

Jummaah & Eid Salah

Written By

Maulana Ashraf Ali Thanvi Rahmatullah Alaihi

Table Of Contents

[Jummaah Salah Prayer](#)

[The Virtues Of Jumu'ah](#)

[The Aadaab Of Jumu'ah](#)

[The Virtues And Importance Of Jumu'ah Salaat](#)

[The Method Of Offering Jumu'ah Salaat](#)

[Prerequisites Which Make Jumu'ah Salaat Wajib](#)

[Prerequisites For The Jumu'ah Salaat To Be Valid](#)

[Rules For The Jumu'ah Khutbah](#)

[The Jumu'ah Khutbah Of Rasulallah Sallallahu Alayhi Wa Sallam](#)

[Rules Related To Jumu'ah Salaat](#)

[Eid Salaat](#)

[Miscellaneous Masa'il](#)

[Glossary](#)

Jumu'ah Salaat

Allah Ta'ala does not like anything more than salaah. It is for this reason that we do not find such great emphasis for any other form of *ibaadah* in the pure *Shariah*. It is for this reason that Allah Ta'ala has specified this *ibaadah* five times daily as a form of gratitude for His endless bounties. These bounties which commence from birth right until death - in fact they continue after death and commence even before birth.

Since Friday has been accorded the most amount of merits as opposed to other days, so much so that the father of all mankind Hadrat Aadam alayhis salaam was created on this day, a special salaah was therefore ordered for this day. We have already mentioned the benefits and wisdom of jama'at. It has also been made clear that the bigger the jama'at the more those benefits will become apparent. This will only be possible if the people of all the different areas and the residents of that place get together and offer their salaah collectively. This would have been extremely difficult if it were to be done five times daily. Because of all this, the *Shariah* has specified such a day in the week in which the people of all the different residential areas and villages can get together and fulfil this *ibaadah*. Since jumu'ah is the most virtuous and noble of days, this *ibaadah* has been specified for this day. Allah Ta'ala had also specified this day as a day of *ibaadah* for the previous nations. But because of their bad-luck, they disputed and differed with regards to it. The result of this dispute was that they were deprived of this great bounty and this *ummah* has been favoured with this bounty. The Jews set aside Saturday on the basis that Allah Ta'ala had completed creating the entire creation on this day. The Christians set aside Sunday thinking that this is the day when Allah Ta'ala commenced with the creation. Because of this, both these groups make numerous arrangements on both these days - leaving all work on these days and spending it in worship. It is because of this that all the offices are closed on Sundays in Christian countries.

The Virtues of Jumu'ah

1. Rasulullah sallallahu alayhi wa sallam said : "Friday is the best of days. It was on this day that Hadrat Aadam alayhis salaam was created, it was on this day that he was granted entry into *jannah*, it was on this day that he was removed from *jannah* (which became the cause for man's existence in this universe, and which is a great blessing), and the day of resurrection will also take place on this day." (Sahih Muslim)

2. It is related from Imam Ahmad rahmatullahi alayh that he said that in certain aspects the rank of the night of jumu'ah is even higher than *Laylatul Qadr*. One of the reasons for this is that it was on this night that Rasulullah sallallahu alayhi wa sallam appeared in the womb of his mother. Rasulullah's sallallahu alayhi wa sallam appearance in this world was a cause of so much good and blessings both in this world and in the hereafter that they cannot be enumerated. (Ash'atul Lama'aat)

3. Rasulullah sallallahu alayhi wa sallam said : "There is such an hour on Friday that if any Muslim makes *dua* in it, his *dua* will definitely be accepted." (Bukhari, Muslim) The *ulama* have differed in specifying that hour which has been mentioned in the Hadith. Shaykh Abdul Haq Muhaddith Dehlawi rahmatullahi alayh has mentioned 40 different opinions in his book *Sharh Sifrus Sa'adah*. However, from among all these opinions he has given preference to two opinions : (1) That time is from the commencement of the *khutbah* till the end of the salaah, (2) That time is towards the end of the day. A big group of *ulama* have given preference to this second opinion and there are many Ahadith which support this opinion. Shaykh Dehlawi rahmatullahi alayh says that this narration is correct that Hadrat Fatimah radiallahu anha used to order her maid on Fridays to inform her when the day is about to end so that she could occupy herself in making *zikr* and *duas*. (Ash'atul Lama'aat)

4. Rasulullah sallallahu alayhi wa sallam said : "Of all the days, Friday is the most virtuous. It is on this day that the trumpet will be blown. Send abundant *durood* upon me on Fridays because they are presented to me on that day." The Sahabah radiallahu anhum asked : "O Rasulullah! How will they be presented to you when even your bones will not be present after your death?" Rasulullah sallallahu alayhi wa sallam replied : "Allah Ta'ala has made the earth *haraam* upon the prophets forever." (Abu Daud)

5. Rasulullah sallallahu alayhi wa sallam said : "The word "*shaahid*" refers to Friday. There is no day more virtuous than Friday. There is such an hour in this day that no Muslim will make *dua* in it except that his *dua* will be accepted. And he does not seek protection from anything except that Allah Ta'ala will grant him protection." (Tirmidhi) The word "*shaahid*" appears in *Surah Burooj*. Allah Ta'ala has taken an oath of that day. He says in the Quran :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

Translation : "By the sky in which there are constellations. By the promised day (of judgement). By the day that witnesses (Friday), and the day that is witnessed (day of Arafah)."

6. Rasulullah sallallahu alayhi wa sallam said : "Friday is the "mother" of all days and the most virtuous in the sight of Allah Ta'ala. In the sight of Allah Ta'ala it has more greatness than *Eid ul-Fitr* and *Eid ul-Ad'haa*." (Ibn Majah)

7. Rasulullah sallallahu alayhi wa sallam said : "The Muslim who passes away on the night or during the day of Friday, Allah Ta'ala saves him from the punishment of the grave." (Tirmidhi)

8. Once Hadrat Ibne Abbas radiallahu anhu recited the following verse : "This day, I have completed your *Deen* for you." A Jew was sitting near him. On hearing this verse being recited he remarked : "If this verse was revealed to us, we would have celebrated that day as a day of *eid*." Ibne Abbas radiallahu anhu replied : "This verse was revealed on two *eids*, i.e. on the day of *jumu'ah* and the day of *arafah*." In other words, what is the need for us to make that day into a day of *eid* when it was already a day of two *eids*?

