

Conditions for the Validity of the Friday Prayer

There are five conditions for the validity of the Friday Prayer:

- (1) The proper time.
- (2) The intention.
- (3) Its occurrence while the person is resident [that is, not traveling].
- (4) The presence of the conventionally described “large gathering”.
- (5) Before the prayer, there are to be two speeches (*khutbahs*) comprising praises of Allah, prayers and salutations upon the Messenger of Allah (peace be upon him), recitation of a verse from the Book of Allah and exhortation to fear Allah. This is to be said aloud so at least the appropriate number of attendees can hear it. It is forbidden to speak while the Imam is delivering his speech. It is also forbidden to step over the necks of the people. If one prays the Friday Prayer, it suffices for the *Dhuhr* Prayer. If a person catches just one *rakah* with the Imam¹, he has caught the Friday Prayer. If he catches less than that, he should make the intention to pray the *Dhuhr* Prayer and perform it as four *rakats*.

Topic Six:

The *Eid* Prayers

The Wisdom Behind Their Legislation

The *Eid* Prayer is one of the outward expressions of the religion and one of the particular characteristics of the

¹ That is by catching at least the bowing of the last *rakah* of the Friday Prayer.—JZ

Nation of the Prophet Muhammad (peace be upon him). By it, one fulfills part of the thanks to the Lord for the ability to fast the month of Ramadhaan or make the pilgrimage to the Sacred House of Allah. Furthermore, it contains a call to mutual compassion and mercy among the believers. It is an all-inclusive gathering and a means of purification of the soul.

Its Status

The *Eid* Prayer is a communal obligation. The Prophet (peace be upon him) and the caliphs after him continually performed it. It is an emphasized sunnah upon every male and female Muslim who is resident and not traveling.

Its Conditions

Its conditions are the same as those for the Friday Prayer, except that in the case of the *Eid* Prayer, the two speeches are simply recommended and are performed after the prayer.

Its Timing

[The time for the *Eid* Prayer] is from the time that the sun is over the horizon after sunrise about the length of a spear until high noon. If the people were not aware that it was the Day of *Eid* until after high noon, they should perform the prayer on the following day in its proper time.

How the *Eid* Prayer is Performed

The *Eid* Prayer is two *rakats*, as Umar said, “The *Eid* of *al-Fitr* [after Ramadhan] and of *al-Adhha* [after the pilgrimage] are two *rakats*, complete, without any

shortcoming, from the tongue of your Prophet. And foiled will be the one who makes up lies [in such matters].” (Recorded by Ahmad).

It is to be prayed before the speech (*khutbah*). In the first *rakah*, one says “*Allaahu akbar*,” six times after the opening *takbeer* and before seeking refuge in Allah. In the second *rakah*, before reciting, one says it five times.

The Place in Which It is to Be Prayed

It is to be prayed out in the open. However, it is permissible to perform it in the mosques if there is some need to do so.

Recommended Acts Related to the *Eid* Prayers

It is recommended to extol Allah’s greatness and make remembrance of Allah at all times; this is a type of *dhikr* or remembrance of Allah that is different from that which is specific said after the prayers. It is recommended to make this remembrance aloud during the night preceding the *Eid* Prayers. This is based on Allah’s statement,

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

“[Allah wants you] to complete the prescribed period, and to glorify Him in that He has guided you” (*al-Baqarah* 185). Imam Ahmad said, “Ibn Umar used to extol the greatness of Allah during the entire time of the two *Eids*.” As for making remembrance of Allah during the first ten days of *Dhu-l-Hijjah* [the month of the pilgrimage], Allah says,

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ

“And celebrate the name of Allah, through the days appointed” (*al-Hajj* 28).

As for the special time for words of remembrance, this is after every obligatory prayer and is only with respect to *Eid al-Adhha*. It begins after the *Fajr* Prayer on the Day of Arafah (the ninth of *Dhu-l-Hijjah*) until the last of the days of *Tashreeq* (the thirteenth of *Dhu-l-Hijjah*).

It is recommended for those who are going to pray to leave early for the prayer. However, the Imam should wait to leave until the time of the prayer. It is also recommended to cleanse oneself before going and to wear one's best clothing. However, the women must make certain not to expose any kind of beautification.

