a car accident in any way. However, those who are killed in battle, dying in the Cause of Allah, are not washed, nor do they have Janazah (Funeral) Prayer offered for them; they are to be buried with their blood-stained clothes as the Prophet (peace be upon him) previously did so regarding the murdered people of Uhud; he (peace be upon him) did not wash them or offer Janazah Prayer for them. He (peace be upon him) told his Companions that these deceased people are alive in the Afterlife, having their provision granted to them by their Lord.

Anyone who dies because of a falling building, drowning or an abdominal disease or a plague are called Shuhada' (martyrs). Similarly, the ruling applies to those who die in a car accident or the like. They are considered Shuhada' regarding the reward, but they are to be washed and Janazah Prayer is to be offered for them.



337- Ruling on one who accidentally kills himself

Q: I had a pious brother who was killed accidentally; he wanted to take a gun away from his friend, but it was in vain. He was shot by mistake and died immediately. Is he considered Shahid (a martyr in the Cause of Allah), taking into consideration that

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he was killed outside his country and away from his family?

A: We hope so. In case he unintentionally killed himself, he would be similar to those who are unjustly and mistakenly killed.

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Q: A female questioner from the Eastern Region asks: It is claimed that whoever dies young, i.e. a newborn or infant, would be one of Al-Hur-ul-'In (Houris, eternal female virgins of Paradise); is this correct?

A: No, this is not right. Al-Hur-ul-'In are women created in Paradise and (for the dwellers of) Paradise, but, an infant will be of the people of Paradise. A newborn baby will intercede for its parents if they be Muslims; and it will be among the inhabitants of Paradise, i.e. Banu Adam (human beings, descendents from Prophet Adam), living happily in Paradise, and having his share of Al-Hur-ul-'In. In other words, he will receive the rulings applying to other human beings.





338- Clarifying the ruling on questioning the Shahid (a martyr in the Cause of Allah) and the baby for their deeds in the grave after burial

Q: Is it true that Shahid and a baby will be brought to account?

A: According to the literal meanings of Hadiths, Mukallafin (persons meeting the conditions to be held legally accountable for their actions) are to be brought to account, but a baby has nothing to be questioned for. Accordingly, a deceased Mukallaf is to be questioned about his Lord, his religion, and his Prophet. As for

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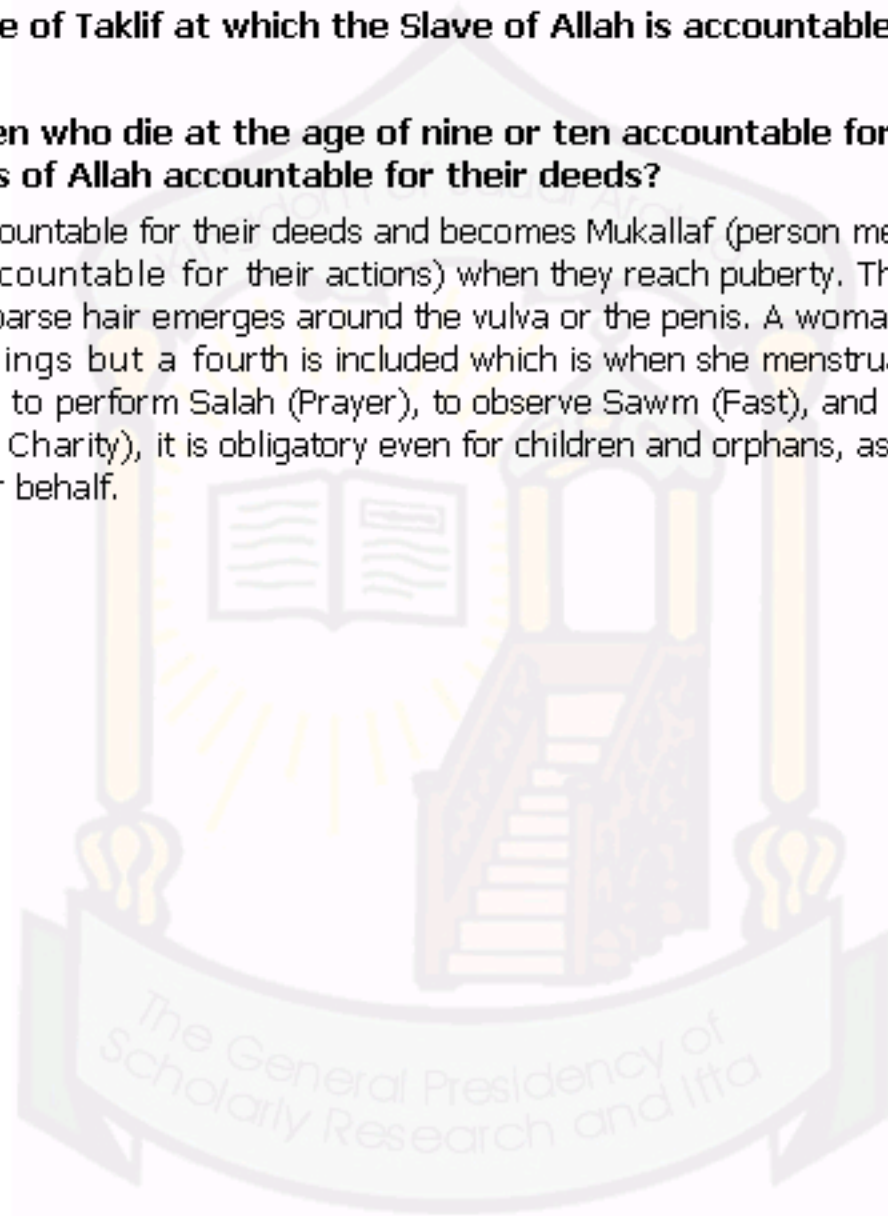
a baby, as far as I know, there is no proof that it is to be brought to account, as children are of the people of Paradise, according to the majority of Ahl-ul-Sunnah (adherents to the Sunnah); the Muslims' children are of the people of Paradise.