9. Rasulullah sallallahu alayhi wa sallam used to say that the night of *jumu'ah* is a lustrous night, and the day of *jumu'ah* is a lustrous day. (Mishkaat)

10. After *qiyaamah*, Allah Ta'ala will send those who deserve paradise into paradise, and those who deserve hell into hell. The days that we have in this world will also be there. Although there will be no day and night, Allah Ta'ala will show us the extent of days and nights and also the number of hours. So when Friday will come and that hour when the people used to go for *jumu'ah* will approach, a person will call out saying : "O dwellers of *jannah*! Go into the jungles of abundance, the length and breadth of which are not known to anyone besides Allah Ta'ala. There will be mounds of musk which will be as high as the skies. The prophets alayhimus salaam will be made to sit on towers of light, and the believers on chairs of sapphires. Once everyone is seated in their respective places, Allah Ta'ala will send a breeze which will carry that musk. That breeze will carry the musk and apply it to their clothing, faces and hair. That breeze will know how to apply that musk even better than that woman who is given all the different perfumes of the world. Allah Ta'ala will then order the carriers of His throne to go and place His throne among all these people. He will then address them saying : "O my servants who have brought faith in the unseen despite not seeing Me, who have attested My Rasul sallallahu alayhi wa sallam, and who have obeyed My laws! Ask Me whatever you wish for. This day is the day of giving abundantly." They will all exclaim in one voice : "O Allah! We are pleased with You, You also be pleased with us." Allah Ta'ala will reply : "O dwellers of *jannah*! If I were not pleased with you all, I would not have kept you in My *jannah*. Ask for something because this is the day of giving in abundance." They will all say in one voice : "O Allah! Show us Your beauty, that we may be able to look at Your noble being with our very eyes." Allah Ta'ala will lift the veil and will become apparent to these people and His beauty will engulf them from all sides. If this order was not given from before hand that the *jannatis* will never get burnt, without doubt they would not have endured the heat of this light and they would all have got burnt. He will then ask them to go back to their respective places. Their beauty and attractiveness will double through the effects of that Real beauty. These people will then go to their wives. They will not be able to see their wives nor will their wives be able to see them. After a little while, the *nur* which was concealing them will be removed and they will now be able to see each other. Their wives will tell them that how is it that you do not have the same appearance which you had left with? That is, your appearance is a thousand times better now. They will reply that the reason for this is that the noble being of Allah Ta'ala was made apparent to us and we saw His beauty with our very eyes. (Sharh Sifrus-Sa'adah) See what a great bounty they received on the day of *jumu'ah*.

11. Every afternoon, the heat of *jahannam* is increased. However, through the blessings of jumu'ah, this will not be done on Fridays. (Ihya ul-Uloom)

12. On one Friday, Rasulullah sallallahu alayhi wa sallam said : "O Muslims! Allah Ta'ala has made this day a day of *eid*. So have a bath on this day, whoever has perfume should apply it, and use the *miswaak*." (Ibn Majah)

The Aadaab of Jumu'ah

1. Every Muslim should make preparations for jumu'ah from Thursday. After the *asr salaah* of Thursday, he should make a lot of *istighfaar*. He should clean his clothes and keep them ready. If he does not have any perfume in his house, then if it is possible he should try and obtain some and keep it ready so that he will not get distracted with these things on jumu'ah. The pious people of the past have stated that the person to receive the most benefit on Friday will be that person who waits for it and who makes preparations for it from Thursday. The most unfortunate person will be he who does not even know as to when Friday will fall, so much so that he will ask the people in the morning as to which day this is. Some pious people used to go and stay in the *jaame masjid* from the night of jumu'ah in order to make full preparations for the following day. (Ihya ul-Uloom, vol. 1, page 161)

2. On the day of jumu'ah, *ghusl* should be made and the hair of the head and the rest of the body should be thoroughly washed. It is also very virtuous to use the *miswaak* on this day.

3. After making *ghusl*, a person should wear the best clothing that he possesses, and if possible he should also apply some perfume. He should also clip his nails.

4. He should try and go very early to the *jaame masjid*. The earlier a person goes, the more reward he will receive. Rasulullah sallallahu alayhi wa sallam said : "On the day of jumu'ah, the angels stand at the entrance of that masjid in which jumu'ah salaah is to be offered. They write down the name of the person who enters the masjid first, and thereafter the name of the person who follows, and they continue doing this. The person who entered first will receive the reward of sacrificing a camel in the path of Allah, the one who followed him will get the reward of sacrificing a cow, thereafter a chicken, thereafter the reward of giving an egg as charity in the path of Allah. Once the *khutbah* commences, the angels close the register and begin listening to the *khutbah*." (Bukhari and Muslim)

In olden times, the roads and alleys used to be extremely busy in the mornings and at *fajr* time. All the people used to go so early to the *jaame masjid* and there used to be such a large crowd that it used to look like the days of *eid*. Later, when this habit was given up, people began saying that this is the first innovation in Islam. After writing this, Imam Ghazali rahmatullahi alayh says : "Aren't the Muslims ashamed of themselves that the Jews and Christians go so early in the morning to their synagogues and churches on Saturdays and Sundays. Those who are businessmen go so early to the bazaars in order to do their buying and selling. Why don't the Muslims do the same?" The reality of the situation is that the Muslims have totally reduced the value of this blessed day. They do not even know what day this is, and what a high status it has. How sad it is that the day which was more valuable than *eid* in the eyes of Muslims of the past, which Rasulullah sallallahu alayhi wa sallam was proud of and the day which was not granted to the previous nations has become

so dishonoured at the hands of Muslims today and it is such a great ingratitude to the favour of Allah Ta'ala that the consequence of all this can be seen with our very eyes."

5. By going walking for the jumu'ah salaah, one gets the reward of fasting for one year for every step that he takes. (Tirmidhi)

6. On Fridays, Rasulullah sallallahu alayhi wa sallam used to recite *Surah Alif Laam Meem Sajdah* and *Surah Hal Ataa*, in the *fajr salaah*. These *Surahs* should therefore be occasionally recited in the *fajr salaah* on Fridays. Occasionally they should be left out so that people do not regard their recitation as *wajib*.

7. For the jumu'ah salaah, Rasulullah sallallahu alayhi wa sallam used to recite the following *Surahs* : *al-Jumu'ah* and *al-Munaafiqun*, or *al-A'la* and *al-Ghaashiyah*.

8. There is a lot of reward in reciting *Surah Kahf* either before the jumu'ah salaah or after it. Rasulullah sallallahu alayhi wa sallam said : "The person who recites *Surah Kahf* on Fridays, a *nur* will appear for him from below the *arsh* as high as the skies. This light will help him in the darkness of the day of resurrection. And all the sins which he may have committed from the last Friday till this Friday will be forgiven." (Sharh Sifrus-Sa'adah) The *ulama* have written that this Hadith refers to minor sins because major sins are not forgiven without making *taubah*.

9. There is more reward in reciting *durood* on Fridays than on other days. It has been mentioned in the Hadith that *durood* should be recited abundantly on Fridays.

The Virtues and Importance of Jumu'ah Salaah

Jumu'ah salaah is *far-d-e-ayn*. It has been established from the Quran, Hadith and the consensus of the *ummah*. It is one of the most salient features of Islam. The person who rejects jumu'ah salaah is a *kaafir*. The one who misses it without any valid excuse is a *faasiq*.

1. Allah Ta'ala says in the Quran :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

Translation : "O you who believe! When the call for jumu'ah salaah is made, hasten towards the remembrance of Allah Ta'ala and leave all transactions. This is best for you if only you know."

In this verse, "remembrance" refers to the jumu'ah salaah and *khutbah*. "Hasten" means that one should go with great concern and care.