It is recommended to pray the *Eid al-Adhha* Prayer early while delaying the *Eid al-Fitr* Prayer. It is also recommended to eat an odd number of dates before going to the *Eid al-Fitr* Prayer and to refrain from eating on *Eid al-Adhha* until one can eat from his sacrificed animal.

Topic Seven:

The Prayer for Rain (*al-Istisqaa*) and the Eclipse Prayers (*al-Kusooʿ*)

The Prayer for Rain:

The Wisdom Behind Its Legislation

Allah created humans with a natural inclination to turn towards Him and beseech Him when they are in need. The prayer for rain (*al-istisqaa* الاستسقاء) is a demonstration of that natural tendency in man as the Muslim turns toward his Lord seeking rain in times of need.

Its Meaning

The meaning of the prayer is to seek rain from Allah for the land and for the humans. This is done through prayer, supplication and seeking Allah's forgiveness.

Its Status

The *Istisqaa* prayer is a stressed sunnah. The Messenger of Allah (peace be upon him) performed it and he announced it among the people so that they would come to the place of the prayer to perform the prayer.

Its timing, characteristics and rulings are the same as those for the *Eid* Prayer.

It is recommended for the Imam to announce the prayer some days before it is performed and also to encourage the people to repent from their sins and stop their wrongdoing, and to fast, give charity and stop their quarreling because sins are one of the causes for drought in the same way that acts of obedience are a cause for blessings and good things.

The Prayer of the Eclipse (*al-Kusooḥ*):

The Meaning of *al-Kusooḥ* and the Wisdom Behind the Prayer

The *kusooḥ* (كسوف) applies to either a full or partial solar or lunar eclipse, wherein a portion or all of the sun's or moon's light are blocked. These events are from the signs of Allah that should encourage people to prepare for the Hereafter and to realize Allah's watchfulness over them. It should lead them to turn to Him under all circumstances and to think about the greatness of His excellence in His creation. It

should make the person realize that He alone is worthy of worship.

If there is a solar or lunar eclipse, it is sunnah to perform the eclipse prayer in congregation. Allah has said,

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ

“Among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun and the moon, but prostrate to Allah, Who created them, if it is [truly] Him you worship” (*Fussilat* 37).

The timing for this prayer is from the beginning of the eclipse until it is finished. It is not to be made up later if one misses it and it is not moved to another time after its time has passed.

The manner in which it is to be prayed is as follows: The prayer consists of two *rakats*. In the first *rakat*, *soorah al-Faatihah* is to be recited aloud [by the Imam] followed by a lengthy *soorah* and then a lengthy bow. Then they come up from bowing and say, “*Sami-Allaah liman hamidah*,” and, “*Rabanaa lakal-hamd*,” and then *soorah al-Faatihah* is recited again followed by another lengthy *soorah*. Then one bows again and comes up and then one makes two long prostrations. The second *rakah* is performed in the same fashion as the first. This is the minimum of the prayer in all of its circumstances. It has other descriptions but this is the most confirmed. If a person performs three acts of bowing or four or five, there is no harm in that if there were some need to do so.

Topic Eight: The Funeral Prayer

No matter how long a person may live, he must at one time die and move on from the world of deeds to the world of recompense. It is from the rights of a Muslim upon another Muslim that he visits him when he is ill and he follows his funeral procession after he dies. It is also recommended upon visiting the ill that one reminds them to repent and to make a will.

It is also recommended to turn the one who is about to die toward the *qiblah* by turning him on his right side with his face in the direction of the *qiblah* if that is not a hardship upon him. If that is not easy to do, one should put him on his back with his feet toward the *qiblah* and his head elevated a little, so that he may be facing the *qiblah*.¹ Then he should be encouraged to say, “*La ilaaha illa-llah* (There is none worthy of worship except Allah).” His throat should be moistened with water or some kind of drink. *Soorah Ya Seen* should be recited in his presence.²

When a Muslim dies, it is recommended to close his eyes, the lower jaw is then to be bound to the head, the joints should be gently flexed; he should be raised from the earth; his clothes should be removed, his private parts should be covered and he should be placed on a bed [or platform] and washed while he is facing the *qiblah* on his right side, if that is easy to do— otherwise he should be placed on his back with his legs extending toward the *qiblah*.