339- The age of Taklif at which the Slave of Allah is accountable for their sins

Q: Are the children who die at the age of nine or ten accountable for their sins? At what age are the Slaves of Allah accountable for their deeds?

A: A person is accountable for their deeds and becomes Mukallaf (person meeting the conditions to be held legally accountable for their actions) when they reach puberty. This occurs at the age of fifteen, or when coarse hair emerges around the vulva or the penis. A woman becomes Mukallaf by the same three things but a fourth is included which is when she menstruates. Then, it becomes obligatory for her to perform Salah (Prayer), to observe Sawm (Fast), and to perform Hajj. As for Zakah (obligatory Charity), it is obligatory even for children and orphans, as their Waliy (guardian) should pay it on their behalf.





340- Explaining the virtue of dying in Ramadan or on Friday

Q: A questioner from Syria asks: Is it true that dying in Ramadan, or on Friday, or on the night of Friday (i.e. Thursday night) has superiority over dying on any other day, as is claimed by one of our fellow brothers?

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A: I do not know. All the Hadiths related to dying on Friday are untrue. There is no proof that dying in Ramadan has specific superiority over dying on other days, but it is wished to be so. If the person dies while uprightly observing the fast, the best is wished for them, but as far as I know, there is no proof related to dying in Ramadan. Untrue tales are narrated about dying on the night of Friday or on Friday.



341- Ruling on Hajj and `Umrah on behalf of dead minors

Q: A questioner from Kuwait asks: I had two brothers; one nineteen years old, and the other fifteen years old. Both of them died after falling down a hole and suffocating. Are they considered Mukallaf (person meeting the conditions to be held legally accountable for their actions) on whose behalf we should perform Hajj (pilgrimage) and `Umrah (lesser pilgrimage), which they did not perform, and make Istighfar (seeking forgiveness from Allah) for them? Also, are they considered martyrs? May Allah reward you with the best.

A: We wish good for them. If they did not reach puberty, they are not considered Mukallaf; they will not be held accountable for their sins. However, if they did good acts, they will be rewarded for them (in the Hereafter) like performing Salah (prayer), reciting Qur'an and Dhikr (Remembrance of Allah), etc. Thus, in this case, there is no problem not to perform Hajj and `Umrah for them. However, if one of them had already reached puberty or is already fifteen years old (completed this age), they are considered Mukallaf. However, if they did not reach the age of fifteen (did not complete this age) or did not reach puberty (e.g. they do not have the main signs of puberty like pubic hair, ejaculation, etc.), there is no problem to

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perform Hajj and `Umrah for them or give in Sadaqah (voluntary charity) on their behalf; this is good.



342- Ruling on the miscarriage of a fetus and the place of its burial

Q: I have a neighbor who suffered a miscarriage after two months of pregnancy but its gender was not yet known. It was buried in a corner of our lane not in the graves of the Muslims. What is the ruling on this burial?

A: If a woman suffers the miscarriage of an embryo, consisting only of blood, this is not regarded as a fetus, and the blood discharged due to its miscarriage is not postpartum blood. The ruling of a woman who has delivered does not apply to her, she should perform Salah (Prayer) and observe Sawm (Fast), and she is permitted to have conjugal relations with her husband. Since the embryo was miscarried after two or three months of pregnancy, the soul was most probably not yet blown into it, the discharged blood is not considered as postpartum blood. This accumulated blood may be buried in any place in the house or the courtyard. There is no need to bury it in the graves, because it is not a human being. The blood discharged is considered as vaginal irregular bleeding like the blood discharged during other surgeries. It does not prevent her from performing Salah, observing Sawm, or having sexual intercourse with her husband. It is neither postpartum blood nor menstruation. If this woman or the trusted midwife knows that the embryo has human features such as a head, a leg, or an arm even if it is hidden,

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this is considered as a fetus, and the blood discharged is considered as postpartum blood. Thus, she should not perform Salah, observe Sawm, or have sexual intercourse with her husband because she is in her postpartum period, even if she suffered the miscarriage of the fetus before four months of pregnancy, as she assumes because the soul may have been blown into it before that. It is most probable that the soul was blown into it in the third phase, following the phase of being a little lump of flesh. It is mentioned in some Hadiths that it may occur before that. We deduce that if the miscarried embryo has human features, she is regarded to be in her postpartum period. Thus, she should not perform Salah, observe Sawm or have sexual intercourse with her husband until she becomes Tahir (ritually pure), even if she becomes Tahir after ten days of bleeding. Completing forty days is not a prerequisite for being Tahir. She may become Tahir after twenty or thirty days, and her Taharah (ritual purification) is valid. At that time, she is permitted to perform Salah, observe Sawm and have sexual intercourse with her husband. There is no exact limit for the postpartum period, as it differs from one woman to another. Some women become Tahir after a month, others may become Tahir after twenty five days, less, or more. All of these cases may occur. The woman becomes Tahir when the blood ceases. She may prove that by putting a piece of cotton or the like in her vulva. If she does not find blood, she should perform Ghusl (ritual bath). Then, she is permitted to perform Salah, observe Sawm, and have sexual intercourse with her husband, even if she becomes Tahir after twenty or thirty days. If the discharge of blood continues after forty days,

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this blood is considered as vaginal irregular bleeding. Then, she is permitted to perform Salah, observe Sawm, and have sexual intercourse with her husband, in the manner the woman experiencing Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period) does.

She puts a piece of cotton in her vulva to prevent the blood from reaching her clothes, and performs Wudu' (ablution) for every Salah. The ruling on the women who experience Istihadah differs from the ruling on the women who menstruate. Istihadah is considered as vaginal irregular bleeding, while menstruation is regular bleeding. A menstruating woman should not perform Salah, observe Sawm, and should not have sexual intercourse with her husband. The irregular blood continues with the woman who experiences Istihadah. In this case, she should perform Ghusl, perform Salah and observe Sawm. Then, at the regular time of menstruation, she is not permitted to perform Salah, observe Sawm or have sexual intercourse with her husband until the end of her menstruation. The woman in her postpartum period also has the same ruling as a menstruating woman, i.e. she should not perform Salah, observe Sawm or have sexual intercourse with her husband. If this blood stops after a month or twenty days, she becomes Tahir, and she should perform Ghusl, perform Salah, observe Sawm, and have sexual intercourse with her husband, even if the bleeding does not continue for forty days.

Regarding the blood discharged without the soul having been blown into the miscarried embryo, it does not have the same ruling as the fetus, into which the soul has been blown. Thus, it is not washed, prayed upon or buried in the graves of the Muslims. However, the ruling on a woman in the postpartum period applies to a woman who suffered the miscarriage of a fetus, into which the soul was blown. As long as the soul has not been blown into it, and it did not move in the womb of the mother, there is nothing wrong with burying it in the courtyard, as the ruling on the dead people does not apply to it.

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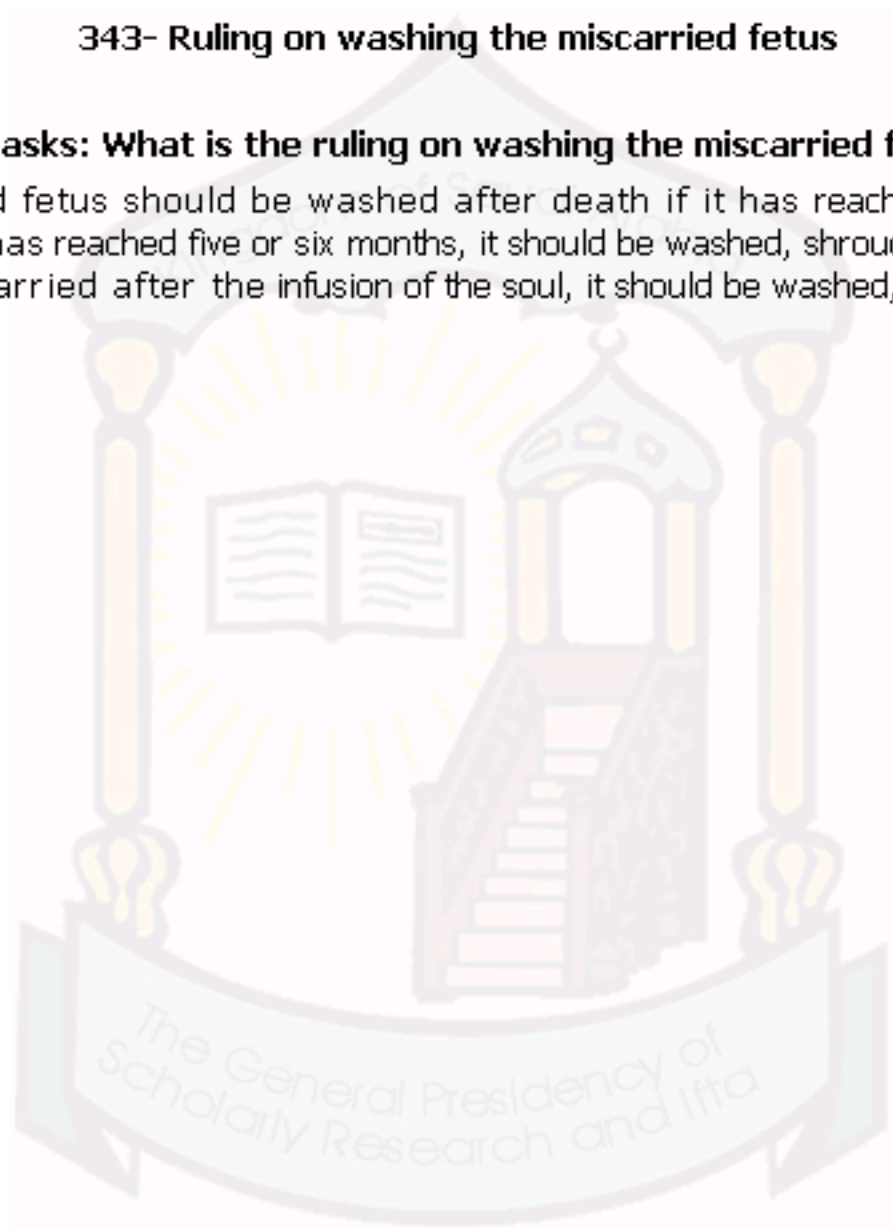
If the soul has been blown into it, and it moved in the mother's womb, then, it was stillborn or was born alive then died, it should be washed, shrouded, prayed upon, and buried in the graves of the Muslims. This is what should be done, and these are the details of this matter.



343- Ruling on washing the miscarried fetus

Q: The questioner asks: What is the ruling on washing the miscarried fetus after death?

A: The miscarried fetus should be washed after death if it has reached four months. If the miscarried fetus has reached five or six months, it should be washed, shrouded, and prayed upon. Thus, if it is miscarried after the infusion of the soul, it should be washed, shrouded and prayed upon.





344- The parents benefiting from the miscarried embryo before the infusion of the soul

Q: If a woman miscarried an embryo before the soul is blown into it, will it benefit its parents on the Day of Resurrection?

A: If the miscarriage took place before four months of pregnancy, it is not considered as a baby. Rather, it is considered as a baby after four months of pregnancy. In this case, it should be washed, prayed upon, and is regarded as a baby, whose intercession for his parents is sought.

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Before four months of pregnancy, it is not considered as a human being, or dead baby. Thus, it is not washed or prayed upon. If it is like a little lump of flesh, it is not permissible to abort it. A woman is allowed to abort her pregnancy only in the first forty days of pregnancy provided that there is a Shar`y (Islamically lawful) excuse, such as the woman's inability to continue the pregnancy.



345- Ruling on the child who dies before circumcision

Q: The questioner asks: My son died at the age of one year and he was not circumcised. Am I considered a sinner? Should I offer a Kaffarah (expiation)?

A: There is nothing wrong with that because it is not obligatory to have the child circumcised during the period of breastfeeding. If the child is not circumcised until he reaches five or six years of age or even more, there is nothing wrong with that. He should be circumcised before reaching puberty; if he is circumcised during the period of breastfeeding, this will be easier. There is flexibility in this matter, all praise be to Allah. If your son died without being circumcised, there is nothing wrong with that, because it is not obligatory to have the son circumcised during the period of breastfeeding. This may be delayed until any time before the age of puberty.

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346- Circumcision for a child who has died and was not circumcised

Q: Some people argue about a child who has died and was not circumcised;

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some say that the child should be circumcised, and others say that the child does not need to be circumcised. Should the child be circumcised?

A: There is no need to circumcise a child who has died without being circumcised; it is not obligatory, or Mashru` (prescribed in Islam) to do so for this child after dying. Circumcision is a Sunnah (action following the example of the Prophet). Its appropriate time has gone. Its time is when the person is alive, not after death. Some scholars, however, hold that circumcision is obligatory for a person. Yet, there is no need to circumcise this child as there is no circumcision after death.



347- Woman fears that she was the cause of her child's death

Q: I am a housewife and I had a baby who lived for nearly forty days. The story of his death comes in the following lines: one day, I had a short nap before the time of `Asr (Afternoon) Prayer and my baby was beside me on the bed. When I got up, I found him dead. I fear that I was the cause of his death by rolling on him while sleeping; however, I am not sure of this. I ask whether I am sinful or not; am I under any obligation to do anything? Noteworthy, I know no reason for his death, but it may be due to may be rolling on him while sleeping. Please advise me, may Allah reward you with the best.

A: If you are not sure you did something which caused his death, you are not considered a sinner. Death occurs at any time and the cause may be beyond man's knowledge. Thus, if you are not sure about rolling on him while sleeping or doing something which caused his death, you are under no obligation to pay Diah (blood money)

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or make Kaffarah (expiation). To apply the Diah (blood money) or the Kaffarah (expiation), the matter must be clear-cut. To sum up, you are under no obligation to pay Diah or make Kaffarah unless you are sure that you are the cause of his death. Allah (Glorified and Exalted be He) knows best. We ask Allah to make this baby an intercessor for you and his father on the Day of Resurrection.



348- Virtue of Shafa`ah from the children to their parents

Q: A questioner from Al-Madinah Al-Munawwarah asks: Is the Shafa`ah (intercession) of dead children for their parents confined to males or is it for both male and female children?

A: Shafa`ah can be from both males and females, all praise be to Allah. The Prophet (peace be upon him) said: [\(If a person loses three children who did not reach maturity, they will be a veil for him against Hellfire. They said: "O Messenger of Allah, even if they are two?" They said: "Yes, even if they are two.\)](#) They did not ask him about losing one child. The Prophet (peace be upon him) said: [\(Anyone who loses a beloved person while enduring patiently and hoping for Allah's Reward will receive Paradise as a reward.\)](#) There may be another wording for this Hadith.

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It means that if a person loses a relative, or a friend whom they love and they endure patiently, they will be rewarded with Paradise because of their patience. This is the meaning of the Hadith reported from the Prophet (peace be upon him). It was mentioned in another wording: [\(Anyone who I cause his beloved person to die and he endures patiently hoping for Allah's reward, I will reward him with Paradise.\)](#) It is the same with regard to offspring; if their parents endure patiently hoping for Allah's Reward, they will also be their intercessors, whether they are two, three or more. As for losing one child, they did not ask the Prophet (peace be upon him) about this. However, it is included in the other Hadith that talks about the death of a beloved one. If one endures patiently, they will be rewarded with Paradise.



349- Manner of washing, shrouding, and burying the corpse of the Prophet

Q: How was the corpse of the Prophet (peace be upon him) washed, shrouded, and buried? May Allah grant you success.

A: The Prophet (peace be upon him) was washed after his death in his clothes. When the Sahabah (Companions of the Prophet) differed in opinion concerning removing the clothes of the Prophet (peace be upon him) in order to wash his corpse, they heard a caller from inside the house saying that they should wash the Prophet (peace be upon him) in his clothes. Therefore, they washed the corpse of the Prophet (peace be upon him) in his clothes and poured water over it. Then, the corpse was not dressed in either a shirt or a turban,

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but was shrouded in three sheets of white Yamani cotton from Sahul, as was reported in the Hadith narrated by `Aishah (may Allah be pleased with her). Then, people performed Janazah (Funeral) Prayer for the Prophet (peace be upon him) individually without having an Imam (the one who leads congregational Prayer). Every person entered the Masjid and performed Janazah Prayer for the Prophet (peace be upon him) individually.



350- Permissibility of offering Janazah Prayer by a woman

Q: What is the ruling on Janazah (Funeral) Prayer and how it is performed? Also, is it permissible for a woman to perform it?

A: Generally, it is recommendable for any Muslim to offer Janazah Prayer whether being a man or a woman. It is a collective obligation, namely if some Muslims fulfil it, other Muslims do not have to perform it; it relieves the others of the duty. However, it is recommended to perform it even if you know that some people are going to perform it. It is authentically reported that the Prophet (peace be upon him) said: [\(Any deceased Muslim for whom forty people who do not associate others with Allah in His Divinity and worship offer Janazah Prayer for him, Allah will accept their intercession for him \(i.e. a Du`a' made sincerely for him\).\)](#) In another wording: [\(Any deceased Muslim for whom hundred people offer Janazah Prayer; all of them interceding for him \[namely by making Du`a' to Allah sincerely for him\], Allah will accept their intercession for him \(i.e. the Du`a' made sincerely\).\)](#) I tried as much as possible to give the exact wording of the Hadith. Thus, the more the number of the people offering a Janazah Prayer, the better it is for the deceased.

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In Janazah Prayer, Muslims supplicate Allah to forgive, and to have mercy on the deceased, etc. As for the way of performing Janazah Prayer, it is as follows. After placing the deceased in the mosque, the Imam stands at the head if he (the deceased) is a male and in line with the middle part of the body if the deceased is a female (with the Ma'mums standing behind him). It should be noted that the opinion of some jurists that the Imam should stand at the chest of the deceased woman in the Janazah Prayer is weak and has no evidence. Thus, according to the Sunnah (whatever is reported from the Prophet), it is better for the Imam (or the person performing it alone) to stand in line with the middle part of the body if the deceased is a woman. This is mentioned in the Hadith narrated by Samurah ibn Jundub (may Allah be pleased with him) and in the Hadith narrated by Anas (may Allah be pleased with him) which, in addition, mentions standing at the head if the deceased is a man. After that, four Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") are made. After making the first Takbir by the Imam, he and the Ma'mums (persons being led by an Imam in Prayer) inaudibly recite Al-Fatihah (Opening Chapter of the Qur'an), [Isti`adhah (seeking refuge with Allah from Satan), and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") can be recited before it. According to the most correct opinion maintained by scholars, there is no Du`a'-ul-Istiftah (opening supplication when starting the Prayer) for Janazah Prayer. The reason given here is that it is recommended that Janazah Prayer be performed lightly without being long. It should be noted that there is no problem if the Imam sometimes performs it audibly to teach the Ma'mums how Janazah Prayer is performed. This is adduced by the action of the Companion `Abdullah ibn `Abass (may Allah be pleased with him). Yet, a short Surah can be recited after Surah Al-Fatiha. The Prophet (peace be upon him) said: [\(Whoever does not recite Al-Fatihah and more \(one verse or two verses, etc. along with it\) in his Prayer, his Prayer is invalid.\)](#) Moreover, some narrations in the Hadiths state that the Prophet (peace be upon him) recited Al-Fatihah and another Surah; so this is better. However, reciting Al-Fatihah only suffices the purpose and there is no problem in limiting it to this. So it would be better to recite some

verses or short Surah like Al-Ikhlās after Al-Fatihah.

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After the second Takbir, Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is recited. After the third Takbir, Du`a' is made for the deceased like this one: "Allahumma Ighfir lihayyina wa-mayyitina wa-shahidina wa-gha'ibina wa-saghirina wa-Kabirina wa-dhakarina wa-'Unthana Allahumma man Ahyaytahu mina fa-'Ahyhy `ala Al-Islam waman Tawafaytahu mina fa-Tawafahu `ala Al-Iman..." (O Allah! Forgive our living and our dead, those who are present (among us) and those who are absent (from us), the young and the old (among us), the males, and the females. O Allah! Whomever You cause to survive us (from among us) let him be absolutely follower of Islam, and whomever You cause to die (from among us) let him die while following faith (Islam)). O Allah! Forgive him, have Mercy on him, let him be safe (not to be punished in the graves and Hell) and pardon him! Give him generous provision and lodging (i.e. in Paradise) and cause his grave to be wide and wash him with water, snow, and hail, i.e. wipe out his sins! Cleanse him of his sins as white cloth is cleansed of stains, i.e. make him like a pure white cloth (without any sin)! Give him an abode better than his home and a wife better than his wife! Admit him to Paradise and save him from the punishment in the grave and Hell Fire! O Allah! Make his grave wide and illuminate it! O Allah! Do not leave us bereft of the reward of the actions we do for his funeral (like praying for him, making Du`a' for him, etc.), and do not let us go astray after him! Forgive us and him!" [If the deceased is a female, the pronoun is changed accordingly]. Also, it would be better if one said more Du`a's for the benefit of the deceased, for instance, "O Allah! If he or she was good-doer, increase his reward, and if he or she was wrong-doer forgive him or her." Another Du`a': "Allahumma Ighfir Lahu wa-Thabithu bil-Qawl Al-Thabit" (O Allah! Help him or her reply unhesitatingly and in the right way when he or she is asked in the grave!) All such Du`a's are good. After making the fourth Takbir, a short silence is made, then to make one Taslim (salutation of peace ending the Prayer) to the right side. This way is the way performed by the Sahabah of the Prophet (peace be upon him).

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Yet, women, like men, can offer Janazah Prayer; however, they must not accompany the funeral procession or follow it when the deceased is carried to be buried. Moreover, visiting graves is only for men. Among the Hadiths which encourage one to offer Janazah Prayer are the following: The Prophet (peace be upon him) said: [\(Anyone who offers Janazah Prayer will have one Qirat \(of reward\) and if they stay until the burial is done they will have two Qirats. It is said: "What are the two Qirats?\)](#) This Hadith indicates that there is a great reward in this matter. In addition he (peace be upon him) said: [\(Whosoever attends the funeral of a Muslim, believing and hoping for the reward from Allah, and remains with the deceased until the \(Janazah\) prayer is offered and the burial is completed, he will return with a reward of two Qirat; each Qirat is equivalent to Mount Uhud...\)](#) Not only is there a reward in offering Janazah Prayer, but also it serves as a consolation for the bereaved, a reminder of death and the Hereafter (to be prepared), and benefits the deceased. This is why Allah (Exalted be He) prescribed it. We ask Allah to give all of us peace.

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This is the end of the thirteenth Volume. Alhamdu lillah (All praise is due to Allah)

In sha'a-Allah (if Allah wills), the following volume is the fourteenth one

Ninth section on Salah

Its beginning is the remainder of the Book on Funerals

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