2. Rasulullah sallallahu alayhi wa sallam said : "The person who has a bath on Friday, purifies himself as far as possible, applies oil to his hair, applies perfume, leaves for the masjid, when he arrives at the masjid he does not sit down by removing anyone from his place, offers as many *nafl salaahs* as possible, when the *imam* delivers the *khutbah* he remains silent - then his sins from the previous jumu'ah till now will be forgiven." (Bukhari)

3. Rasulullah sallallahu alayhi wa sallam said : "The person who has a bath on Friday and goes early to the masjid on foot, and not by a vehicle, listens to the *khutbah* and does not do any foolish act while it is being delivered, will get the reward of one year's *ibaadah*, one year's fasting, and one year's salaah; for every step that he takes." (Tirmidhi)
4. Hadrat Ibn Umar and Abu Hurayrah radiallahu anhuma narrate that they heard Rasulullah sallallahu alayhi wa sallam saying : "People should abstain from leaving out jumu'ah salaah. If not, Allah Ta'ala will put a seal over their hearts whereby they will fall into severe negligence." (Muslim)
5. Rasulullah sallallahu alayhi wa sallam said : "The person who misses out three jumu'ah's without any valid reason, Allah Ta'ala puts a seal over his heart." (Tirmidhi) In another narration it is mentioned that Allah Ta'ala becomes displeased with him.
6. Taariq bin Shihaab radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said : "The jumu'ah salaah with jama'at is a duty which is *wajib* on every Muslim with the exception of the following four persons : (i) a slave, that is the one who is owned by someone according to the rules laid down by the *Shariah*, (ii) a woman, (iii) an immature boy, (iv) a sick person." (Abu Daud)
7. Ibn Umar radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said the following in regard to those who leave out jumu'ah : "It is my earnest desire that I appoint someone as *imam* in my place while I go and burn the homes of those who do not attend the jumu'ah salaah." (Muslim) A similar Hadith has also been related with regard to leaving out jama'at. We have mentioned this Hadith previously.
8. Ibn Abbas radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said : "The person who leaves out jumu'ah salaah without a valid reason is written down as a hypocrite in a book that is absolutely protected from any changes and modifications." (Mishkaat) In other words, he will be labelled as a hypocrite forever. However, if he repents or Allah forgives him solely out of His mercy, then this is another matter.
9. Hadrat Jaabir radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said : "Jumu'ah salaah becomes obligatory on the person who believes in Allah Ta'ala and the last day, except for the sick, *musafir*, woman, child, and a slave. If a person occupies himself in something unnecessary, or in some transaction, Allah Ta'ala also turns away from him and does not worry about him and Allah is worthy of all praise." (Mishkaat) In other words, He is not affected by anyone's *ibaadah* nor does He benefit in any way. His essence and being will remain the same irrespective of whether anyone praises Him and worships Him or not.
10. Hadrat Ibn Abbas radiallahu anhu says that the person who leaves out several jumu'ah salaahs consecutively has in fact turned away from Islam. (Ash'atul Lama'at)
11. A person asked Ibn Abbas radiallahu anhu regarding a person who passed away and who should not join the jumu'ah and jama'at salaahs : "What do you have to say regarding such a person?" He replied : "That person is in *jahannam*." This person continued asking him this question for a full month and he gave him the same reply. (Ihya ul-Uloom)

Even by merely glancing at these Ahadith, one can come to the conclusion that the *Shariah* has laid great stress on jumu'ah salaah and that severe warnings have been given to the one who leaves out jumu'ah. Can a person who claims to be a Muslim still have the audacity of leaving out this *fard* duty?

The Method of Offering Jumu'ah Salaah

After the first *adhaan* of jumu'ah and before the second *adhaan*, four rakaats of sunnah salaah should be offered. This sunnah is *sunnah-e-mu'akkadah*. After the *khutbah*, two rakaats *fard* jumu'ah salaah should be offered with the *imam*. Thereafter, four rakaats *sunnah* should be offered. These are also *mu'akkadah*. Thereafter, another two rakaats should be offered. According to some *ulama* these two rakaats are also *sunnah-e-mu'akkadah*.

Prerequisites which make Jumu'ah Salaah Wajib

1. To be a *muqem*. Jumu'ah salaah is not *wajib* on a *musafir*.
2. To be sound and healthy. Jumu'ah is not *wajib* on a person who is sick. That sickness which prevents a person from going to the *jaame masjid* on foot will be considered. If a person is very weak due to old-age, is unable to go to the masjid or is blind, then all these people will fall under the category of the sick and jumu'ah salaah will not be *wajib* on them.
3. To be a free person. Jumu'ah salaah is not *wajib* on a slave.
4. To be a male. Jumu'ah salaah is not *wajib* on a female.
5. To be free from those excuses which allow one from leaving out the jama'at. These have been mentioned previously. If any of these excuses are found, jumu'ah salaah will not be *wajib*. Examples : (i) It is raining very heavily. (ii) One is taking care of a sick person. (iii) By going to the masjid there is a fear of a certain enemy. (iv) The prerequisites which we mentioned in order for salaah to be *wajib* are also considered here. That is, to be sane, mature, and to be a Muslim.

All these prerequisites which have been mentioned make jumu'ah salaah *wajib*. If any of these prerequisites are not found in a person and he still offers jumu'ah salaah, then his salaah will be valid. That is, the duty of offering *zuhr salaah* will fall off. For example, a certain *musafir* or woman offers jumu'ah salaah.

Prerequisites for the Jumu'ah Salaah to be Valid

1. The place has to be a city or town. Jumu'ah salaah is not valid in a village or jungle. However, jumu'ah will be valid in a village if its population is equal to that of a town. For example, if there is a population of three to four thousand, jumu'ah salaah will be valid.
2. It has to be at the time of *zuhr*. Jumu'ah salaah is not valid before *zuhr* time or after the expiry of *zuhr*. So much so, that if the *zuhr* time expires while jumu'ah salaah is being offered, then that salaah will become invalid even if the last *qa'dah*

equal to the *tashahhud* has been completed. It is for this reason that *qada* is not made for jumu'ah salaah.

3. The *khutbah* has to be delivered. That is, to face the people and remind them of Allah Ta'ala even if it means merely saying *Sub'haanallah* or *Alhamdo lillah*. However, it is *makruh* to suffice with this alone because it is contrary to the *sunnah*.

4. The *khutbah* has to be before the salaah. If the *khutbah* is delivered after the salaah, the salaah will not be valid.

5. The *khutbah* has to be delivered within the time of *zuhr*. If the *khutbah* is delivered before the time of *zuhr*, the salaah will not be valid.

6. Jama'at. That is, there has to be at least three persons apart from the *imam* who are present from the beginning of the *khutbah* till the *sajdah* of the first rakaat. This is irrespective of whether those who were present for the *khutbah* are different from those who are present for the salaah. But this is on the condition that these three persons are such that they are eligible for *imamate*. Therefore, if there are only women or immature children, the salaah will not be valid.

7. If the people go away before the *sajdah* and less than three persons remain or no one remains, the salaah will become invalid. However, if they go after the *sajdah*, the salaah will not be invalid.

8. To offer jumu'ah salaah openly and with full permission. It will not be permissible to offer jumu'ah salaah in any private and secluded place. If jumu'ah salaah is offered at such a place where the general public is not allowed to come or the doors of the masjid are closed at the time of jumu'ah, the salaah will not be valid.

If a person offers jumu'ah salaah despite any of the above-mentioned prerequisites not being met, his salaah will not be valid. He will have to offer *zuhr salaah*. Since this salaah of his will become a *nafl salaah*, and since *nafl salaah* is not offered with such preparations, in such a case it will be *makruh-e-tahrimi* to offer jumu'ah salaah.

Rules for the Jumu'ah Khutbah

1. Once all the people have gathered together, the *imam* should sit on the *mimbar* and the *mu'azzin* should call out the *adhaan* in front of him. Immediately after the *adhaan*, the *imam* should stand up and deliver the *khutbah*.

2. Twelve things are *sunnah* in the *khutbah* : (a) The person delivering the *khutbah* should be standing, (b) Two *khutbahs* should be delivered, (c) He must sit inbetween both the *khutbahs* to such an extent that *Sub'haanallah* could be recited three times, (d) He must be pure from *hadath-e-akbar* and *hadath-e-asghar*, (e) While delivering the *khutbah*, he must face the people, (f) He must recite *A'udhu billahi minash shaytaanir rajeem* in his heart before commencing with the *khutbah*, (g) He must deliver the *khutbah* in such a way that all the people can hear his voice, (h) The subject matter of the *khutbah* must comprise of the following eight things : (i) gratitude to Allah Ta'ala, (ii) praise to Allah Ta'ala, (iii) testifying the Oneness of Allah Ta'ala and the prophethood of Rasulullah sallallahu alayhi wa sallam, (iv) salutations to Rasulullah sallallahu alayhi wa sallam, (v) admonition and advice, (vi)

recitation of verses or a *Surah* from the Quran, (vii) to repeat all these things in the second khutbah as well, (viii) to make *dua* for the Muslims instead of giving advice and admonition in the second khutbah. This was a list of the subject matter.

We will now go back to those factors which are *sunnah* for the khutbah itself. (i) The khutbah should not be too lengthy. Instead, it should be shorter than the salaah. (j) To deliver the khutbah from the *mimbar*. If there is no *mimbar*, one should stand up by taking support from a staff or rod. To take support from a staff or rod or to place one hand over the other while one is on the *mimbar*, which is the habit of some people; has not been reported. (k) Both the khutbahs have to be in Arabic. To deliver the khutbah in any other language or to add any poetry or idioms of another language as is prevalent today at some places is contrary to *sunnah-e-mu'akkadah* and is in fact *makruh-e-tahrیمی*. (l) Those listening to the khutbah should face the *qiblah*.

In the second khutbah it is *mustahab* to make *dua* for Rasulullah's sallallahu alayhi wa sallam family, companions, wives, and specifically for the *khulafaa-e-raashidin* and Hadrat Hamzah and Abbas radiallahu anhumaa. It is also permissible to make *dua* for the leader of the Islamic state. But it is *makruh-e-tahrیمی* to praise him for things which are not true.

3. Once the *imam* stands up to deliver the khutbah, it is *makruh-e-tahrیمی* to offer any salaah or to speak with each other. However, it is permissible for the *saahib-e-tarteeb* to offer his *qada salaah* at that time. In fact, it is *wajib* for him to offer his *qada salaah*. As long as the *imam* does not complete his khutbah, all these things will be prohibited.

4. Once the khutbah commences, it is *wajib* for all those present to listen to the khutbah. This is irrespective of whether they are sitting near the *imam* or far away from him. It is also *makruh-e-tahrیمی* to do such a thing which will distract one from listening. Just as eating, drinking, talking, walking, making *salaam*, answering to a *salaam*, reading some *tasbeeh*, showing someone a *mas'ala* of the *Shariah* is prohibited while one is in salaah, it is also prohibited while the khutbah is being delivered. However, it is permissible for the one who is delivering the khutbah to show a *mas'ala* of the *Shariah* while he is delivering his khutbah.

5. If the khutbah commences while one is offering one's salaah, it is better to complete it if it is *sunnah-e-mu'akkadah*. If it is a *nafl salaah*, one should make *salaam* after two rakaats.

6. It is *makruh-e-tahrیمی* for the *muqtadis* as well as the *imam* to raise their hands and make *dua* inbetween the two khutbahs when the *imam* is sitting. However, it is permissible to make *dua* in one's heart without raising one's hands as long as one does not say anything with one's tongue - neither silently nor loudly.

Nothing has been related from Rasulullah sallallahu alayhi wa sallam and his companions with regard to delivering khutbahs on the last Friday of *Ramadaan* which contain matters related to the departure of *Ramadaan*. Nor is there any mention of this in the books of Islamic jurisprudence. In doing so, there is the danger of the masses thinking that this is necessary. It is therefore a *bid'ah*. Note : These days undue attention is given to this sort of khutbahs. If anyone does not deliver such

khutbahs, he is accused and mocked at. Special preparations are made in listening to such khutbahs.

7. It is permissible to deliver a khutbah while looking into a book.

8. If Rasulullah's sallallahu alayhi wa sallam name is mentioned in the khutbah, it is permissible for the *muqtadis* to send *durood* to him in their hearts.

The Jumu'ah Khutbah of Rasulullah sallallahu alayhi wa sallam

By quoting the jumu'ah khutbah of Rasulullah sallallahu alayhi wa sallam it is not intended that people should start restricting themselves to this khutbah. This khutbah should be delivered occasionally as a source of *barakah* and with the intention of following the *sunnah*. It was the habit of Rasulullah sallallahu alayhi wa sallam that once all the people had gathered, he used to enter the masjid and make *salaam* to all those present. Hadrat Bilal radiallahu anhu used to call out the *adhaan*. On the completion of the *adhaan*, he used to immediately stand up and deliver his khutbah. Until the *mimbar* was not constructed, he used to take support from a staff. Occasionally, he used to place the staff against a pillar which was near the *mihraab* from where he used to deliver his khutbah, and then lean against it. After the construction of the *mimbar*, there is no evidence that he used to take support from a staff.

He used to deliver two khutbahs and sit down for a little while in-between the two khutbahs. When sitting down, he did not engage in any conversation nor should he make any *dua*. On completing the second khutbah, Hadrat Bilal radiallahu anhu used to call out the *iqaamah* and Rasulullah sallallahu alayhi wa sallam used to commence the *salaat*.

While delivering the khutbah, Rasulullah's sallallahu alayhi wa sallam voice used to get loud and his blessed eyes used to get red. It is mentioned in Sahih Muslim that when Rasulullah sallallahu alayhi wa sallam used to deliver the khutbah his condition used to be as if he is warning the people of an invasion of an enemy that is very nearby. In most of the khutbahs he used to say : "*Qiyaamah* and I have been sent just as these two fingers are!" And he used to join his middle and forefinger together. Thereafter, he used to deliver the following khutbah :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

At times he used to deliver this khutbah :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

At times, after saying the praises of Allah Ta'ala, he used to deliver the following khutbah :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

A Sahabi says that Rasulullah sallallahu alayhi wa sallam used to recite *Surah Qaaf* very regularly in his khutbahs so much so that I learnt *Surah Qaaf* merely by listening to Rasulullah sallallahu alayhi wa sallam reciting it on the *mimbar*. At times he used to recite *Surah al-Asr*, and at times he used to recite the following verses :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

Rules Related to Jumu'ah Salaat

1. It is preferable that the person who delivers the khutbah also performs the salaah. However, it is permissible for someone else to perform the salaah.
2. It is *sunnah* to call out the *iqaamah* and commence with the salaah immediately after the completion of the khutbah. It is *makruh-e-tahrimi* to engage in any worldly activity between the khutbah and the salaah. If there is a very lengthy gap between the khutbah and the salaah, it will be necessary to repeat the khutbah. However, if the delay is caused because of a *Deeni* reason, e.g. to show someone a *mas'ala*, or the *wudu* of the imam broke and he went to make *wudu*, or after delivering the khutbah he realized that he had to have a bath, so he went to have a bath - in all these cases it will not be *makruh* nor will it be necessary to repeat the khutbah.
3. Jumu'ah salaah should be offered with the following intention : "I intend offering two rakaats *fard* of jumu'ah salaah."
4. It is preferable for all the people to get together and offer jumu'ah salaah in one masjid. However, it is permissible for the people of one place to offer their jumu'ah salaah in several masjids.
5. If a person joins the salaah in the last *qa'dah* at the time of reciting the *at-tahiyyaat* or after *sajdah-e-sahw*, his joining the jama'at will be correct and he will have to complete his jumu'ah salaah. He will not have to offer *zuhr salaah*

6. Some people offer *zuhr* the jumu'ah salaah as a precaution. Since the *ah* of the masses has become corrupted in this regard, they should be strictly *ah* from this. However, if a knowledgeable person wishes to offer the *zuhr* *ah* some doubt, he should do so without letting anyone come to know of it.

of *Shawwal* as Eid ul-Fitr, and the tenth of *Zil Hijjah* days are days of festivity and celebration in Islam. On *ah* two rakaats of salaah as a form of gratitude. The *ah* have been mentioned for the validity and *ah* salaah as well. With the exception that for *ah* *ah* for the Eid salaahs it

i.e. while the khutbah is being delivered, it is *haraam* to talk, walk about or offer salaah.

Thirteen things are *sunnah* on the day of Eid ul-Fitr :

- (i) To adorn oneself according to the *Shariah*.
- (ii) To have a bath.
- (iii) To use *miswaak*.
- (iv) To wear the best of clothing which one possesses.
- (v) To apply perfume.
- (vi) To wake up very early in the morning.
- (vii) To go early to the *eid-gaah*.
- (viii) To eat something sweet, such as dates, before going to the *eid-gaah*.
- (ix) To give the *sadaqatul fitr* before going to the *eid-gaah*.
- (x) To offer the Eid salaah in the *eid-gaah*. That is, one should not offer Eid salaah in the masjid without any valid reason.
- (xi) To return from the *eid-gaah* taking a route that is different from the one that he had taken when going towards the *eid-gaah*.
- (xii) To go to the *eid-gaah* on foot.
- (xiii) To read the following *takbeer* softly while walking towards the *eid-gaah* :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

2. The method of offering Eid ul-Fitr salaah is as follows : the following intention should be made : "I intend offering two rakaats *wajib* of Eid ul-Fitr salaah with six *wajib takbeers*." After making this intention, he should commence his salaah. He must recite the *thanaa'* and then say *Allahu Akbar* three times. Each time that he says *Allahu Akbar*, he should raise his hands to his ears just as he does for the *takbeer-e-tahreemah*. After making the *takbeer*, he should let his hands rest at his sides. In-between each *takbeer*, he should pause to such an extent that he can read *Sub'haanallah* three times. After the third *takbeer*, he should not rest his hands but tie them. He should then read the *ta'awwudh* and *bismillah*, *Surah Faatihah* and another *Surah*. Thereafter, he should make his *ruku* and *sajdahs* and stand up as he normally does. In the second rakaat, he should first recite *Surah Faatihah* and another *Surah*. Thereafter, he should make three *takbeers* but after the third *takbeer* he should not tie his hands but leave them at his sides. He should then make one more *takbeer* and go into *ruku*.

3. After the salaah, the *imam* has to stand on the *mimbar* and deliver two khutbahs. He should sit down in-between the two khutbahs to the extent that he sits between the khutbahs of *jumu'ah*.

4. *Dua* should be made after the Eid salaah, or even after the khutbah. Although this *dua* has not been established from the life of Rasulullah sallallahu alayhi wa sallam, the *Sahabah*, *Taabi'een* and even the *Tabe Taabi'een*, but because it is *sunnah* to make a *dua* after every salaah, it will be preferable to make it after the Eid salaah as well.

5. The khutbahs of Eid should commence with the *takbeers*. The *takbeer* should be said nine times in the first khutbah and seven times in the second khutbah.

6. The method of Eid ul-Ad'haa salaah is the same as that mentioned above, and the *sunnahs* of Eid ul-Fitr will also apply here. The difference is that when making the intention for the salaah, then instead of mentioning the word Eid ul-Fitr, one should say Eid ul-Ad'haa. Before going to the *eid-gaah* it is preferable to eat something on Eid ul-Fitr. But this is not the case in Eid ul-Ad'haa. On Eid ul-Fitr, it is *sunnah* to say the *takbeers* softly while going towards the *eid-gaah*. But on Eid ul-Ad'haa the *takbeers* should be said in a loud voice. It is preferable to offer the salaah of Eid ul-Fitr a little late. But for Eid ul-Ad'haa it should be offered early. For Eid ul-Ad'haa there is no *sadaqatul fitr*. Instead, there is the sacrificing of animals for those who can afford it. There is no *adhaan* nor *iqamah* for both Eid ul-Fitr and Eid ul-Ad'haa.

7. It is *makruh* to offer any other salaah on that day at the place where eid salaah is offered - not before the salaah nor after it. However, it is not *makruh* to offer any salaah after the Eid salaah at home. But to do so before the Eid salaah is *makruh* at home as well.

8. It is *makruh* for women and those people who do not offer Eid salaah to offer any *nafl salaah* before the Eid salaah.

9. The rules related to *sadaqatul fitr* should be mentioned in the *khutbah* of Eid ul-Fitr. The rules related to *qurbaani* and *takbeer-e-tashreeq* should be mentioned in the *khutbah* of Eid ul-Ad'haa. *Takbeer-e-tashreeq* is *wajib* after every *fard salaah*. The *takbeer-e-tashreeq* is as follows :

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

This *takbeer* will be *wajib* on the condition that the *fard salaah* has been offered with *jama'at* and the place is a city. This *takbeer* is not *wajib* on a woman and a *musafir*. But if they are *muqtadis* of a person on whom this *takbeer* is *wajib*, then it will be *wajib* on them as well. However, if a *munfarid*, a woman or a *musafir* recites this *takbeer*, it will be better for them because according to Imam Muhammad and Imam Abu Yusuf rahmatullahi alayhima it is *wajib* on them as well.

10. This *takbeer* should be recited after the *fajr salaah* of the ninth of *Zil Hijjah* till after the *asr salaah* of the thirteenth of *Zil Hijjah*. This totals 23 salaahs after which this *takbeer* is *wajib*.

11. It is *wajib* to recite this *takbeer* in a loud voice. However, women should recite it in a soft voice.
12. The *takbeer* should be recited immediately after the salaah.
13. If the *imam* forgets to recite the *takbeer*, the *muqtadis* should immediately commence reciting it. They should not wait for the *imam* to commence.
14. According to some *ulama*, it is also *wajib* to say this *takbeer* after the salaah of Eid ul-Ad'haa.
15. All the *ulama* are of the opinion that it is permissible to offer the salaahs of Eid at several places.
16. If a person misses his Eid salaah and all the other people have already completed their salaah, this person cannot offer his salaah alone. This is because jama'at is a prerequisite for the Eid salaahs. In the same way, if a person joins the jama'at but for some reason or the other his salaah becomes invalid, then he cannot make *qada* of it nor will *qada* be *wajib* on him. However, if a few other people also join him, *qada* will become *wajib*.
17. If for some reason the Eid salaah is not offered on the first day, then Eid ul-Fitr salaah could be offered on the second day. And Eid ul-Ad'haa salaah could be offered till the twelfth of *Zil Hijjah*.
18. If the Eid ul-Ad'haa salaah is delayed till the twelfth without any excuse, it will still be valid. But it is *makruh* to do so. If the Eid ul-Fitr salaah is delayed without any excuse, the salaah will not be valid at all. Examples of excuses : (i) the *imam* does not come to perform the salaah for some reason or the other, (ii) it is raining heavily, (iii) the date of the moon has not been established and it only becomes established after mid-day when the time for the salaah has already expired, (iv) salaah was offered on a cloudy day, and after the disappearance of the clouds it is realized that the salaah was not offered in its correct time.
19. If a person joins the Eid salaah at a time when the *imam* has already completed saying the *takbeers*, then if he joined the jama'at while they were still in the standing posture, he should immediately make the *takbeers* even if the *imam* is busy with his *qira'at*. If he joins the salaah while the *imam* is in *ruku*, he should make his *takbeers* only if he feels that he will be able to catch up with the *imam* in his *ruku*. But if he fears that he will not be able to catch up with the *imam*, he should go straight into *ruku*. Instead of reading the *tasbeehs* in the *ruku*, he should recite the *takbeers*. However, when he makes the *takbeers* in his *ruku*, he should not raise his hands. If the *imam* stands up from the *ruku* before he can complete his *takbeers*, he should not try to complete them. Instead, he should stand up with the *imam*. The *takbeers* which he missed will be forgiven.
20. If a person misses the first rakaat of Eid salaah, when he stands up to complete it, he should first recite *Surah Faatihah*, another *Surah* and then make the *takbeers*. Although, according to the rule, he ought to have made the *takbeers* first, he should not do this. Because if he does this, then the *takbeers* of both the rakaats will come

one after the other. And this is not the method of any *Sahabi*. Therefore, the rule has been given contrary to this.

If the *imam* forgets to say the *takbeers* and only remembers this while in *ruku*, he should say the *takbeers* in his *ruku* and should not return to the standing posture. But if he returns to the standing posture, it will still be permissible, i.e. the *salaat* will not become invalid. However, because of the large crowd, *sajdah-e-sahw* should not be made.

Miscellaneous Masa'il

1. If a person uproots his hair, the root of that hair is regarded as impure because of the stickiness that is found on it. (Shaami)
2. It is *makruh* for the residents of a place where the *eid salaats* are *wajib* to offer any *nafl salaat* between the *fajr* and *eid salaats*. (al-Bahrur Raa'iq)
3. It is *makruh* to clip the nails, to remove the pubic hair or hair from anywhere else while one is in a state of major impurity. (Aalamgiri)
4. Immature children receive the reward for offering *salaat* and other acts of *ibaadah*. The person who teaches them also receives reward for this.
5. It is not *makruh* to recite the Quran at times when *salaat* is *makruh*. Apart from reciting the Quran, one could also recite *durood* or engage in any other form of remembrance. (Saghiri)
6. It is permissible to recite a certain portion of a *Surah* in one rakaat and recite the remainder of that *Surah* in the second rakaat. Similarly, it is permissible to recite the beginning or middle of a particular *Surah* in one rakaat and the beginning or middle of another *Surah* or one complete short *Surah* in the second rakaat. (Saghiri) However, it is not good to make a habit of doing this. It is better to recite a separate *Surah* in each rakaat.
7. While offering the *taraweeh salaat*, a person forgets to recite a particular verse or *Surah* and continues reading ahead. Later he realizes that he had forgotten to recite that verse or *Surah*. It will be *mustahab* for him to recite that verse or *Surah*. After reciting the missed verse or *Surah*, he should repeat those verses or *Surahs* which he had continued reciting so that he may be able to complete the Quran in the order that it is written. (Aalamgiri) However, if a person continued reading ahead and recited many verses or *Surahs* and repeating all these will be very difficult, it will be permissible for him to merely repeat the verse or *Surah* which he had missed out and continue ahead. This is because this ruling is *mustahab* (and not *wajib*).
8. Perspiration on the forehead, watering of the eyes and flaring of the nostrils at the time of death are all signs of a good death. Perspiration on the forehead alone is also a sign of a good death.
9. Mud and impure water on the roads (which splashes on the clothes) can be overlooked as long as the traces of the impurity are not visible on the clothing.

10. It is not permissible to make *wudu* or *ghusl* with *musta'mal* (used) water. The following types of water are regarded as *musta'mal* water : water that has been used to make *wudu* or *ghusl* by a person who was in need of *wudu* or *ghusl*, water that has been used by a person who had *wudu* but made *wudu* again in order to obtain reward, water that has been used by a person upon whom *ghusl* was not *wajib* but made *ghusl* for reward, e.g. a person makes *ghusl* on Friday despite *ghusl* not being *wajib* on him. It is *makruh* to use such water for drinking or cooking purposes. (Shaami) When we mentioned the person upon whom *ghusl* became *wajib* - this rule with regards to him will only apply if no impurity is found on his body. If there is any impurity on his body, then that used water will not even be permissible for drinking and cooking purposes.

Glossary

Explanation of Islamic Terms

Adaa : Literally means performance, execution or discharge of a duty. "Adaa salaah" refers to a salaah which is offered at its specified time. "Adaa" is the opposite of "qada".

Adhaan : The call to salaah. For further details, refer to the chapter on "Adhaan".

Ahl ul-Kitaab : Literally means "People of the Book". Generally, it refers to the Jews and the Christians.

Arsh : The throne of Allah Ta'ala.

Asr : Literally means "afternoon". Generally, it refers to the afternoon prayer which is the third of the five daily salaahs. It is also referred to as asr salaah or salaatul asr.

Aurah : Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. For men, the aurah is from the navel to below the knees. As for women, their entire bodies are regarded as an aurah.

Barakah : Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah : Literally means "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of ibaadah. A bid'ah is a major sin in Islam.

Dua : Invocation to Allah, supplication, prayer, request, plea.

Dua-e-qunoot : A special dua that is recited in witr salaah. For further details, refer to the chapter on "Witr Salaah".

Durood : The sending of salutations upon Rasulullah sallallahu alayhi wa sallam.

Eid : Literally means "feast, festival". In Islam, it refers to the first day of the month of Shawwaal and the tenth day of the month of Zil Hijjah. Both these days are days of celebration and devotion to Allah Ta'ala.

Eid-gah : The place where the eid salaah is offered. In Arabic it is referred to as the "musalla".

Eid salaah : The salaah that is offered on the days of eid.

Eid ul-Ad'haa : The tenth of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allah and for His pleasure alone.

Eid ul-Fitr : The first of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.

Esha : Literally means "evening". Generally, it refers to the evening prayer which is the fifth of the five daily prayers. It is also referred to as esha salaah or salaatul esha.

Faasiq : Literally means "godless, sinful, offender, sinner, adulterer". In Islamic law it refers to the person who does not meet the legal requirements of righteousness.

Fajr : Literally means "dawn". Generally, it refers to the dawn prayer which is the first of the five daily prayers. It is also referred to as fajr salaah or salaatul fajr.

Fara'id : Plural of fard. Fard literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fard : See fara'id.

Fard-e-ayn : Refers to an act or duty which is incumbent and compulsory on each and every individual.

Fard-e-kifaayah : Refers to an act or duty which is incumbent and compulsory on the community as a whole. If a few members of the community or locality fulfil that act, the entire community will be absolved of that responsibility or duty. And if no one from that community or locality fulfils that responsibility or duty, the entire community will be sinful.

Fatwa : A formal legal opinion or verdict in Islamic law.

Fidyah : Literally means "ransom". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Ghayb : Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are : hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allah.

Ghayr Mahram : Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.

Ghusl : Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadath : Literally means "impurity". Hadath is of two types; hadath-e-akbar and hadath-e-asghar. Hadath-e-akbar is that impurity which necessitates ghusl. Hadath-e-asghar is that impurity which necessitates wudu.

Hadith : Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallallahu alayhi wa sallam. Those sayings and actions which have been endorsed or approved by him also fall under the purview of Hadith.

Haid : Monthly periods or menstruation experienced by a woman.

Hajj : Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Hijaab : See Purdah.

Ibaadah : Literally means "worship". In Islam it refers to all those acts of worship with which one renders worship to Allah Ta'ala.

Imam : Literally means "leader". In kitaabus salaah it refers to the leader of the congregation for salaah.

Imaamat : Refers to the act of being an imam or the entire institution of imaamate which deals with the appointment, rules, regulations, etc. which are related to the imam.

Iqaamah : Refers to the second call to salaah in a masjid indicating the imminent beginning of the salaah with congregation. For further details, refer to the chapter on adhaan and iqaamah.

Iqtidaa : Refers to the act of following the imam in salaah.

Ishaarah : Literally means "gesture". In kitaabus salaah it refers to the offering of salaah through gestures and signals for the person who is unable to offer his salaah in the normal stipulated manner due to sickness or physical handicap.

Istighfaar : The seeking of forgiveness from Allah Ta'ala.

Istikhaarah : The seeking of good from Allah Ta'ala. For further details, refer to the chapter on salaatul istikhaarah.

Istinja : Cleansing of one's private parts after having relieved oneself. This is irrespective of whether this cleansing is done with water or lumps of sand.

I'tikaaf : Literally means "to live in seclusion". In Islam, it generally refers to the act of secluding oneself in the masjid in the month of Ramadaan.

Jaahil : Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam. This is irrespective of whether it is general knowledge of Islam or knowledge of the rules and regulations of Islam.

Jaame masjid : Refers to a masjid in which the jumu'ah salaah is offered. It is generally the main masjid in a town or city.

Jahannam : Hell. A dweller of hell is called a jahannami.

Jama'at : Literally means "congregation or group". In kitaabus salaah it refers to the act of offering salaah with congregation.

Janaazah salaah : Salaah that is offered over the deceased person. For further details refer to the chapter on janaazah salaah.

Jannah : Heaven or paradise. A dweller of heaven is called a jannati.

Jihaad : Literally means "fight or battle". In Islam, it generally refers to the act of waging a war against the disbelievers as a religious duty.

Jumu'ah salaah : Refers to the mid-day salaah that is offered on Fridays. For further details, refer to the chapter on jumu'ah salaah.

Kaafir : Literally means "a disbeliever". In Islam it refers to one who rejects Allah and who does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.

Kafan : A shroud or winding sheet. It refers to the sheet or shroud that is used to cover the deceased. For further details, refer to the chapter on kafan.

Kaffarah : Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

Khutbah : Literally means "a lecture". In kitaabus salaah it refers to the lecture or sermon that is delivered on Fridays prior to the jumu'ah salaah or the sermon that is delivered on the days of eid after the eid salaah. These khutbahs have to be delivered in the Arabic language.

Kuffaar : Plural of kaafir.

Kuniyyat : Surname or agnomen consisting of abu or umm followed by the name of the son.

Kurta : An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Laahiq : A laahiq is a muqtadi who misses a few or all his rakaats after having joined the congregation irrespective of whether he has some excuse or not. For further

details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 22.

Lailatul Qadr : Literally means "the night of power". It refers to the night in which the Quran was revealed. This night generally falls in the last ten odd nights of the month of Ramadaan.

Luqmah : Literally means "a little piece or morsel". In kitaabus salaah it refers to correcting the imam when he commits any mistake while leading the congregation in salaah.

Maghrib : Literally means "evening or sunset". In kitaabus salaah it refers to the time of sunset and the salaah that is offered thereafter. This salaah is known as maghrib salaah or salaatul maghrib.

Mahram : Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Makruh : That which is disliked or detestable. Makruh is of two types : makruh-e-tahrimi and makruh-e-tanzihi. Makruh-e-tahrimi is that which has been established by a proof that is not absolute. The one who rejects it is regarded as a faasiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makruh-e-tanzihi is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Manzil : Literally means "a stopping place". In kitaabus salaah it refers to the distance travelled by a musafir.

Masah : The act of passing of wet hands over a particular part of the body.

Mas'ala : Literally means "an issue, problem or question". In Islamic jurisprudence it refers to a rule or regulation. The plural of mas'ala is masaa'il.

Masbuq : A person who joins the jama'at after having missed one or more rakaats. For further details refer to the chapter "Masa'il connected to the imam and muqtadi" mas'ala no. 24.

Ma'zur : Literally means "one who is excused". In Islamic jurisprudence it refers to a person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the ma'zur in Part One of Bahishti Zewar.

Mihraab : Refers to the small oval-shaped area in the front of a masjid which is specially designated for the imam when he leads the congregation in salaah.

Mimbar : Refers to the pulpit on which the imam stands and delivers the khutbah on Fridays and the days of eid.

Mu'azzin : One who calls out the adhaan.

Mudrik : One who joins the congregation without missing any rakaats.

Muhaddith : A scholar of Hadith who has attained high ranks in the different sciences of Hadith.

Mujtahideen : Plural of mujtahid. A mujtahid is one who has the qualities of making ijtihaad (deriving rules and regulations through analogy).

Mukabbir : A person who conveys the takbirs of the imam when the congregation is generally very large and there is no mike system.

Munfarid : A person who offers his salaah alone, i.e. not in congregation.

Muqem : A person who is not a traveller. He is either at his own home or, if he has travelled, then he has made the intention of staying over at that place for more than fifteen days. For further details refer to the chapter "Salaah on a Journey".

Muqtadi : A person who follows the imam in salaah.

Murtad : Literally means "a renegade". In Islamic terminology it refers to a person who rejects Islam after having been a Muslim.

Musafir : A traveller. For further details refer to the chapter "Salaah on a Journey".

Musalla : Refers to a piece of cloth or carpet on which a person offers his salaah. Musalla is also used in Arabic to refer to a place where the eid salaah is offered.

Musalli : One who is offering salaah.

Mustahab : Literally means "preferable or desirable". Refers to that which was carried out by Rasulullah sallallahu alayhi wa sallam or the Sahabah occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.

Muzdalifah : Name of a place outside Makkah. Staying over in Muzdalifah is included among the rites of Hajj.

Nafil : Literally means "optional". According to the jurists it has a similar ruling to that of mustahab.

Najaasat-e-

ghaleezah : Heavy impurity.

Najaasat-e-haqiqi : Visible impurity.

Najaasat-e-hukmi : Ceremonial impurity. In other words, it refers to the state of impurity in which a person may be, e.g. in need of wudu or ghusl.

Nazr : A vow or solemn pledge.

Nifaas : Refers to the flowing of blood after child-birth.

Nikah : Marriage.

Niyyah : Intention.

Nur : Light.

Purdah : An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not emerge from her home except for a valid Islamic reason.

Qaari : Literally means "one who recites". In Islamic terminology it refers to the person who recites the Quran bearing in mind all the necessary rules of recitation.

Qada : Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.

Qa'dah : Refers to the sitting posture in salaah.

Qada salaah : Refers to fulfilling or completing a salaah which one may have missed for some reason or the other. For further details, refer to the chapter on qada salaah.

Qasm : An oath.

Qiblah : The direction in which one faces when offering salaah.

Qira'at : Literally means "recitation". In kitaabus salaah it refers to the recitation of the Quran in salaah.

Qisaas : Literally means "reprisal or retaliation". In Islamic law it refers to the payment of money in lieu of willful or unintentional murder.

Qiyaamah : The day of resurrection.

Qunut : Refers to the dua that is generally read in the witr salaah, and in the fajr salaah at times of danger and calamities. For further details refer to the chapter on witr salaah.

Qurbaani : Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'ala on the day of eid ul-ad'haa and the two days following it.

Rakaat : Literally means "bending of the torso from an upright position". In kitaabus salaah it refers to one unit of salaah which comprises of the standing, bowing and prostrating postures.

Ramadaan : Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.

Rukn : Literally means "basis or basic element". In Islamic jurisprudence it refers to the basic element or elements of any act of ibaadah without which that act will be incomplete.

Saahib-e-tarteeb : Refers to a person who, from the time of maturity, did not miss any salaah, or, if he missed, he made qada of all of them. For further details, refer to the chapter on Qada salaah, mas'ala no.6.

Sadaqah-e-fitr : Refers to the charity that is given on or prior to the day of eid ul-fitr. This sadaqah is wajib on those upon whom zakaat is wajib.

Saff : Literally means "line". In kitaabus salaah it refers to the lines in which the musallis stand when offering their salaah with congregation.

Sahw : Literally means "negligence or forgetfulness". In kitaabus salaah it refers to omitting or forgetting a particular act in salaah.

Sajdah : The act of prostrating. Prostrating to anyone other than Allah Ta'ala is absolutely haraam in Islam.

Sajdah-e-sahw : Refers to the prostration which becomes incumbent upon forgetting or omitting an act in salaah. For further details refer to the chapter on sajdah-e-sahw.

Sajdah-e-tilaawat : Refers to the prostration which becomes incumbent upon reciting or hearing the verses of prostration of the Quran. For further details refer to the chapter on sajdah-e-tilaawat.

Salaam : Literally means "peace". In kitaabus salaah it refers to the saying of "as salaamu alaykum wa rahmatullah" which denotes the end of the salaah.

Salaah-e-kusuf : Refers to the salaah that is offered at the time of solar eclipse. For further details refer to the chapter on salaah-e-kusuf.

Shawwaal : The tenth month of the Islamic calendar.

Sunnah : Sunnah is that action which Rasulallah sallallahu alayhi wa sallam did or sanctioned. Sunnah is of two types : sunnah-e-mu'akkadah and sunnah-e-ghayr mu'akkadah. Sunnah-e-mu'akkadah is that which Rasulallah sallallahu alayhi wa sallam continuously carried out. To leave out such a type of sunnah is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah-e-ghayr mu'akkadah is that which Rasulallah sallallahu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of sunnah entails reward and to leave it out does not necessitate any punishment.

Surah : Refers to a chapter of the Quran. There are 114 surahs in the Quran.

Surah Faatihah : This is the first or opening chapter of the Quran.

Surmah : Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply this surmah.

Sutra : Literally means "a cover or guard". In kitaabus salaah it refers to an object that a musalli places in front of him so that no one will walk in front of him while he is offering his salaah.

Taabi'ee : A taabi'ee is a Muslim who has met a sahabi and who died in a state of Imaan.

Taahir : Pure.

Ta'awwudh : Literally means "seeking protection". In kitaabus salaah it refers to reciting *a'udhu billahi minash shaytaanir rajeem* before commencing with the qira'at in salaah.

Tahaarat : Purity or the state of purity.

Tahajjud salaah : An optional salaah that is offered in the dark of the night. There is great merit in offering this salaah.

Takbeer : To say "*Allahu Akbar*" which means Allah is the Greatest.

Takbeer-e-

tahreemah : The first takbeer that one says when commencing with salaah.

Takbeer-e-

tashreeq : The takbeer that is recited during the days of eid ul-ad'haa. For further details refer to the chapter on eid salaah.

Taqwa : Piety, righteousness, God-consciousness.

Tasbeeh : Saying "*Sub'haanallah*" which means Glory be to Allah. A rosary that is used to glorify Allah Ta'ala is also called a tasbeeh.

Taubah : Repentance.

Tauheed : The Oneness of Allah Ta'ala. The concept of tauheed is the corner stone of Islamic belief.

Tawakkul : Having trust in Allah Ta'ala, i.e. He alone has full control over all the affairs of this world and the hereafter.

Tayammum : The act of purifying oneself with pure sand in the absence of water.

Ta'ziyat : Condolence.

Thanaa' : Literally means "praise". In kitaabus salaah it refers to a special dua that is recited after the takbeer-e-tahreemah.

Ulama : Plural of aalim. An aalim is a scholar who has attained a considerable amount of Islamic knowledge.

Ummah : Literally means "community or nation". Here it refers to the Muslim community or nation.

Umrah : Commonly referred to as the "lesser pilgrimage". It is similar to Hajj with the exception that many of the rites of Hajj are left out and that it could be performed throughout the year.

Wajib : Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a faasiq and entails punishment.

Wajibaat : Plural of wajib.

Waqf : Endowment. In Islamic law it refers to endowing a place or thing in the name of Allah.

Wasiyyat : Bequest.

Watan-e-iqaamat : Refers to a place where a musafir intends to stop over for fifteen days or more.

Witr salaah : Refers to the salaah that is offered after the esha salaah. This salaah is wajib. For further details refer to the chapter on witr salaah.

Wudu : Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaah.

Zil Hijjah : The last month of the Islamic calendar. It is in this month that the Hajj is performed.

Zimmi : A non-Muslim person living in an Islamic state under the protection of the Islamic state.

Zuhr : Literally means "mid-day". In kitaabus salaah it refers to the mid-day prayer. It is referred to as zuhr salaah or salaahuz zuhr.