¹ There seems to be no authentic sunnah regarding turning the dying person's body toward the *qiblah*. Allah knows best.—JZ

² Again, there seems to be no authentic hadith (although there is a weak one) concerning the reciting of this particular *soorah* when a person is about to die. Allah knows best.—JZ

Washing the Deceased

The preferred person to wash the deceased is the one whom he had named in a bequest and then his father, then his grandfather and then his close relative. For the woman, it is the one she had named in a bequest followed by her mother and then her grandmother and then her close female relatives. Each Muslim spouse may wash his or her partner. The one who does the washing must be trustworthy and knowledgeable of the rules of washing.

It is forbidden for a Muslim to wash or bury a non-Muslim. Instead, he should just cover the non-Muslim with soil if there is no one to do a proper burial.

Description of the Recommended Way to Wash the Deceased

When one is going to wash a deceased, he should cover the private parts of the deceased. Then he should raise the head close to how it would be if he were sitting up. Then he should gently press down on his stomach. He should use a lot of water on the body. Then he should wrap a cloth around his hand and clean off the body [disposing of that cloth afterwards]. Then it is preferred to wash him again with a new piece of cloth around the hand. Then he should have the intention to wash the deceased. He mentions the name of Allah and washes the body with water and lote tree leaves or soap. He begins with the body's head and beard. Then he does the right side followed by the left side. Then he washes him a second or third time like the first time. If the body does not become clean, he may continue to wash him until it is cleansed. On the last washing, in addition to water, he uses some type of perfume or camphor. If the person's moustache or fingernails or toenails were long, they should be shortened. Then he should be dried with a cloth. In the case of a woman,

her hair should be plaited in three braids and placed to the back.

Shrouding the Deceased

It is recommended to shroud the body in three white sheets that were scented with incense. They are spread out, one over the other. Some perfume is placed in between the different sheets. Then the deceased is laid, stretched out, upon the three sheets. Cotton is placed between the private parts and above it, a garment is tied, acting like short pants, to cover the private parts. That and the rest of the body is then to be perfumed. The uppermost sheet is then folded from the left top side over the right side and then the right side is folded over the left side. The same is then done for the next sheet and then the bottom sheet. The remainders should be tied above the person's head lengthwise, and will be untied at the grave. A young child is shrouded in one garment, although it is also allowed to do so in three garments.

The woman is covered with a loin cloth and then a sleeveless body length shirt and then a headcovering and then two sheets. A young girl is shrouded in a long sleeveless shirt and two sheets.

It is sufficient [that is, not forbidden] to wash the deceased once, covering the whole body, regardless of whether it be a man or a woman. It is also sufficient to shroud the entire body with one garment, again regardless if it be a man or woman.

If a fetus reaches the age of at least four months and is then aborted and dies, it is to be washed and prayed over.

Description of the Prayer Over the Deceased

It is the sunnah for the Imam to stand level with the chest of the deceased if it is a male and level to the middle of

the body if it is a female. He makes four *takbeers* (statements of “*Allaahu akbar*”), raising the hands each time. After the first *takbeer*, he seeks refuge in Allah from Satan, he recites, “*Bismilaahi-rrahmani-rraheem* (In the name of Allah, the Beneficent, the Merciful),” and then he recites *soorah al-Faatihah*. However, he does not make any opening supplication.

After the second *takbeer*, he says,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma salli ala muhammadin wa ala aali muhammadin kama salaita ala ibraaheem wa ala aali ibraheem innaka hameedun majeed. Wa baarik ala muhammadin wa ala aali muhammadin kama barakta ala ibraaheema wa ala aali ibraaheema innaka hameedun majeed (O Allah, grace Muhammad and the family of Muhammad as You graced Abraham and the family of Abraham, for verily You are praiseworthy, exalted. And bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, for verily You are praiseworthy, exalted).

Then he makes a third *takbeer* followed by this supplication: