

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The Religion before God is Islam (Submission to His Will)

NISAB AHLE KHIDMAT-E-SHARIA

(Syllabus for Observers of Islamic Law)

PART -V

Comprising of Necessary Rules

Namaz-e-Janaza, Eidain, Kusuf,

Istisqa, Zakat and Roza.

Syllabus (Nisab) for Khitabat

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*IN THE NAME OF ALLAH THE MOST BENEFICIENT AND MERCIFUL
PRAISE BE TO ALLAH THE CHERISHER AND SUSTAINER OF THE
WORLD AND THERE IS BETTER RESULT FOR THE VIRTUOUS.*

PREFACE:-

Before the rules of Friday Prayers are explained it seems worthwhile and compulsory to mention the merits and emphasis thereon so that its importance and necessity is impressed upon the minds and to perform it properly. Hence the merits are explained first.

:-MERITS OF FRIDAY:-

Basis of nomenclature:- Friday is the day of assembly as the Muslims gather to observe Friday prayers in big mosques (Jame Masjid). Therefore this day is called Juma. The creation of the universe is started from Sunday and got completed within six days i.e. on Friday. Hence the Friday is the day of gathering of entire creature or due to the occurrence of magnificent incidents and assembly of the creation this day is named as Juma. The father of the mankind Hazrat Adam (A.S.) was born on this day. He had entered the heavens on this day, descended on earth and died on the same day. The resurrection of the world would be on this day only.

Merits of Friday:-(1) The Friday (Juma) is also called the leader of the days (Saiyed ul Aiyyaam), the day of prosperity (khair-ul-aiyyaam), the day of supermacy (afzal-ul-aiyyaam), day of witness (shahid), day of abundance (Yaum-ul-mazeed), and festival of Muslims (Eid-ul-Momineen). Several merits of Friday are shown. The Holy Messenger (S.A.S.) said, "Friday is the best of all days on which day Hazrat Adam (A.S.) was born, admitted in heavens, brought⁽¹⁾ out on this day and it will be the day of resurrection⁽²⁾."

1. Prima facie it seems to be ungratefulness but it is a favour because of the appearance of Haz. Adam (A.S.) there was prosperity in the universe. Prophets, saints and virtuous people are born and the land was inhabited by the offsprings of Haz. Adam (A.S.) till the doomsday in which there is multi dimensional wisdom of Allah. Similarly his death is a means of delight of union with Allah and His fancies.

2. No Friday passes (except jinn and mankind) and the entire creature is terrified that it may be a day of resurrection.

- 2 "Friday is the supreme day and it is very sacred near Allah. It is greater than Eid ul Azha and Eid ul Fitr."
- 3 "Friday is greater among the days of a year. On this day the trumpet will be blown. On this day offer Drud on me in abundance which will be brought before me."
- 4 "Shahid (Witness) means Friday. No day is so sacred than Friday. It contains a period during which if a Muslim makes supplications with Allah his Dua will be accepted."
- 5 "To Allah Friday is the day of granting in abundance (يَوْمُ الْمَزِيدِ). This name is carried among the Skydowellers. It is the same day on which one can see Allah in the heavens"
- 6 "(On one Friday it was declared) O' Muslims, Allah has decreed it as Eid day. Hence make it compulsory to undertake bath, apply perfumes and use miswak (tooth brush)".
- 7 "The Friday night is the auspicious night and its day is resplendent."
- 8 "A Muslim who dies on Friday morning or night he will be awarded like a martyr. Allah saves him from the torments of the grave."
- 9 "Every day afternoon the fire of the hell is fomented but on Friday due to its sacredness it is not fomented.

Friday and the Other Religions:-

It is evident from the Traditions (Ahadeeth) that the followers of the other religions were also ordered in the past to gather on Friday to observe prayers and to thank Allah for the bounties given to them. But they differed in it and they deprived themselves of this favour. This grace has also come to us. The Jews chose Saturday on a conception that the Almighty Allah set Himself free on it after the creation. The Christians chose Sunday on a surmise that it is the foundation day of the creation. Hence these two religions arranged prayers leaving their worldly concerns on these days. But Friday attaches special importance for humanity since⁽¹⁾ the father of mankind Haz. Adam (A.S.) was born on this day besides being the divine sanctions. Therefore this day was adopted on the direction of Allah.

1. Moreover owing to his entrance in Heaven and coming out from Heaven and fixation of day of the resurrection.

It is found in Hadith that Huzoor (S.A.S.) has said that we are, according to the Era latter but practically we are former. According to the sacred days the other nations are behind us. The Jews celebrate Saturday, the next day and the Christians celebrate Sunday which is third in number. as our day of special prayers is former. The Muslims will also enjoy priority on the day of resurrection and are made free from Judgement of accounts and deeds.

Friday and Prayers:-

1. Namaz is the chosen prayer which is complete and comprehensive. Totally infatuated by Allah, it was fixed for five times a day as a means to gratify the unlimited favours and bounties of Allah which are continuously showered, from commencement rather before, the creation to till last breath and never to end even after the death. Friday is a day which attaches more importance than other days; therefore a special prayer is observed.
2. It is a decided factor that the congregational prayers is the source of acquisition of the several advantages and blessings. The greater the congregation the more will be the bounties befalling upon the believers. The strengthening of the congregation will not be possible unless and until the Muslims from all over the nearby places gather at one place and offer prayers. It would have been combursome upon the Muslims to do so apart from the daily lethargic obligation of prayers five times a day. Therefore the Shariat has fixed it once in a week. Because Friday was very auspicious, this special prayer is ordered on this day only.

:-EMPHASIS ON FRIDAY PRAYERS:-

Supremacy of Friday and obligation:- Friday prayer is supereme and most prominent. It enjoys greater merits than all other prayers. The time of Friday prayers is fixed for Zohr. But there is much emphasis on Friday prayers than the Zohr namaz and its reward is more than the Zohr. The punishment for relinquishing it is also severe than the Zohr namaz. In fact the Friday (Juma) prayer is prominent and permanent prayer among the five times prayers and it is the individual responsibility. In the Quran it is laid down

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ سورة جمعه آیت نمبر (۹)

"O' believers when the call is proclaimed to prayer on Friday (the day of Assembly), hasten earnestly to the remembrance of God and leave off business (and Traffic) that is the best for you if you but know"

It is narrated in various 'Ahadith' Friday is the Haj for poor believers". "Friday prayer is compulsory on every Muslim except for four persons, a slave, a woman, a boy and a diseased (blind and traveller are also exempt)". "The person who undertakes bath, and adopts utmost cleanliness, anoint his hairs, apply perfumes and then go for Salath, sit down in the mosque without disutrbing the others, perform Nafil Salath as many times as feasible, maintain silence after the Imam starts oration. Then his sins from that time onwards till the next Friday will be wiped out in addition to three more days (it is because Allah says whoever does one virtue the reward for it will be ten times).

"Whoever takes a perfect bath and starts early in the morning for the Friday mosque (Jame Masjid) on foot not on any conveyance hear the oration, during this time not engaged in any vain activity, each step will fetch the reward of a year's worship a year's fasting and a year's Salat."

Relinquishment of Friday (Juma) prayers and its punishment:-

On relinquishment of Friday prayers, terrible punishment is forecast. Huzoor (S.A.S.) says:

1. "I was determined to ask someone to lead the prayer (appoint the Imam) and I will myself burn their houses of those who do not join the Friday prayers."
2. "People should refrain from relinquishing the Friday prayers otherwise Allah will seal their hearts and they will be pushed in the darkness."
3. "The person who without reasons relinquishes the Friday prayers he will be recorded as a hypocrite in a book which will never be effaced or amended."
4. "The person who without excuse relinquishes the Friday Prayers three times Allah will seal his heart."

- 5."There is a reference in hadith that the Almighty Allah will withdraw. His care from a person who forsakes three Friday Prayers continuously. In fact he has thrown Islam behind his back."
- 6."The person who bears witness of Allah and the Doomsday it is compulsory for him to say Friday Prayers except ill, wayfarer, woman, lad and slave".
- Hence whoever is foresaking the Friday Prayers, engages himself in vain activities or business, Almighty Allah avoids him from His Bliss. Allah is absolute and praiseworthy. (That means He does not need your sacrifice. He is blessed.)
7. (Huzoor S.A.S. delivered a Sermon and declared therein " 'O' people, beg pardon from Allah before you die and hasten in doing virtues and remember in devotion the name of Allah frequently and strengthen your relations with Allah by your charity, open or secret (if you do this, your fortunes will be expanded and you will be supported and your miseries will be removed)". "Behold that Allah made Friday prayers compulsory for you". "It will remain compulsory wherever you live, any month, and any year till the day of resurrection". "During my life, or after my death, if any one takes it lightly and forsakes it or refuses it, his miseries will not be cleared even by his ruler whether he is just and righteous or cruel". "He will not be prosperous in his life". "Behold that neither his prayers will be accepted nor alms and charity and Haj". "Not even any vitrue unless he repents; if he repents Allah may forgive him".

-:RULES REGARDING FRIDAY PRAYERS:-

1.Order for Friday Prayers:-

- 1.The Friday prayers is an individual responsibility. From Quran, Hadith, consensus of opinion, it is evident that it is more stressed than zohr prayers as one of the signs of Islam. The person denying this obligation will become an unbeliever and relinquisher without excuse is a transgressor.
2. **Conditions for making the Friday prayers obligatory:-**
There are (6) conditions of obligatory Friday prayers.

- (a) A resident (not obligatory on wayfarer)⁽¹⁾
- (b) A healthy person (not compulsory on an ill⁽²⁾ person and his attendant when there is no one to look after him. Very old and weak who cannot walk. (These persons are categorised as ill).
- (c) A free person (slave⁽³⁾ is not under obligation of Friday prayers).
- (d) A male (woman is not under obligation of Friday prayers).
- (e) Able to walk (lame⁽⁴⁾ is not under obligation provided his limping is not a bar to come to a mosque for Friday prayers).
- (f) Not blind (on a blind person Friday prayers is not obligatory⁽⁵⁾ but it is compulsory on one eyed and blear-eyed⁽⁶⁾ or purblind).

Explanation:-

- (1) If a wayfarer, ill, slave, woman, lame, blind (on whom Friday prayers is not compulsory) by maintaining the sanity of the requirement of Friday prayer performs Friday prayer, there is no objection and the obligation of Zohr prayer will be over.
- (2) The person on whom Friday prayer is not compulsory, it is preferable for him to say Zohr namaz. On the contrary, a woman has to perform Zhor namaz preferably instead of Juma prayer.

Warning:- If the other requirements for Friday prayers other than the above mentioned (sane person, a major, etc.) are fulfilled and when there is no reason⁽⁷⁾ for not attending the Friday assembly Friday prayers become obligatory.

1. The legal definition of wayfarer and his liabilities according to Jurisprudence are explained in part IV of this book.
2. An ill person is one who cannot go upto the Jama Masjid.
3. Slave does not mean the servant but the concept of slave in Islam does not exist in India now.
4. When there is a person to lift him upto mosque.
5. If there is one to lead him upto the mosque.
6. "Chandah" means purblind or blear-eyed.
7. Heavy rain, extreme cold, hurricane, the road is full of mud or ice, or there is danger of enemy, thief or fear of the ruler (for details see 4th part dealing with congregational prayers).

3. Conditions for correct⁽¹⁾ performance of Friday prayers:-

There are (6) conditons for correctness of Friday prayers.

- i Township
- ii Muslim Ruler
- iii Time for Zohr namaz
- iv Oration
- v Assembly
- vi General permission

Details of 1st condition(Township):-

1. Township(مصّر)⁽²⁾ according to a Muslim jurist, township means a name of a locality where Muslims on whom the Friday assembly is compulsory⁽³⁾ are many in number and the biggest⁽⁴⁾ mosque⁽⁵⁾ of this area will not be sufficient to accommodate⁽⁶⁾ them all.

1. The difference between the conditions regarding obligations and sanity is that when conditions of sanity are not available the Friday prayers will not be correct for example there is no city, no general permission and where the conditions of obligation are not fulfilled, the Friday prayers will be lawful e.g. wayfarer, ill persons, etc. performed the Friday prayer subject to the conditions of sanity as available the farz of that time will be discharged.

2. Definition of a township (مصّر) differ from one jurist to another. Some jurists say it is a township where islamic punishments are awarded. Some attribute it to the appointment of qazi and ruler. Some say that there are various lanes, localities and souks are found and some villages are attached to it. Some have defined it as a place where all the artisans are engaged in their professions. Some have described as a place where the goods of utility are made available. Some have supplemented it with the availability of khateeb (Orator) and pulpit(ممنبر). But these factors in essence do not contribute to define the township (مصّر) properly and perfectly. Whereas there are the big signs or traces which are commonly found in bigger townships. The actual definition of township (مصّر) is based on the common law. Hence some have defined it as a township based on the law of the land. Lastly the definition as envisaged by some jurists has been included in this book that there is a bigger mosque which may not accommodate the Muslims of that area.

3. Which has been explained in the preceding para.

4. According to the decided factor, big mosque is 40 religious yds. This is equal to 25 yds.(23 mtrs.)

(Warning) A big mosque does not mean jama masjid whereas it is bigger than a five times prayers mosque

5. If there is no such a big mosque under the religious law or there is no mosque at all but the worshipers are so many that they can not be accommodated in the available mosque that place is called city (مصّر).

6. Under this definition the villages will be counted as cities for Friday prayers even though in common parlance they are remained as villages as against cities.

2. Environs (فنائے مصر) of the city are also part of the town (environs are those pockets which will fulfil the requirements⁽¹⁾ of a town whether they are abutting to the town or at some distance)⁽²⁾.
3. Friday prayers is compulsory in a town⁽³⁾ or its environs but not correct in a hamlet or forest. However if the hamlet is so near to a town if the residents come to the town for Friday prayers can easily go back to their hamlets in the day time, it will also come under the category of a town. Hence the Friday prayers is also compulsory on them.
4. In the city, environs of the city and township near the city as well as mofussil⁽⁴⁾, environs⁽⁵⁾ of the mofussil, township⁽⁶⁾ near mofussil Friday prayer is lawful.
5. The rule for small villages is that if a big mosque is constructed with the authority of the ruler or a Muslim judge, Friday prayers is lawful there⁽⁷⁾. (owing to the authority the condition of the township is over). Similarly in a small village where a ruler or the judge permits to arrange Friday prayers it becomes⁽⁸⁾ lawful⁽⁹⁾. (whether there is mosque or not.)

1. The horse race ground, burial ground, military camps, etc..
 2. The outskirts of the city are not necessary to be populated whereas their annexations with the city is enough.
 3. It is compulsory to say Friday prayers on the residents of an annexe when they fulfil the conditions thereof while residing therein (it is not that the residents of the annexe of the city are compulsarily to say Friday prayers while coming to the city).
 4. A hamlet is a place where there is population and markets. Markets means the places where one can get economic goods at all times. (not a weekly souk or fair). The definition of market and hamlet is based on its common appalation. In our country (Hyderabad Deccan), a hamlet is a place of 2000 residents.
- Warning(i):- In an old town as long as there is population or market or any one of them remains as a town and when there is nothing of them it will become a small village.
- Warning (ii):- Small village will become a town when there are both market and population.
- Warning (iii):- A big village will fall under the category of a town.
- Warning (iv):- If for any fair or Urs (annual celebration, etc.) more than 2000 people gather temporarily, it will not be called a town and Friday prayers is not lawful there.
5. The annexure of the mofussil is like the annexure of a city.
 6. The township attached to a village is also defined as the township attached to a city.
 7. The Jame Masjid constructed in small villages without the permission of the authorities, Friday prayers is not lawful there.
 8. In small villages performing Friday prayers without permission of the authority will not be correct.
 9. In small villages which do not fulfil the conditions required for Friday prayers it will become lawful provided the Muslim ruler or a Muslim judge permits it. When the conditions required for Friday prayers are fulfilled it will become lawful even without the permission of the ruler or his agent (city or township).

Warning (i):- Except the above places, Friday prayers in any village is not correct by all means, whereas Zohr is compulsory with jamat. If Friday prayers is performed the farz of Zohr will not be fulfilled⁽¹⁾. Similarly the Friday prayers in the forest ⁽²⁾, vast ground, river and mountains is not correct.

warning (ii):- The same order is applicable to Eid namaz because the conditions of Friday prayers are also applicable to the Eid namaz except oration (khutba) after namaz. Thus the places where the people on whom Friday prayers is compulsory, the Eid namaz is also compulsory.

Explanation of 2nd condition (Muslim Ruler):-

1. For correct Friday prayer, a Muslim ruler or his emissary (deputy, qazi, khateeb, or imam) is necessary to be present. (permission is the pre-condition).
2. If at that place the presence and the permission of the ruler or his emissaries is difficult or the ruler and his officers of that place are not Muslims Friday prayer can be performed without obtaining orders. The Muslims can select a person as Imam and perform the namaz.

Explanation of 3rd condition:- (وقت ظهر) For a perfect Friday prayers time of Zohr is essential (before the start of Zohr time or on the expiry of Zohr time Friday prayers is not correct, even during the prayers the segment of zohr is lapsed, it will become unlawful even though tashahhud⁽³⁾ is recited in the last sitting).

Explanation of 4th condition (Oration):- (خطبه) (1) For the perfection of the Friday prayers, delivery of oration (خطبه) before namaz is a must, that means glorification of Allah, before the worshippers.

1. The Friday prayer performed therein will become nafil and the recitation of Quran with and without voice will be disapproved to the point of forbidden. The sin of obstention of the farz of zohr and congregation and making something compulsory what is not compulsory will be seperate.
2. Forest, vast ground etc. which are quite attached or at some distance of the places allowed for Friday prayers which serve for the physical needs will come under the orbit of township of the city thereby making the Friday prayers lawful.
3. The time of zohr starts with the decline of the sun and continues till everything casts its shadow double than its real shadow

Subhanallah (سُبْحَانَ اللَّهِ) or Alhamdu Lillah (الْحَمْدُ لِلَّهِ) (with an intention to deliver oration will also be enough. But to be satisfied with this with an intention to violate the sunnat is abhorrant).

2.If Friday prayers is performed without oration or the oration is delivered before time of zohr⁽¹⁾ or after, the Friday prayers will not be lawful.⁽²⁾

3.The oration is to be delivered before three (3) sane and major persons⁽³⁾ who are capable⁽⁴⁾ of imamat is the pre-condition and who are present from the beginning till the end (whether they are wayfarers or ill persons)

Warning:- The details of the rules regarding oration are being explained under a seperate main heading which will follow.

Explanation of the fifth condition:-(Congregation)(جماعت)

1.Congregation means other than Imam atleast three (3) persons⁽⁵⁾, capable of Imamat should be present from the beginning of the oration till the end of the namaz⁽⁶⁾.

2.If all the persons joined in congregation are gone away before the imam has completed his prostration (whether one or two persons remained present or no one is there), the Friday prayer will be nullified. Now the namaz of zohr is to be performed afresh. If they have gone after the prostration of the Imam there is no harm. The Imam can complete the Friday prayer.

Explanation of the sixth condition:- General permission (اذن عام)

1. There must be general permission to all to enter the mosque without any restriction.

2. If the place where Friday prayer is performed, there is restriction of entrance to the public or the Friday prayer is performed by closing the doors of the big mosque, the namaz will not be correct.

1.In such case the make-up of Friday namaz is not to be performed, but of zohr because there is no make up for Friday prayer.

2.The time of zohr is the condition therefore it is to be performed within the prescribed time. There is no fixed time for starting it, However completing it within the prescribed segment will be lawful.

3.The prayers are performed within the period prescribed because the delivery of oration and prayer within the limit is the condition.

4. There is neither oration nor namaz.

5. If there are only women or minor children the namaz will not be perfect whereas there are wayfarers and ill persons the namaz will be perfect.

6. Whether these are the same three persons present at oration or different one.

Warning:-

1. The conditions for correctness of Friday prayer are explained.
2. If a person despite the above said conditions⁽¹⁾ says Friday prayers it will not be correct, the farz of zohr will not be absolved from him. He has to perform compulsorily zohr namaz. Because the Friday namaz has become Nafil the performance of Nafil with so much care (congregation and qira'at) is abhorrent. Hence performing Friday prayers is not only incorrect but also disapproved to the point of forbidden.

Large gathering in Friday prayers:- (تعدد جمعہ)

1. It is better that all the Muslims of the entire city or place gather together in a particular mosque and perform the Friday prayers with unanimity so that it may remind the period of three epochs⁽²⁾ (قرون ثلاثہ) and a reflection of the grandeur of Islam. But if there is any harm the Friday prayer can be performed in different mosques of the city.
2. Only due to selfishness or laziness and indolence if Friday prayers is performed in different mosques it will be complete but abhorrent.

4. The complimentaries of Friday prayers:- (آداب جمعہ)

1. Every Muslim should make preparations from Thursday for the Friday prayers as told by Nabi Kareem (S.A.S.) that the clean and neat apparel are kept ready, hairs are got dressed, click the nails, keep the perfumes ready if deserving. Hence necessary preparation for Friday prayers may be made on Thursday only⁽³⁾ so as to get free on Friday.

The past religious perception have said that the atmost reward may be availabe to a person who awaits for it and prepares himself from Thursday only. The most unlucky is one who is ignorant of the day and enquires with others about it.

2. Undertake bath⁽⁴⁾ on Friday (after fajr) as it is stressed sunnat. It is reminded in many ahadeeth. Brushing the teeth with miswak is also an act of virtue

1. Whether all the conditions or any one of them.
2. Three epochs (قرون ثلاثہ) means the period of the Holy Messenger, his companions and the companions of the companions.
3. On Thursday after Asr, one should engage himself in virtuous deeds and in chanting the name of Allah because this time of Thursday is very auspicious like Friday.

(Rule):- If there are many reasons for undertaking the bath such as coition, Eid, Arfa, etc., one bath will be sufficient.

3. After taking bath one has to wear good apparels, apply perfumes because wearing good clothes⁽²⁾ on Friday and applying perfumes is the traditional way of the Holy messenger. Wearing the turban is stressed sunnat.
4. It is most prominent to go to the mosque early in the morning. The earlier⁽³⁾ he goes to the mosque the more he gets the reward. Hence by reaching the mosque earlier try to sit near the Imam.
5. Preferably to go on foot to the big mosque on Friday⁽⁴⁾.
6. It is desirable to make the mosque fragrant.
7. Recite Durood-e-shareef abundantly on Friday.
8. Recite Quran on Friday excessively, specially Sure Kahaf which is declared as most prominent⁽⁵⁾
9. Perform supererogatory (Nafil) prayer excessively on Friday. Distribute more alms and sacrifice charity as the reward for every virtue is doubled on that day.
10. On Friday between Asr and Maghrib namaz chant the name of Allah and say the daily round of prayers formula. as the reward for every virtue is doubled on that day.

5. Rules for Proclamation of Friday Call:- (اذان)

1. (Like 5 times prayers) the proclamation of call for Friday is also stressed Sunnat. The second proclamation (اذان) is also the tradition. First proclamation after the decline of the sun (at the time of zohr) outside the mosque from an elevated platform and
1. The Madinites when wanted to curse a man they use to say, "You are worse than the person who does not take bath on Friday."
2. White dress is the best one and liked by Almighty Allah.
3. Early attending the mosque carries the reward equal to sacrificing a camel, then a cow, then a goat, then a fowl and lastly an egg.
4. Every step will fetch the reward of a fast for a whole year.
5. It is mentioned in Hadees whoever recites Sure Kahaf on Friday, he will be saved from one Friday to another Friday. from any evil and for three days more.

- the second⁽¹⁾ proclamation azan inside the mosque in front of the imam.
2. Proclamation of iqamat is also tradition of the prophet. It is after
 3. The Muslims after hearing the first call will be under the obligation to stop their worldly activities etc. and to go for Friday prayers. at that time it is not lawful to activate oneself in any other concern.
 4. The Muslims residing in the villages and forest area, on whom Friday prayers is not obligatory, they can proclaim the call (Azan and Iqamat) for zohr namaz. with congregation (جماعت) .
 5. A place which fulfils the conditions for arranging Friday prayers and it is performed. If any one delivering azan and iqamat for zohr namaz it will be disapproved to the point of forbidden, whether he performs zohr namaz with any other excuse or without any excuse, whether after the Friday prayer or before.
 6. Giving reply to the first proclamation (azan) is sunnat. It is not necessary for the second proclamation. Reply to the iqamat is desirable
 7. If a person is eating food hears the azan and apprehends that he will miss Friday prayer he should stop eating and go to join the Friday assembly.
6. Rules for maintaining rows:- (صف)
1. By entering the mosque earlier one should sit in the first row near⁽²⁾ the imam.
 2. When there is space in the first row fill the space⁽³⁾ first. If the first row is full start sitting in the second row. All the rows are arranged like this.
 3. If there is no space giving trouble to the people and sitting between them is not good.
 4. The place already occupied by a worshiper in the row is entitled to sit there. Having left it for any natural call, no other person should occupy this place when the person already sitting is expected.
1. The first azan is for the people to gather in the mosque and the second azan is to inform the persons gathered for prayers about the start of the oration. The supererogatory, Nafil prayer, etc. are not allowed till the end of the oration and to maintain full silence.
 2. Sitting near the imam is excellent.
 3. The first row is better than all other rows as there is divine mercy to be fallen on it. Then the second row, then the third row till the end.

5. Not to sit by disturbing others.
6. On any pretext not to reserve the place in the mosque by putting some thing. Let the people sit where they want.
7. On arriving at the mosque with delay and to jump over the people to reach the front rows is bad but it is better to sit where ever there is space.

Warning:- Coming in the mosque care must be taken not to cross a person engaged in prayers from the front and it is a great sin there is a hadith which says, "if a person crossing the worshipper from the front if knows the punishment, he will stay there for 40"⁽¹⁾ (to get saved him from the punishment).

8. If there is space in front rows the persons sitting in the back rows have to occupy the vacant space even if one has to jump over⁽²⁾ the person sitting in the back rows or to cross over the people engaged in prayers provided the sermon (Kutba) has not yet commenced.
9. The person coming to the mosque after the start of sermon (Khutba) he has to sit in the last row even though there is space in the front rows because going ahead and putting steps during sermon (Khutba) is not lawful.
10. At the time of saying prayers the rows are to be maintained in a straight way. Persons should not stand here and there but stand in a line joined together putting shoulder to shoulder without leaving space⁽³⁾ in between.
11. At the time of saying prayers the minor boys should not be allowed in the rows but in the back.
12. The infants⁽⁴⁾ are not to be brought in the mosque and allowed to sit in the rows.

7. Rules for Sermon:- (خطبه)

1. Sermon:- On Friday delivering sermon is a must without which the Friday prayers are not lawful.

1. The narrator of a hadith says, "I did not remember whether it is 40 days or 40 months or 40 years.
2. Because it is their fault that they left the space in the front rows as such they deserve the same treatment.
3. It has come in the Hadith the Satan enters the empty space and spoils the prayers.
4. Those who are under 7 years of age.

2. The sermon is compulsory to be delivered before at least three sane and major persons who are available from the very beginning. If there are less than this the condition is not fulfilled.
3. There are two (2) items compulsory for sermon (khutba) first one is that its time starts after the decline of the sun. If the Friday prayers is performed before the decline and the sermon (khutba) is delivered after the Friday prayers, the prayers will not be lawful. Secondly the sermon (khutba) must be comprised of glorification of Almighty Allah. The minimum of which is Subhan Allah (سُبْحَانَ اللَّهِ) or Alhamdu Lillah (الْحَمْدُ لِلَّهِ) or Allahu Akbar (اللَّهُ أَكْبَرُ). If the sermon (khutba) is without the glorification of Allah it will be void.

Warning:- Even if the Khutba is delivered to the extent of Subhan Allah, Alhamdu Lillah or Allahu Akbar with an intention⁽¹⁾ to sermon (khutba) it will be complete but without any excuse the sermon (khutba) is made limited to that extent is against the sunnat and disapproved to the point of forbidden.

4. There are twelve traditions (sunnat) in sermon (khutba) as detailed below:-
- i. To deliver sermon (khutba) after attaining cleanliness⁽²⁾.
 - ii. Deliver sermon (khutba) by standing.
 - iii. The khateeb has to face the audience⁽³⁾.
 - iv. To deliver two sermons (khutbas).
 - v. To sit between two sermon (khutba) for a time as required for reciting three verses of the Quran (The entire body of the khateeb is set at rest).
 - vi. Before sermon (khutba) utter in heart. (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)
 - vii. Deliver the sermon (khutba) loudly so as to enable the audience to hear.
 - viii. The first word of sermon (khutba) is to be Alhamdu Lillah.
 - ix. The first part of sermon (khutba) should contain the glory and praises of Allah, bear witness to the oneness of Almighty Allah and the messengership of the holy prophet, recitation of

1. If Alhamdu Lillah is uttered after sneeze or Subhanallah as exclamation during the sermon (khutba) it will not be a part of sermon (khutba)..
2. Cleanliness means from both the impurities, minor as well as major.
3. back towards qibla.

durood-e-shareef, advice to the Muslims, three small verses of Quran or one big verse in the second part of the sermon (khutba) again praises to Allah and to stand witness, durood-e-shareef, one verse of the Holy Quran and dua for Muslims instead of advice or discourse.

- x. Not to make the khutba a lengthy one (the time of two sermon (khutba) advice to the must be equal to Tawal-e-Mufassal⁽¹⁾)

(Rule):- The khutba is brief and less than the prayers time and prayers when compared⁽²⁾ to khutba is longer.

- xi. Sermon (khutba) is delivered from the pulpit.

- xii. Both sermon (khutba) are to be in Arabic.

Warning:- Delivering sermon (khutba) in Arabic is stressed sunnat⁽³⁾. Delivering sermon (khutba) in other language or mixed with any other language⁽⁴⁾, prose or poetry⁽⁵⁾ is against this stressed sunnat and disapproved to the point of forbidden.

1. From Sure Hujrat to Sure Brooj all the verses are called tawal-e-mufassal.

2. There are orders to the imam to brief the sermon (khutba).

3. The holy messenger (S.A.S.) and his companions have always delivered sermon (khutba)

in Arabic eventhough various cities of the non Arab world were also captured and the people were ignorant of Arabic. But the companions were blessed with the knowledge of other languages with Arabic, even then the language of sermon (khutba) is not changed. It was always delivered in Arabic. In Musaffa Sharah Muatta it is found that in the sermon (khutba) delivered by the Holy messenger and his companions and the companions of the companions some facts were noticed such as glorification of Allah and His Unity bearing witness to the messengership of the holy prophet, durood and salam on the Holy prophet, advice to the Muslims to be devout and pious, recitation of any verse of the Quran, dua for the Muslims and the khutba in Arabic. The Muslims from east to west arrange sermon (khutba) in Arabic even though the worshippers were not Arabs also.

4. Language includes Telugu, Marathi, Kanada etc. not only Urdu or Persian.

5. The purpose in general is to advise, counsel, command and to explain the prohibitions. It is one of the purposes of sermon (khutba). For only one purpose to change the sermon (khutba) from the traditional way of the holy prophet is not at all reasonable (to fulfil this interest basically sermon (khutba) is arranged to serve the desire. Secondly the object of sermon (khutba) is the remembrance of the name of Almighty Allah as envisaged in the Quran.

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ) Oh. you who believe when the call is proclaimed to prayer on Friday (the day of assembly) hasen earnestly to the remembrance of Allah. On this basis the obligation of khutba is discharged by reciting to the extent of Alhamdu Lillha, Subhana Allah, or La Ilaha Illallah. Thirdly there are attributs of worship in khutba. The praise to worship demands the language of divine communication i.e. Arabic. If the khutba is delivered in the language other than Arabic i.e. Telugu, Kanada etc. the real obligation of the worship will not be there.

Rule:-At the time of delivering sermon (khutba) the parts of the body are covered and to hold the staff and before starting (khutba) the moazzin will deliver 2nd azan. The imam will sit on th pulpit. These conditions are also desirable.

5. The following items are desirable in sermon (khutba):-

- i. In sermon (khutba) after glorification of Almighty Allah, praises and witnesses the word 'Amma Baad' (**أَمَّا بَعْدُ**) is uttered to start the advice and counsel to the audience .
- ii. In the 2nd part of sermon (khutba) there is remembrance and supplication for the family members and companions of the Holy prophet. (Four khalifs, ten among them whom the heaven's are assured, Hazrat Hamza and Hazrat Abbas (R.A).

Rule:- Making supplication for the Muslim king is also lawful⁽¹⁾.

- iii. The second part of the khutba is delivered by lowering the voice than the first part.
- iv. The orator (khateeb) has to wear black turban.

6. The following things are abhorrent in sermon (khutba):-

- i. The orator (khateeb) to convey salam while mounting the pulpit.
- ii. Without ceremonial purity⁽²⁾ delivering sermon (khutba).
- iii. Without covering the hidden parts.
- iv. Delivering sermon (khutba) while sitting.
- v. To start sermon (khutba) before the second azan.
- vi. To stop only after first part of the sermon (khutba) or to avoid the intermission between two parts of the sermon (khutba).
- vii. To make the sermon (khutba) lengthy⁽³⁾ one which will increase by the surahs of tawal-e-mufassal or without excuse making it shorter than three verses.
- viii. Talking by khateeb about something other than khutba (clarification on certain points of jurisprudence or to prohibit someone from any shameful deed is lawful).

Warning:- Aprt from the above mentioned conditions, from out of the other remaining tradition voilating anyone of them is abhorrent.

1. Making flattery is abhorrant.
2. Without ablution and coition bath.
3. Particularly in winter season.

7. When the imam stands for sermon (khutba) till the end, no talk with each other. chanting of tasbeeh or nafil salath as they are prohibited. However a person can say his makeup salath (khaza) if he is a regular observer⁽¹⁾ (sahib-e-tarteeb). The person saying sunnat salath⁽²⁾ can complete it early by making it brief.
8. While sitting between the two sets of sermon (khutba) there is nothing wrong if the imam and the followers make supplication in their hearts.
9. In the second part of sermon (khutba) if the imam is looking hither and thither while making specific supplication is treated as innovation in religion.
10. While descending from the pulpit by uttring (اللَّهُمَّ أَعِزِّ الْإِسْلَامَ) and while ascending by uttering (اللَّهُمَّ أَنْصُرْ) has no authenticity and it is proper to avoid it.
11. It is abhorrent for the imam to say salath inside the niche before delivering sermon (khutba).
12. If a minor delivers the sermon (khutba) it is lawful. (provided he cannot lead the salath except a major person.)
13. It is better that the same person delivers sermon (khutba) and lead the salath.
14. If there is long gap between sermon (khutba) and salath e.g. if the imam after delivering sermon (khutba) goes to his house or takes food or does anything which is perilous to the salath then the sermon (khutba) is to be delivered afresh again⁽³⁾.
15. If the imam has developed ceremonial impurity⁽⁴⁾ after sermon (kuthba) he has to appoint anyone from out of the audience, to be his successor, who was present during the sermon (khutba).
16. In the last Friday (جمعة الوداع) of Ramadhan the topics like departure of Ramadhan or seperation from Ramadhan have no authority either from the holy prophet or his companions. There is no reference of it in the books of Muslim law. Hence neither to press on its continuance nor feel it necessary because it may create an impression of it being traditional

1. Sahib-e-tarteeb a person who has not missed six salath from the beginning of his attaining majority.
2. If a person saying supererogatory salath and not yet completed the sajdah he has to forsake it. If sajdah is performed complete two rakaat with brevity. Similarly on completion of third rakat complete four rakat early. .
3. After delivering the sermon (khutba) if another person is appointed to lead the salath there is no necessity to repeat the sermon (khutba).
4. During salath the imam has undergone ceremonial impurity he can appoint anyone to lead the salath from out of the followers. (irrespective of he being present in the sermon (khutba) or not.)

Rules of hearing sermon (khutba):-

- i. From the moment the khateeb starts ascending⁽¹⁾ the pulpit, tasbeeh, talk, etc. is to be stopped and be attentive to the sermon (khutba) with full concentration.
- ii. When the sermon (khutba) is started it is incumbent⁽²⁾ upon the audience to listen it from the beginning till end. Whether the audience are near to the khateeb or at distance, whether they hear the sermon (khutba) or not.
- iii. During the sermon (khutba) any action creating disturbance therein is disapproved to the point of forbidden, such as eating, drinking, walking, talking, saying salam and giving answers to it remembrance(zikr), tasbeeh, recitation of Quran or saying nafil namaz or explaining sharia etc. to anyone. These acts as prohibited in namaz are also prohibited in the sermon (khutba). And the activities which are abhorrent in namaz, they are also abhorrant during sermon (khutba).
- iv. It is not obligatory to reply to the salam of a person who enters the mosque or reply to anyone who sneezes⁽³⁾ uttering Alhamdu Lillah during sermon (khutba).
- v. Anyone who is saying sunnat salath has to complete it within a shorter period.
- vi. The persons hearing the sermon (khutba) should sit facing khuteeb and be attentive to the sermon (khutba).
- vii. To squat during sermon (khutba) as one sits in salath which is desirable⁽⁴⁾.
- viii. When sermon (khutba) is un audible even then be attentive to sermon (khutba) and not to engage in talk, zikr and tasbseeh.

1. Before this remembrance, tasbeeh, recitation and prayers are desirable.
2. Other than khutb-e-juma the other khutbas are obligatory to be listened e.g. khutba Eidain, khutba-e-nikah etc.
3. The person sneezing should also not utter anything like Alhamdu Lillah if he makes an intention to do so in his heart no objection.
4. But not compulsory because the sermon (khutba) is not namaz. Not an alternative to two rakaat of zohr, however its reward is equal to half of the Friday prayers.

- ix. During sermon (khutba) do not stop⁽¹⁾ people from other activities (if stopped by a gesture⁽²⁾ no harm).
- x. When the gracious name of the holy messenger is heard in sermon (khutba) one can recite durud-e-shareef in the heart.
- xi. When the verses of Quran (يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) is heard recite durud-e-shareef in the heart.
- xii. It is abominable for the audience, (moazzin, mukabbir and all the others), to respond loudly with "Raziallah-u-anhu" and "Khaladallahu wa Malikahu" after the names of the king or ruler is uttered loudly.
- xiii. During the sermon (khutba) it is not correct to jump over the bodies of the worshippers to reach the front rows.
- xiv. Do not stand for the salath before the second part of the sermon (khutba) is over.

(Warning):- It is better to deliver new sermon (khutba) on every occasion in order to explain the burning issues to the people. If the same sermon (khutba) is repeated on every Friday will also be correct. But it is not proper to depend upon the same sermon (khutba).

The sermon (khutba) of the holy messenger on Friday:-

The sermon (khutba) delivered by the holy messenger is copied here so as to know the method of the sermon (khutba). It is worthwhile to recite this sermon (khutba) or include these auspicious words in our sermon (khutba) for the guidance and advise to the common muslims with an intention to be fortunate.

The practice was that when all the people gathered he used to come in the mosque (there was neither mace bearer heralding his arrival nor any special uniform). He used to convey salam and ascend the pulpit quite attentive to the audience,⁽³⁾ he again conveyed the salam⁽⁴⁾ and used to sit and start the sermon (khutba) immediately (no gap in between azan and khutba). In the state of delivering the sermon (khutba) he used to signalise

1. In the state of listening of sermon (khutba) one can warn the other by a gesture.
2. To a blind person from falling in a well or a scorpion is about to bite, (if the gesture is not enough it is lawful to tell with the tongue).
3. When the pulpit was not erected he used to take support of a staff or a bow or of a wooden pillar, trunk of date tree which was kept near niche where he used to take rest on a pillar.
4. The conveying of salam second time was his peculiarities.

the audience to come closer. He used to recite two sermons (khutba), used to sit for a while without talking in between them. At that time no talk or any supplication. Hazrat Bilal(R.A.) used to give iqamat and the holy messenger used to start the salath. In Friday prayers he used to recite sure "Juma" in the first raka't and in the second raka't sura "Munafiqoon" often. Some times (هل اتك حديث الغاشية) and in the second (سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى) the sermon (khutba) being brief⁽¹⁾ and salath being lengthy⁽²⁾. At the time of sermon (khutba) he used to raise his voice high and his eyes turn to be red. It is also evidenced from the hadith that during the khutba his condition would be as though he was warning the people against the enemy ready to attack. While delivering khutba he used to join his index and middle finger to indicate that the day of his arrival and resurrection are closed together. Subsequently he used to say "بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ" ("I and the resurrection are sent like these two fingers"). Then he used to say

(أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَا لَفِئَلِهِ وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَعَلَى) sometimes he used to deliver this sermon (khutba)

يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا وَبَادِرُوا بِأَعْمَالِ الصَّالِحَةِ وَصَلُّوا إِلَيَّ بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ، وَكَثْرَةِ الصَّدَقَةِ فِي السَّبْرِ وَالْعَلَانِيَةِ تَوَجَّرُوا وَتَحَمَّدُوا وَتَرَزَّقُوا وَأَعْلَمُوا أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ الْجُمُعَةَ فَرِيضَةً مَكْتُوبَةً فِي مَقَامِي هَذَا فِي شَهْرِي هَذَا فِي عَامِي هَذَا إِلَى يَوْمِ الْقِيَامَةِ مَنْ وَجَدَ إِلَيْهِ سَبِيلًا فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدِي جُحُودًا بِهَا وَاسْتِخْفَافًا بِهَا وَهِيَ إِسَاءَةٌ حَائِزَةٌ أَوْ عَادِلٌ فَلَا جَمَعَ اللَّهُ شَمْلَهُ، وَلَا بَارَكَ لَهُ فِي أَمْرِهِ. أَلَا وَ لَا صَلَاةَ لَهُ. أَلَا وَ لَا صَوْمَ لَهُ أَلَا وَ لَا زَكَاةَ لَهُ، أَلَا وَ لَا حَجَّ لَهُ. أَلَا وَ لَا بَرَكَ لَهُ حَتَّى يَتُوبَ. فَإِنَّ تَابَ اللَّهُ عَلَيْهِ أَلَا وَ لَا تَوْمَنَ امْرَأَةً رَجُلًا. أَلَا وَ لَا يُؤْمَنُ أَعْرَابِيٌّ مُهَاجِرًا. أَلَا وَ لَا يُؤْمَنُ فَاجِرٌ مُؤْمِنًا إِلَّا أَنْ يَقْهَرَهُ سُلْطَانٌ يَخَافُ

The second part of Khutba of the Holy prophet used to be this-
 ”الْحَمْدُ لِلَّهِ نَحْمَدُهُ، وَنُسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ بَيْنَ يَدَيْ السَّاعَةِ مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ رَشِدَ وَاهْتَدَى وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّهُ إِلَّا نَفْسُهُ، وَلَا يَضُرُّ اللَّهَ شَيْئًا“

1. It is mentioned in the hadith that sermon (khutba) is to be brief and the prayers lengthy which is the wisdom and the sign of knowledge of a man.
2. that means prayers are longer than the sermon (khutba)

The holy prophet often recite⁽¹⁾ sure Qaaf in his sermon (khutba) to the extent that (the narrator says) he memorised sure Qaaf by hearing it from him when he used to recite on the pulpit.

8. Orders For Friday Prayers:-

1. On Friday instead of four rak'at of Zohr only two rak'at of Friday prayers is compulsory⁽²⁾.
2. Before the farz of Friday there are four rak'at of stressed sunnat and after⁽³⁾ friday prayers four rak'at sunnat. So there are eight rak'at stressed sunnat.
3. After four rak'at sunnat two more sunnat are also desirable⁽⁴⁾(mustahab).
4. A person who arrives at the time of sermon (khutba) he is not to say four rak'at pre-juma sunnat but to simply join in sermon (khutba) and listen. He can complete those four rak'at after juma prayers.
5. The invocation (niyyat) for friday prayers is this
نَوَيْتُ أَنْ أُصَلِّيَ رَكْعَتِي الْفَرُضِ صَلَاةَ الْجُمُعَةِ خَالِصًا لِلَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ (I perform two rak'at farz namaz of Friday purely for Almighty Allah facing kabah).

Clause:- The invocation of imam will be for himself and of followers as followers

6. In the first rak'at of Friday namaz sura "جمعه" and in second rak'at sura "مناققون" or in the first "سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى" and in the second "هل اتك حديث الغاشية"⁽⁵⁾ to recite.
7. In juma farz namaz recitation of Quran is to be with voice.
8. A person who is capable to lead the other prayers can lead the juma prayers.
9. The person who delivers khutba is better to lead the juma prayers. Other person can also lead the prayers provided he has listened the sermon (khutba).

1. Because this chapter (sura) comprises of effective advises and scolding reproof.
2. There is no zohr namaz on friday because friday prayer is alternative to zhor.
3. These four rak'at are to be completed with only one salam if they are performed with two salam they cannot be counted as sunnat.
4. According to imam Abu Yousuf these two rak'ats are stressed sunnat.
5. But these two chapters (sura) need not be recited always and they may be changed.

- 10 A person who has not heard the sermon (khutba) he is not to lead the prayers as it is not correct.
11. After the beginning of the namaz if the imam underwent ceremonial impurity he can appoint⁽¹⁾ anyone as his vicegerent whether that person has attended the sermon (khutba) or not.
12. Wayfarer or a diseased person or a slave (on whom juma is not obligatory) if made imam it will be lawful.
13. It is traditional to start the salath by saying the iqamat immediately after the sermon (khutba). It is not correct⁽²⁾ to talk about and do any worldly work between sermon (khutba) and prayers.
14. If a person joins the friday prayers in final sitting during recitation of 'Attahiyyat' or after compensatory prostration (سجده سهو) he is to complete two rak'at friday prayers⁽³⁾. (not to perform zohr namaz).
15. It is disapproved to the point of forbidden to perform zohr prayers in a town⁽⁴⁾ where Friday prayers is compulsory,⁽⁵⁾ before⁽⁶⁾ the friday prayers. Even after⁽⁷⁾ Zohr prayers friday prayers is compulsory. Subsequently if he goes to the mosque⁽⁸⁾ for friday prayers and the imam was leading the Friday prayers his Zohr prayers will become void⁽⁹⁾. He has to perform the friday prayers if available otherwise he has to perform the Zohr again⁽¹⁰⁾.
16. A person who is exempt from friday prayers on some other reason or after saying Zohr namaz goes to a mosque for friday prayers in which friday prayers is being performed his Zohr prayer will be void.

1. Appointment is compulsory and it is not that any one can assume himself as imam and lead the friday prayers.
2. To explain any problem of shariat or to show the method of wudu, etc. is correct.
3. By saying two rak'at of namaz of juma the obligation of zohr will be over,
4. Or in those places where friday prayers are compulsory.
5. That one who has no excuse .
6. After the lapse of Friday prayers there is no abhorrence in saying zohr salath. Whereas it is compulsory to say zohr salath but the sin of not performing of friday prayers will be there.
7. With repentance and regretfulness for not performing friday prayers.
8. If not approached the mosque or the imam completed the Friday prayers the zohr will not be void.
9. It will become nafil namaz.
10. If the mosque is far away and the friday prayers is missed.

- 17.The person on whom friday prayers is obligatory if he leads the zohr namaz and goes to a mosque for friday prayers where it is going on his zohr namaz will be void. But his followers (مقتدى) who do not go to mosque for friday prayers their zohr prayers will not be void.
- 18.Diseased, wayfarer, prisoner or any other person on whom Friday prayers is not compulsory if they go to perform zohr namaz with jama't it will be disapproved to the point of forbidden (whether it is performed before friday prayers or after friday prayers). Whereas they have to perform zohr namaz individually.
- 19.Moreover those who missed friday prayers they should also perform zohr prayers without jama'at and without iqamat (if they do it with jama'at and iqamat it is abhorrent.)
- 20.At a place (village) where friday prayers is not correct the residents thereof should say zohr namaz with jama'at that means they can do so after azan and iqamat.
- 21.A handicap who cannot perform friday prayers it is desirable for him to say zohr namaz after the friday prayers is over.
- 22.If a doubt arises whether it is a town or hamlet but used to perform friday prayers then the important persons, wise and scholars must as a precautionary measure⁽¹⁾ perform additional four raka't of zohr secretly after the two raka'at farz of friday, four and two raka'at sunnat of post friday with 'zamme sura' (additional sura). This secrecy⁽²⁾ is necessary as the common people may not misunderstand and use it as an example in their prayers. And add these four raka'at in their Friday prayers as part and parcel. Further it may also not create any disturbance.
- 23.It is not necessary that the Friday assembly consists of only those muslims who have attended the sermon (khutba). The friday prayers can be performed if some other Muslims have arrived and joined it.

1. The invocation for this will be, "I intend to perform zohr namaz in this last hour of segment made available to me which I have not yet performed.
2. After this two raka'at stressed sunnat is performed.

**9. THE METHOD TO DELIVER SERMON (KHUTBA)
AND FRIDAY PRAYERS (NAMAZ-E-JUMA)**

When the time of zohr starts give the call (azan) for juma salath. After azan perform sunnat of pre friday prayers. If the required number of muslims are gathered the imam should ascend the pulpit and sit down facing the audience. The moazzin should stand before him and pronounce the second azan. Immediately after azan the imam should start the sermon (khutba) by fulfilling all the conditions of traditions and desirabilities⁽¹⁾ while abstaining from objectionable things. Initially the first part of sermon (khutba)⁽²⁾ is over he should sit down⁽³⁾ to an extent if reciting three verses of Quran and then the second part of sermon (khutba) is delivered while standing again. After completion of sermon (khutba), without talking and doing worldly affairs come down from the pulpit and without giving time stand before the niche. The moazzin proclaims the iqamat (this moment the followers must adjust themselves in the rows straightly behind the imam). After iqamat the imam must begin the salath by uttering initial takbeer (takbeer-e-tahreema) with full concentration and complete two raka'at of friday by reciting the sura loudly as per rules. As soon as the salath is complete make breief supplication

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Then all the followers are engaged themselves in the post friday prayers.

1. Which are already explained.
2. The first and second part of sermon (khutba) will be in Arabic.
3. Keep quiet

10. MISCELLANEOUS RULES OF FRIDAY PRAYERS:-

- i. On friday after declining of sun⁽¹⁾ (the person on whom friday prayers is obligatory) it is disapproved to the point of forbidden⁽²⁾ if he embarks on a journey without observing friday prayers.
- ii. It is abhorrent⁽³⁾ to go to the mosque for friday prayers by making delay.
- iii. When starts for the mosque to attend friday prayers go gently, without walking fast, in a dignified manner.
- iv. There is no compensatory prostration (sajda sahu) in friday prayers as it will create suspicion among the followers.
- v. The mosques located in the city where Friday prayers is not arranged are required to be kept closed in the afternoon.
- vi. The Holy messenger (S.A.S.) used to recite sura Alif Laam Meem Sajda (الم سجده) and sura Dahr (دهر). These suras are to be recited on friday in Fajr salath⁽⁴⁾
- vii. It is abhorrent to say nafil namaz at exact noon according to Imam-e-Azam Abu Hanifa (R.A.) while it is correct⁽⁵⁾ without any objection near the other imams.
- viii. It is desirable to visit the graves on friday (the souls of the dead muslims assemble on this day)
- ix. To keep only one fast on Friday is abhorrent hence include Thursday or Saturday.
- x. On friday there is a moment during which the supplication made by a muslim is accepted by Allah which is an established fact by various ahadith but that moment is not pinpointed. The most authentic time is between the sitting of the khateeb on the pulpit till the Friday prayers are over. The second is the last hour⁽⁶⁾ of friday i.e. from Asr to setting of sun.
- xi. It is correct to give charity to a begger who comes in the mosque without crossing the persons saying salath, not jumping over the rows and does not beg with persistense otherwise abhorrent.

1. In shafa'i sect it is not permitted to go on journey even before noon.
2. It is found in the hadith that the angels curse those who undertake journey before friday prayers. There is one more hadeeth that the friday itself curse such people and they will be deprived of support and blessings of Allah.
3. After the sermon (khutba) is started.
4. To recite other suras also so that people may not feel that it is stressed sunnat.
5. This is special for Friday because in other days performing nafil at this time is abhorrent.
6. Preference is to this saying.

Necessary Warning:- As the saying of sunnat is prohibited during the first part of sermon (khutba) so also in the second part of sermon (khutba). The sunnat performed by some people immediately after first part of sermon (khutba) is not at all correct.

1. Eidain prayers(نماز عیدین)

- i. Definition:- Eid means a festival and a day of happiness. Eidain means⁽¹⁾ two festivals, Eidul Fitr and Eidul Azha.
- ii. Edul Fitr is that festival which is celebrated on 1st of Shawwal (10th month of Hijri Era). During which propitiatory offerings and special prayers are performed.
- iii. Eidul Azha is celebrated on the tenth of Zul Hajja (12th month of Hijri Era) in which besides special prayers animals are sacrificed.

2. Orders for Eid Prayers:- The salath of both the Eid is obligatory (wajib) and it is obligatory on those on whom the Friday prayers are obligatory.

3. Conditions of Eid prayers:-

The conditions applicable to Eid salath is the same as applicable to the Friday prayers with a difference that the sermon (khutba) is the pre condition for Friday prayers and it is traditional⁽²⁾(sunnat) in Eid prayers. The sermon (khutba) in juma is first and then salath and sermon (khutba) in Eid after alath⁽³⁾. There is azan and iqamat in Friday prayers but there is no azan or iqamat for Eid prayers.

Warning:-In those villages where the conditions for Friday prayers are not fulfilled it is disapproved⁽⁴⁾ to the point of forbidden to observe Eid salath. The residents of this village can move to a nearby viilage and observe Eid namaz.

1. Both these are the days of happiness. The reward of Almighty Allah is bestowed upon His servants. Therefore on both these days saying two raka't on each Eid is obligatory.
2. If the sermon (khutba) is not delivered on Eid the namaz will be lawful, but the sin of forsaking the stressed sunnat will be there.
3. If the sermon (khutba) is delivered before the Eid namaz it will be lawful whereas in the case of Friday sermon (khutba) after salath will become void.
4. The pre condition for Eid prayers (like Friday prayers) there must be a town or mofussil and not a village.

4. Complimentaries of salath Eidain:- On the Eid the following acts are traditional and desirable (sunnat and mustahab):-

- i. Good dressing (hair cutting, clicking the nails)
- ii. Bathing the body.
- iii. To brush⁽¹⁾ the teeth with miswak⁽²⁾.
- iv. To wear beautiful dress available.
- v. Apply perfumes.
- vi. To observe fajr salath in a local mosque.
- vii. To go to Eidgah early morning.
- viii. To give propitiatory (fitra) offerings before going to Eidgah.
- ix. On Eidul Fitr consume dates or any other sweet before going for namaz.(if dates are consumed must be in odd numbers)
- x. For Eidul Azha go for salath without eating⁽³⁾ anything.
- xi. Eid salath is to be performed preferably in Eidgah.
- xii. To adopt one route while going to Eidgah and return through the other.
- xiii. Go to Eidgah on foot.(if one can)
- xiv. Chant⁽⁴⁾ the takbeer on the way
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ
- xv. For Eidul Fitr chant slowly and for Eidul Azha loudly. Give more charity and alms, expose joy and happiness and exchange greetings as desired.

Warning:- The salath of Eid eventhough permissible in the mosque but it is a stressed tradition to perform it in Eidgah. Huzoor (S.A.S.) used to go to eidgah for Eid salath despite the fact that Masjid-e-Nabavi⁽⁵⁾ claims excellence and honour in the light of various ahadith. It was his regular⁽⁶⁾ practice. Hence the Eid salath is to be performed⁽⁷⁾ in Eidgah.

1. This is an addition to wudu.
2. Before going to Eidgah.
3. Whether slaughtering of animal is obligatory or not.
4. After reaching the eidgah stop chanting.
5. Muslims who perform Eid salath in the mosque of the cities (without any reason) other than Eidgah during these auspicious days will be voilating the stressed sunnat. They are committing acts disapproved to the point of forbidden instead of seeking bliss of Almighty Allah and His reward.
6. On one occassion he did not go to Eidgah due to rain.
7. It is to follow a sunnat and to manifest the glory of Islam.

5. Time Table of Eid Prayers:-

- i. The time for Eid prayers starts with the sunrise⁽¹⁾ to a particular height when its paleness is vanished and develops brightness and when it cannot be seen with the naked eye, and lasts till it starts⁽²⁾ declining.
- ii. It is desirable to observe salath early after the start of the time.

6. Sets of Eid salath and praises to Allah:- (رکعت اور تکبیرات عیدین)

- i. There are two sets (رکعت) for each Eid.
- ii. Besides the normal takbeerat there are six⁽³⁾ additional obligatory takbeerat, three in each raka't.
- iii. In the second set (raka't) the takbeer⁽⁴⁾ for rukoo is also obligatory.

7. Method of Eid salath:-

First make an intention for Eid salath

(نَوَيْتُ أَصَلِّي رُكْعَتَيْ صَلَاةِ عِيدِ الْفِطْرِ مَعَ سِتِّ تَكْبِيرَاتٍ لِلَّهِ تَعَالَى)

Trans. (I perform two raka't salath of Eidul Fitr with six takbeerat for Almighty Allah). The imam makes invocation of imamat and the followers as followers. Then say initial takbeer (takbeer-r-tahreema) tie the hands and recite san'a. Then the imam and the followers (muqtadis) after uttering Allahu Akbar raise their hands upto ears and drop them, after somegap⁽⁵⁾ during which one can utter Subhana Allah raise⁽⁶⁾ their hands for the second time and drop them while uttering Allahu Akbar. Similarly they raise their hands while uttering Allahu Akbar for the third time (without dropping) tie their hands⁽⁷⁾. The imam will recite اعوذ بالله اور بسم الله slowly and surah Fatiha and sub surah loudly. Complete the first raka't after correct performance of the other postures (rukoo and sajda). Then start the second raka't by reciting sura Fatiha and other sub sura then do not go for ruku immediately but raise the hands

1. It means sun is risen to an extent that its paleness is vanished or its light cannot be gazed with the naked eye.
2. If the sun starts declining the Eid prayers will be void (it will become a nafil salath) other than obligatory.
3. Every takbeer is obligatory in itself
4. As against it this takbeer is sunnat in other salath.
5. Not to utter any words in glory and praise to Allah during this gap and stand silently.
6. As are raised in the initial takbeer (takbeer-e-tahreema).
7. Whenever there is anything to utter tie the hands to recite (sana) otherwise get the hands dropped. (takbeeraat-e-eid).

three⁽¹⁾ times with the takbeer Allahu Akbar each time drop the hands after raising them upto ears. On the fourth⁽²⁾ takbeer go in for ruku and complete the second raka't. The Eid salath will be over. On completion of Eid salath the imam while standing⁽³⁾ on the pulpit deliver the sermon (khutba) and the audience will hear the sermon (khutba) by keeping silence. There are two sets of sermon (khutba) for Eid also and to sit between the two sets as a traditional way.

Warning:-

- i. The method for Eidul-Azha salath is also the same but the intention or invocation will be for Eidul-Azha instead of Eidul-Fitr.
- ii. In Eidul-Azha also all the acts are traditional and desirable. The difference is that before going to Eidgah for Eidul-Fitr eating is allowed but for Eidul-Azha after returning from the Eidgah. For Eidul-Fitr chant the takbeers slowly while going to Eidgah but in Eidul-Azha loudly. The salath of Eidul-Fitr is to be performed with some delay but the salath for the Eidul-Azha earlier. There is no call (azan or iqamat) for both the Eid prayers.

8. Rules for Eid prayers (namaz):-

- i. In⁽⁴⁾ Eid salath recite 'sura Juma' in the first raka't and sura 'Munafiqoon' in the second raka't like Friday prayers or in the first raka't 'Sabbhisma' and in the second raka't 'Hal Ataka' is desirable.
- ii. In Eid salath initial takbeer (takbeer-e-tahreema) with the words Allahu Akbar is specially obligatory instead of it if "Allah Ajal or Allah Azam" is uttered the obligation is not performed and the compensatory prostration (sajda sahu) will be compulsory⁽⁵⁾.

1. On this takbeer the six takbeerat of Eid will be completed. In the first raka't three, after recitation of sana, and in the second raka't three after recitation of Quran.
2. Thus this fourth takbeer is wajib (obligatory) in Eid.
3. Immediately after standing sermon (khutba) is to be started. There is no order to sit as ordered for juma prayers. There is no call (azan)
4. According to one narration sura 'Qaaf' in first raka't and sura 'Iqtarabatissa'a' (اقتربت الساعة) in second raka't is desirable.
5. Quite contrary to the other prayers uttering the words "Allah A'azam" (الله اعظم) and "Allah Ajall" (الله اجل) will not require compensatory prostration in Eid prayers.

- iii. In the Eid salath (namaz) Takbeerat-e-Eidien i.e. six, six takbeerat in each raka't and the takbeer for the rukoo in the second raka't is obligatory. If they are left out erroneously compensatory prostration will be compulsory.
- iv. The Takbeerat-e-Eidain are to be proclaimed loudly⁽¹⁾ by the imam.
- v. For the Takbeerat-e-Eidain the imam and his followers should raise the hands⁽²⁾. If the imam does not raise the hands the followers should raise their hands⁽³⁾.
- vi. If the Takbeerat-e-Eidain are left out by the imam erroneously the followers have also to leave them and follow the imam⁽⁴⁾.
- vii. If the imam proclaims more takbeerat the followers have to follow him upto thirteen Takbeerat⁽⁵⁾. After thirteen no emulation⁽⁶⁾.
- viii. If the imam is of Hanafi sect and the followers are Shafai in the eid salath (namaz) and vice versa the followers have to emulate the imam in the number of takbeers, precedence and delay.
- ix. If the imam has forgotten takbeerat in the first raka't of Eid and starts reciting Quran and has completed sura Fateha then he has to proclaim the takbeerat and recite the Quran. If he is reciting the additional sura proclaim the takbeerat after its recitation. If he could not re-collect the takbeerat he must proclaim them before raising head after rukoo (in the state of rukoowithout raising hands).

1. The followers slowly.
2. As raised in takbeer-e-tahreema
3. Then drop the hands.
4. In five postures emulation of imam is compulsory, first in first sitting (qaed-e-oola), second recitation of Qunoot, third sajda-e-tilawat, fourth compensatory prostration, fifth takbeerat-e-Eidain. If the imam performs these postures the followers have to emulate. If the imam has left them erroneously the followers also leave them.
5. When the voice of the imam is audible otherwise on hearing through loudspeaker emulate the imam beyond thirteen takbeerat also.
6. The four postures are such that in which emulation of imam is not necessary. First extra performance of any posture (two rukoo and three sajda), second standing for the fifth raka't, thirdly excess takbeerat in funeral prayers, in Eid takberat. If the imam does them erroneously the followers need not emulate.

- x. In the second raka't if the imam has forgotten takbeerat and re-collected in the rukoo he has to proclaim takbeerat in the state of rukoo only and not to return in the qiyam.
- xi. There is no compensatory prostration in Eidain prayers because the followers may most probably be put to confusion⁽¹⁾
- xii. If a person has joined the Eid prayers when the imam has proclaimed all the takbeerat he should proclaim the takbeerat immediately after invocation. (eventhough the imam has started the qira't).
- xiii. If a person joins the prayers when the imam is in rukoo and it is expected that by the time he goes in for rukoo, he can proclaim the takbeerat and join the rukoo but there is fear that by the time the takbeerat are proclaimed the imam will complete the rukoo in which case, he should join the rukoo after initial takbeer. In rukoo he can complete the takbeerat instead of tashahhud. (hands are not raised). Before the completion of takbeerat if the imam raises his head from rukoo he should emulate the imam and stand straight. The left over takbeerat are done away with.
- xiv. If a person joins the second raka'at when the imam completes the namaz with salam he should start for his second raka't and proclaim the takbeerat after the recitation of Quran.
- xv. If a person finds⁽²⁾ the imam in tashahhud he should follow the imam. However in his first raka'at proclaim three takbeerat before the qira't and in the second raka't three takbeerat after the qira't.
- xvi. If a person has missed the Eid prayers and all have performed it he cannot perform the Eid prayers now. (the jama't is the condition). However there will be other people who have not performed Eid prayers they can perform it together at another place⁽³⁾. That person can perform the Eid prayers at any other place where it is available.
- xvii. If a person joins the Eid prayers but subsequently his salath becomes void⁽⁴⁾ he can not perform its makeup salath.

1. In Eidain and juma prayers there will be large gathering the compensatory prostration will entail disturbance therefore it should be avoided in such gathering.
2. Even if this tashahhud is recited even after compensatory prostration.
3. When the others have performed the namaz the remaining people should perform the namaz at another place and not on this place.
4. After the namaz it is re-collected that it is performed without ablution.

(Clause) It is better for this man to perform four raka't of "Chasht".

xviii. The Eid prayers can be arranged in different mosques of the town⁽¹⁾.

xix. If the Eid prayers is not performed for the following reasons the Eidul Fitr can be performed on the next day and Eidul Azha can be performed upto twelfth Zul Hajja⁽²⁾:

(i) due to heavy rains (ii) the moon is not sighted and its news came after the decline of the sun or such a moment that this was not possible to gather the people. (iii) after the cloud is clear it is noticed that the Eid prayers are untimely performed.

xx. The namaz of Eidul Azha can be performed on third day without any excuse but it is abhorrent. But Eidul Fitr on second day without excuse will be unlawful.

Clause:- The time for Eid prayers on the second day is also the same as mentioned for the first day⁽³⁾.

xxi. Performance of nafil (supererogatory namaz) before Eid namaz either in the house or in the mosque is abhorrent. However after Eid namaz coming back to the house performing nafil is not abhorrent⁽⁴⁾ whereas four raka't nafil after returning home is desirable.

Warning:- (Not to perform nafil) this order is for important persons but the common people are in no way stopped from performing nafil whether within the house or in Eidgah even if it is performed after Eid namaz⁽⁵⁾.

xxii. Similarly the women upon whom there is no obligation of Eid prayers saying of nafil by them before Eid namaz is abhorrent.

xxiii. The Eid namaz is given priority on the funeral prayer, however funeral prayer is given priority to the khutba. First Eid namaz then namaz-e-janaza then khutba.

xxiv. If the Eid and Juma coincide performing both the prayers is obligatory. (Friday namaz is compulsory as well as Eid namaz because the Friday namaz is farz and the Eid namaz is wajib).

1. Performance of Eid namaz in mosques other than Eidgah is against the stressed sunnat.

2. In such case this salath will be taken as make up salath.

3. From the rising of the sun (equal to one lance) till the decline starts.

4. It is abhorrent even in Eidgah after Eid namaz.

5. Generally there will be poor response to the virtuous deeds if they are stopped they will forsake them completely.

9. Rules For Eid Sermon (Khutba):-

1. In every Eid two sets of Sermon (khutba) are traditional.
2. The orders are same for Eid sermon and Friday sermon. However there is a difference:-
 - a. In Friday sermon it is traditional⁽¹⁾ for the khateeb to sit on the pulpit⁽²⁾ before delivering the first part of sermon. For Eid sermon it is traditional not to sit on the pulpit before the first part of sermon.
 - b. In the first and second part of sermon of Eid, it is traditional to begin with takbeer,⁽³⁾ Allahu Akbar (الله اكبر). It is to be uttered nine times⁽⁴⁾ In the second part of sermon seven times. Further before descending the pulpit the takbeer is to be uttered fourteen times after the completion of second part of sermon as against Friday sermon, where there is no takbeer before and after sermon.
3. Sermon (khutba) before Eid prayers is abhorrent. If by chance it is delivered before the Eid prayers it will not be repeated after Eid prayers.
4. In the sermon of Eidul Fitr the rules regarding propitiatory offerings (صدقة فطر), and in Eidul Azha the rules regarding sacrifice of animals and the takbeer-e-tashreeq (تكبير تشرىق) are to be explained.
Clause:- It is better to explain the rules in the preceding Friday (juma) so that people may know them in advance and put them in practice.
5. In Eid sermon when the imam utters takbeer the audience should repeat slowly.
6. After Eid prayers it is not correct to leave the place of prayers without listening the sermon (like the sermon of juma the sermon). Listen the sermon and remain there till it is complete, even if one cannot listen the sermon being at a distant place.

1. There is azan for juma namaz.
2. There is no azan for Eid namaz.
3. There are five sermons which are to be started with takbeer, two sermons of two Eid and three sermons of Haj. There are three sermons which are begun with Alhamdu Lillah (الحمد لله). First sermon of juma, second sermon for asking for rain (استسقاء) and third sermon of nikah.
4. Continuous without stop.

10. Rules For Exclaiming Allah The Great:- (تكبير تشریق)

1. Exclaiming the greatness of Allah (تكبير تشریق) from the fajr of ninth Zulhajja to thirteenth Zulhajja till⁽¹⁾ namaz Asr after every farz namaz is called takbeer-e-tashreeq.
2. The takbeer-e-tashreeq is **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ**
3. This takbeer-e-tashreeq is obligatory with the condition that one is a resident in the city, individual responsibility, that means observing five time prayers (farz) with jama't⁽²⁾. It is not obligatory on wayfarer, villagers, after collective responsibility (funeral prayers), individual, on ladies. However the wayfarer, villagers and ladies who are following a person in the namaz on whom the takbeer is obligatory, being the followers this takbeer will also be obligatory on them. The ladies have to utter this takbeer slowly. This is the proposition of Imam-e-Azam. But according to Sahebain (Imam Mohammed and Imam Abu Yousuf) it is quite compulsory⁽³⁾ after farz namaz whether he is a wayfarer, villager, individual or a woman. This rule is based on the Edict (fatwa) given by Sahebain.
4. After Friday⁽⁴⁾ Prayers (juma salath) takbeer is obligatory.
5. Proclaim takbeer-e-tashreeq after Eid-ul-Azha namaz.
6. It is not obligatory after vitr, sunnat and nafil
7. Takbeer-e-tashreeq is also obligatory on late joiner of namaz (mazbooh and lahiq) but they have to proclaim it after their prayers (namaz) is completed.
8. It is obligatory to proclaim this takbeer immediately after salam. If after salam any one has committed an act abrogatory to namaz (for e.g. involved in a talk, or left the mosque or underwent ceremonial impurity purposely) the proclamation of takbeer-e-tashreeq is lost. If the ablution is nullified automatically he can proclaim takbeer-e-tashreeq.

1. Totaly there will be 23 salath for which the takbeer is obligatory.
2. The congregation of males.
3. The takbeer-e-tashreeq is attached to the farz salath. The persons on whom the farz salath is compulsory this takbeer is also obligatory on them
4. Because the Friday prayers are also compulsory (farz).

9. This takbeer is to be proclaimed loudly⁽¹⁾ being obligatory.
10. The proclamation of this takbeer one time obligatory and three times is preferable.
11. If the imam has forgotten these takbeers the followers (muqtadi) immediately proclaim the same without⁽²⁾ emulating the imam.
12. If the make up salath (qaza) is being performed there will be four forms of it (i) the qaza of normal period is performed during the days of tashreeq. (ii) the qaza of tashreeq days is performed in the normal period. (iii) the qaza of one tashreeq year is performed in another tashreeq year. (iv) the qaza of the current tashreeq days is performed during this year during tashreeq period only. In all such cases the takbeer of the last form is obligatory and not relating to the other three forms.

1. The ladies are to proclaim the takbeer slowly.
2. There are eight duties in salath which are to be compulsorily be performed by the followers whether the imam performs them or not. They are firstly to raise the hands at the time of initial takbeer (takbeer-e-tahreema), secondly reciting sana, thirdly takbeerat for change of psotures (rukoo and sajda), fourthly tasbeehat of rukoo and sajda, fifthly uttering Rabbana Lakal Hamd (ربنا لك الحمد) sixthly uttering tashahhud, seventh to end the namaz with salam eighth takbeerat-e-tashreeq.

Rules of salath (namaz) during solar eclipse and lunar eclipse:-**(نماز کسوف اور خسوف)****1. Definition of Lunar and Solar eclipse:-**

- i. Kasoof means solar eclipse and khasoof means lunar eclipse.
- ii. It is mentioned in the hadith that the eclipse is not the result of demise of any important person but they are the signs of Almighty Allah. Through these signs the mankind is admonished⁽¹⁾ and when one observes these happenings offer namaz. There is another hadith that whoever observes the eclipse. whether solar or lunar make supplication with the creator and say Allahu Akbar and perform namaz and distribute charity.

2. Rules of prayers on solar eclipse :-

- i. The salath (namaz) of solar eclipse with jama't is a tradition of the Holy Prophet.
- ii. The salath (namaz) of solar eclipse is with jama't⁽²⁾ lead by the same imam⁽³⁾ who leads the juma prayers. If this imam is not available observe the salath individually⁽⁴⁾. (in a mosque or in houses)
- iii. There is no sermon (khutba)⁽⁵⁾ in it.
- iv. There is no azan and iqamat. If the intention is to gather the people proclaim as "As-salat-u-jamia" (الصَّلَاةُ جَامِعَةً)
- v. It is preferential to observe salath (namaz) kasoof in eidgah or jame masjid, (at any other place is also lawful)
- vi. Only two⁽⁶⁾ raka't salath (namaz) is there for solar eclipse. This salath (namaz) is performed as nafil without azan, iqamat and sermon (khutba). Only one rukoo⁽⁷⁾ in each raka't and in other than prohibited timings.

1. So that people approach Almighty Allah and to obey Him.
2. In solar eclipse namaz-e-jama't is collective responsibility as sunnat.
3. The ruler of the time lead the salath(namaz) or the person upon whom the imam of juma puts the responsibility can lead the salath.
4. The person who is unable to do this keep him busy in supplication and repentance.
5. Sermon (Khutba) is not based on any evidence for the salath (namaz) of solar eclipse which coincided with the death of hazrat Ibrahim (R.A.), son of the holy prophet where in he delivered sermon (khutba) which was not particular for solar eclipse. It meant to remove the superstition of the people that this eclipse was the result of the above death.
6. Two raka't namaz is traditional and preferable. More than two can also be performed.
7. The imam-e- shafai sect performs it with two rukoo.

- vii. The salath (namaz) is to be performed with lengthy⁽¹⁾ suras (in first raka'at sura Baqara and in the second sura Al-e-Imran) with lengthy rukoo and sajda as it is traditional.
- viii. In the salath (namaz) of solar eclipse the recitation of Quran is not with voice.
- ix. After the salath (namaz) the imam should make dua (not to ascend the pulpit for dua). Better to stand taking the help of a staff and make dua⁽²⁾ facing the followers who will say Amin, Amin.
- x. Continue the dua till the eclipse is vanished and the sun is clear.
- xi. It is lawful to prolong the salath (namaz) and brief the dua or vice versa. If one is lengthy the other may be brief.⁽³⁾
- xii. This salath (namaz) can not be performed in the prohibited timings but can engage in dua and repentance during the prohibited timings.
- xiii. During the eclipse if the time of farz salath (namaz) arrives say the farz salath (namaz) by postponing the dua and then continue the dua. During the eclipse if the sun sets stop dua and perform maghrib salath (namaz).
- xiv. If the sun becomes clear do not stop dua.
- xv. If the salath (namaz) is not observed during eclipse it need not be performed after eclipse.
- xvi. If salath of eclipse and funeral coincide give preference to the funeral prayers.
- xvii. At the time of eclipse it is desirable to distribute alms or charity to the deserving⁽⁴⁾.

lunar eclipse (نماز خسوف) :-

- i. The salath (namaz) of lunar eclipse (خسوف) is desirable (مستحب).
- ii. There are two raka't of namaz for lunar eclipse and there is no congregational prayers. (it is immaterial whether imam of juma is present or not). It is not necessary to go to a mosque for this salath (namaz). Perform it individually in their own houses.

1. It is also permissible to perform rukoo and sajda briefly and recitation of Quran lengthy or vice versa but reciting the lengthy suras is preferable.
2. It is permissible to make dua by facing ka'ba while sitting.
3. It is traditional to engage oneself in salath (namaz) and dua during the entire duration of eclipse.
4. Contrary to it giving alms to a person adorning oilish clothes called teli raja) as a custom to be refrained from.

4. Salath On Misfortune, Disorder Or Calamity:-

- i. Whenever there are intricacies and vissitudes, disorder or calamity⁽¹⁾ i.e. earthquake, thunderbolt, falling of stars, heavy downfall of rain, hale storm, turning of sky red, abnormal light during the night, spread of darkness on the sky during day time or any epidemic like diarrhoea, plague are spread or there is fear of enemies it is desirable to say two raka't salath.
- ii .During this time the salath is to be performed individually in own houses.
- iii. Salath during calamity:- If there is cataclysm (a great horror is descended) recite Qunoot in the fajar salath⁽²⁾ which is called Qunoot-e-Nazila (قنوت نازلہ) when it happens it to be recited and when it is removed its recitation is to be stopped.

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1. There is a narration that when Huzoor Nabi Kareem (S.A.S.) felt grief and distress he used to engage himself in salath.
 2. Some Muslim jurists have prescribed to recite with voice the Qunoot in all the salath (جہر)

everyday elders, children and disabled compulsorily. There is direction to keep the small children away from their mothers breast so that by weeping and crying will create an atmosphere of touching thereby the divinity will shower its blessings it is also desirable to carry the animals⁽¹⁾ while keeping their young away.

ii. Salath (namaz) and Sermon (khutba) for rain:- (استسقاء اور نماز خطبہ)

There is no tradition of congregational prayers (there is nothing about salath (namaz) performing individually) and there is no sermon (khutba) only dua and repentance. There is no turning of cloth sheet. This is the proposition of Imam-e-Azam but according to Sahabain (Imam-e-Abu Yousuf and Imam-e-Mohammed) that the imam is to lead two raka'at salath (namaz) with jama'at (without azan and iqamat) and to recite the Quran in both the raka'at. It is preferable to recite سبح اسم ربك الاعلى in first rak'a't and هل اتك حديث الغاشية in second raka'at. After the salath (namaz) stand on the ground facing the public (taking support of a sword or a staff) deliver sermon (khutba) in two parts with a break in between or a single sermon (khutba) (in sermon (khutba)⁽²⁾ there must be dua, tasbeeh, repentance and welfare of muslims). After expressing few words turn⁽³⁾ his sheet of cloth topsyturvy in such a way that the upper portion is turned down (if it is square) at the one side is turned towards the other (rectangle). The sheet is turned by the imam only and not the followers. This fatwa⁽⁴⁾ is on the basis of the proposition of the Sahebain.

iii. After the imam has concluded his sermon (khutba) facing⁽⁵⁾ the Kaba turn his sheet of cloth and engage himself in dua for rain.

iv. The followers are to sit facing kaba during khutba and dua. During sermon (khutba) maintain silence and during dua say Amin Amin.

1. It is narrated that Hazrat Suleman (A.S.) went for dua for rain with the people. He saw on the road that an ant was standing raising her front feet towards the sky. He ordered the people to return back to their homes that their dua is granted through this ant.
2. This sermon (khutba) will also start with Alhamdu Lillah like Eid and Juma.
3. There is a glad tiding of change in the status that means abundance against drought.
4. That means performing the namaz with jama'at, sermon (khutba) and turning of the sheet of cloth.
5. During sermon (khutba) the face of the imam is to be towards the followers and while making dua face sermon (ka'aba)

- v. The imam should make dua by means of children, elders⁽¹⁾ and weakers and during dua raise the hands towards the sky⁽²⁾ very high⁽³⁾, the followers should also raise their hands.
- vi. For dua the hand are to be raised in such a way that the palms are towards the earth and the dorsal face is towards the sky⁽⁴⁾. (contrary to other dua)
- vii. The dua for rain is Dua-e-Maasura or any other dua out of the dua which is related to the holy prophet (S.A.S.) i.e.
 اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مُرَبُّعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ
- viii. If before starting dua for rain the rain starts falling even then it is desirable to continue to walk by getting wet so that there will be good rain by increase in the mercy of Allah.
- ix. If there is heavy rain and it is continued fearing damage by it, it is lawful to make this dua. This effective dua for this is
 اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالْأَجَامِ وَالظَّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

1. In one hadith there is a mention that the food you get is in lieu of weakers and children. There is another hadith wherein it is mentioned that if there are no youths of sincerity and devotion, the four footed animals grazing in the forests, the old persons who have developed hunch backs and infants the torment would have fallen as a punishment for their evil deeds.
2. Raising of hands is better. If they are not raised and point out with the index finger will also be enough.
3. There is a mention in hadith that Huzoor (S.A.S.) used to raise the hands so high that the whiteness of his armpit could be seen during dua for rain but not in any other dua.
4. The palms of the hands are downwards so that the calamity of drought is suppressed.

Rules Regarding Salath (namaz) on Horror:-

1. Orders for salath (namaz) at the time of horror
 - i. The salath (namaz) on calamity is started during the period of Hazrat Nabi-e-Kareem (S.A.S.) so that no one is deprived from bliss and reward of Allah by following him in prayers. But after him there arose a controversy to keep it in practice. Imam-e-Abu Yousuf said that there was no need to continue this prayer. Both Imam-e-Azan and Imam-e-Mohammed say that the companions have performed this salath (namaz) as such this practice is continued as before. The muslim jurists have favoured this proposition of Imam-e-Azam and Imam-e-Mohammed. Thus according to this proposition the salath (namaz) on calamity⁽¹⁾ is lawful provided there is eminent danger of enemy. Whether the enemy is a human being or a beast or a pathon⁽²⁾, etc.
 - ii. The enemy is very close and it is visible and there is fear if all are busy in salath (namaz) (in jama'at) the enemy may attack.
 - iii. On the assumption that the enemy is very close and salath (namaz) of horror is performed and afterwards it was found that this fear was wrong the followers can repeat⁽³⁾ this salath (namaz) whereas the salath (namaz) of the imam will be complete

The Method of congregational prayers during horror:-

- i. The method of congregational prayers during horror is when the enemy is very close, the imam is to divide the congregation in two parts, one part should start⁽⁴⁾ salath (namaz) with the imam and the other defend the enemies. When the imam has performed one raka'at with the first part (raise the head) after two prostrations this part will go for defending the enemies. The second part (which was engaged in defence) will come⁽⁵⁾. The imam will complete another raka'at with them and after reciting tashahhud end the salath (namaz) with salam

1. Eventhough this salath (namaz) is unconcievable as well as it involves a lengthy procedure including deviation from Ka'aba. Yet it is permissible with reference to Quran and hadith, since at the time of need this is allowed as allowed in the case of farting during salath (namaz) in which case one has to go for renewal of ablution and come back.
2. Break of fire.
3. Without dire need intervention is violative to salath (namaz).
4. Whether the side of ka'aba is located or not.
5. Till the other part comes the imam has to wait.

but the followers need not end their salath (namaz) but they go to face the enemy. Then the first part will come and perform the second raka'at without voice⁽¹⁾ and end their salath (namaz) after reciting tashahhud and go to face the enemies. Then the second part will come and perform the remaining raka'at with voice⁽²⁾ and after reciting tashahhud end the salath (namaz) with salam. This method is for the namaz of two raka'at (whether it is two raka'at of fajr, Juma, Eid or shortened (qaza) salath (namaz) during journey where there is two raka'at for four one). If that salath (namaz) is of four raka'at the imam has to lead two raka'at for each part and in Maghrib two raka'at for the first part and one raka'at for the second part contrary to it (one raka'at for the first part and two raka'at for the second part) the salath (namaz) will be nullified. This practice is based on the condition that when the imam and the followers are residents or both wayfarers or the imam is a wayfarer (whether all the followers are wayfarers or some of them are residents and some of them are wayfarers) whereas the imam is a wayfarer and all the followers are residents in such circumstances the imam will lead one part with only one raka'at and with the second part one raka'at and end the salath (namaz). Then the first part will come and perform three raka'at without voice⁽³⁾ (qira'at) then the second party will come and perform these raka'ats with voice⁽⁴⁾ (in the first raka'at Sure Fatiha and other Sura and in the remaining only Sure Fatiha). If the imam is a wayfarer and the followers few of them are wayfarers and a few of them are residents they perform their salath (namaz) according to their status, wayfarer as wayfarer and residents as residents.

- ii. Going on front of war means going on foot if they use any conveyance the salath (namaz) will be nullified.

1. They are lahiq and the rules for lahiq are as of a follower (muqtadi)
2. They are mazbooq late joiner. There is same rule for masbooq and individual observer of salath (namaz).
3. Because they are lahiq.
4. Because they are masbooq.

iii. It is preferable and desirable that the second part will go away after performing the remaining salath (namaz). Then the first part will come and complete their salath (namaz) with the imam. It is also lawful that the first part will go away after performing the salath (namaz) and the second part may complete their salath (namaz) here itself with the imam. Thereafter go for defence. When this part reaches the front the first part may complete their salath (namaz) there itself without coming here.

Warning:- This method is applicable when all of them desire to perform salath (namaz) behind one imam.(i.e. an elderly person and all desire to perform salath (namaz) behind him) Otherwise it is preferable to follow one imam by one part and go for defence. The other part appoint another imam to complete their salath (namaz).

Miscellaneous rules of for congregational prayers in danger:-

- i. If there is eminent danger which does not allow to get down from their vehicles perform the salath (namaz) individually with justifications. Facing of ka'aba is also not a condition. Even if this opportunity is not available one is helpless. Do not perform the salath (namaz) and make it up later on.
- ii. There is no congregations on the carriages. When there are two persons on a horse the back seater can follow the fore seater.
- iii. The compulsory salath (namaz) is lawful on a carriage when the enemy is chasing them, and if they are themselves chasing the enemy it is not lawful to perform the salath (namaz) on the carriage.
- iv. During the salath (namaz) killing the enemies will nullify it.
- v. During the salath (namaz) if the fear is no more, the enemy is fleeing then immediately turn to ka'aba and perform the salath (namaz) as performed during peace otherwise the salath (namaz) will not be lawful.
- vi. For a rebellion or for a person whose journey for a sinful deed the salath (namaz) of fear is not lawful.
- vii. There is no shortening (qasr) of salath (namaz) in fear.
- viii. A swimmer in the sea (when the time is short if he can control his limbs from action will have to perform the salath (namaz) with gesture.

ZAKAT:-زكاة

Zakat is the third⁽¹⁾ pillar of Islam. Like salath (namaz), the second pillar, it is also most important to be followed by the muslims. In the islamic charter there is much stress on zakat after salath (namaz) as it is referred at thirtytwo places in the holy Qoran along with salath (namaz). At most of the places it is referred as solitary one. Further in ahadeeth there is a mention of both salath (namaz) and zakat simultaneously. From which it becomes clear that both are joined together. The importance of salath (namaz), as one of the regular duties for a muslim, is undeliable. When Almighty Allah and His holy messenger have attached importance to both the duties the sanctity of paying zakat is not less than salath (namaz). Thus terrible punishments are also provided for those who do not pay zakat. To imagine these punishments the mind of a muslim will be boggling and heart busting. After knowing them no muslim will have the courage to evade the payment of zakat or delay it. As an example two verses of holy Quran are quoted here.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرًّا لَهُمْ
سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ (آيت ١٨٠ سورة آل عمران)

Trans:- And let not those who covetously withhold the gifts which Allah has given them of His Grace. Think that it is good for them otherwise it will be worse for them: soon shall the things which covetuously withheld will be tied to their necks like a twisted collar on the day of judgement.

The meaning of this verse of the Quraan is further explained in a hadith in such a way that the holy messenger has said,

"The one whom Allah has given wealth and did not pay the zakat for it, it would be made to appear on the day of judgement as a black snake containing two spots."

"it will wind up over his neck and say while holding his two cheeks that it is his wealth, his treasure."

Then the holy messenger revealed this verse .

1. Some have (after belief) written that according to the regulatory prayers the salath (namaz) as the first and zakat as the second pillar

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ۝ (آیت ۳۴، ۳۵: سورہ توبہ)

Trans:- And there are those who bury gold and silver and spend it not in the way of God: announce for them a most grievous penalty. On the day when heat will be produced out of that wealth in the fire of hell, and with it will be branded there foreheads, their flanks and their backs. This is the treasure which they buried for themselves: taste it then the treasure they buried in such a way

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The meaning of this verse is further explained in another hadith that Hazrat Nabi Kareem (S.A.S.) has said "a rupee will not be placed over another rupee, a golden coin will not be put on another coin, whereas the body of a person, evading zakat, will be so enlarged that millions of and billions of rupees will bear a separate brand on the body". Allah is Great. (الله أكبر). How severe is the threat! By hearing this one shivers. This threat calls for the example that when certain tribes of Arab world desired after the death of the holy messenger, not to pay the zakat. On which Hazrat Abu Bakr Siddiqui (R.A.) wanted to wage a holy war against them. Hazrat Omar (R.A.) pleaded that how a war will be waged against them when the holy messenger has promised peace for those who utter La Ilaha Illallah (لا اله الا الله). Hazrat Abu Bakr (R.A.) replied, "By God those who distinguish between salath (namaz) and zakat I will fight with them." "By God those who had presented a kid to the holy messenger and now they deny I will wage a holy war against them." Farooq-e-Azam said, "By God I see that The Almighty Allah has expanded the breast of Siddique (R.A.) I then realised that he is right."

When various threats are there for those evading zakat there are various glad tidings for those who pay the zakat. There are promises of reward, felicity and success. Thus Almighty Allah says

۱. وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝

(verse 162 sura Nisa)

Trans:-And those who establish regular prayers and pay zakat and believe in Allah and in the last day to them shall we soon give a great reward.

۲. وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْتُمُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ۝

(verse 156 sura A'araf)

Trans:- But my mercy extends to all things. That (mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in our signs.

۳. قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝

(verse 1to4 sura Muminoon)

Trans:-Successful indeed are the believers, those who humble themselves in their prayers, who avoid vain talk, who are active in giving zakat.

There is a narration that the holy messenger (S.A.S.) said :

- i. "By giving zakat save your wealth in the coffers."
- ii. "The wealth from which zakat is not paid is wasted."
- iii. "Seperate zakat from your wealth which cleanses your wealths and purify you."
- iv. "Zakat is a bridge of islam."
- v. "Perfection of your beleif lies in payment of zakat."

Like salath (namaz) zakat was also compulsory for the past communities. But there was, no doubt, difference between the rate of zakat and holdings (nisab). In Islam there are clear and simple orders in this connection. No

such simplicity prevailed in the past communities. Briefly speaking there **are** several stipulations about salath (namaz) and zakat in the Quran. Not so in other prayers. Most probably for this sake that salath (namaz) is a bodily prayers and the zakat is financial. There is a mention of both side by side based on the sequence. The Islamic jurists have clubbed this book of zakat with salath (namaz). And this preference of zakat is clear and bright.

1. Defination of Zakat:-

Zakat means attaining purity, prosperity and increase. In Islamic jurisprudence giving a portion⁽¹⁾ of wealth for the sake of Almighty Allah⁽²⁾ and transfer of ownership totally⁽³⁾ of this portion in the ownership of a muslim begger (not a sayed⁽⁴⁾ or a salve⁽⁵⁾ of a sayed). By this act the remaining wealth becomes pure and Almighty Allah grants abundance in it. This wealth not only increases in this world and in the hereafter divine rewards of ten times or more than this will be made available. Therefore it is named as zakat.

2. Stipulations of Zakat:-

- i. Zakat is an individual duty on every muslim, sane, major (man or woman)
- ii. The denier of zakat is an unbelievr.
- iii. The evader of zakat is a transgressor, abator of payment is a sinner and a person preventing it is liable to be killed.

1. 1/40th portion of the state and effects (nisab) in possession for the span of one complete year.
2. This stipulation is to make the intention a condition that means for payment of zakat intention is a condition as required in other regulatory period.
3. Zakat is a purifier of the wealth therefore this amount need not be paid to a descendant of the holy prophet (Sayed) as he claims respect therefore he may be served with good money.
4. Even if he is freed.
5. Profitable interest of the person paying zakat with the person to whom zakat is paid is totally nil. Hence no zakat is given to the ancestors, mother, father, grand mother, grand father or descendents, son, daughter, grand son and grand daughter to whom the payment of maintenance will become obligatory when they are in need. Hence there is prima facie benefit in this.

3. Conditions for making zakat obligatory:-

The conditions for making zakat obligatory are as follows:-

1. A muslim (not obligatory⁽¹⁾ on an unbeliever⁽²⁾)
2. Free (zakat is not obligatory on a slave).
3. Major (zakat is not obligatory on a minor).
4. Sane (zakat is not obligatory on an insane person provided his insanity continues for a year). Lucid intervals for few days will make it obligatory.
5. There is a prescribed holding (nisab) (if the nisab⁽³⁾ falls a little short zakat will not be obligatory)

Warning:- The prescribed estate and effects on which zakat is compulsory is called nisab.

6. Full propriety (i.e. the entire property on which propriety and possession both are there) the propriety without possession⁽⁴⁾ or possession without propriety⁽⁵⁾ is there the absolute propriety is not there therefore zakat is not obligatory.
7. The property is more than the self requirement⁽⁶⁾ (on the residential houses, apparels in use, utensils, animals of conveyance, slaves in service, service weapons, grannery or eatables of the dependents, all the decorative artefacts other than gold and silver because they are personel effects zakat is not obligatory. The books which are not for sale whether they are with the scholars or other persons no zakat. The implements of artisans which are in use in their profession no zakat. If the implements are of such a nature that their utility exists eg. colour, purchased by the painter for colouring the cloth whith charges including saffron, bastards saffaron more than the minimum

1. If any unbeliever embrases islam he will not be ordered to pay zakat for his pre islamic period.
2. Similarly the zakat is not obligatory on a person who has turned apostate after zakat became obligatory.
3. Provided that estate and effects will remain for a span of one year. The effects which will not remain for a span of one year such as perishable goods like cucumber, sweet melon, water melon, vegetables, etc. no zakat is due on them.
4. Such as dower before possession.
5. The possession by a person anticipating loan without propriety..
6. The things required for sustenance are called the self requirements.

holding of one year old zakat is compulsory on them. similarly the cash earmarked for any personal requirements but these requirements are not fulfilled during the current year zakat will be compulsory on it. If the requirements are completed within the year no zakat.

8. Not a borrower or a debtor (in possession of a holding but he is indebted and after repayment of loan the holding is reduced the zakat is not obligatory provided the loan is such that it can be demanded by the public. Whether it is of the public, (such as hand loan⁽¹⁾, capital⁽²⁾ or penalty etc.) or of Allah (zakat⁽³⁾). However the demand for repayment is not from the public it is not important here that means it will not exempt him from zakat (vows, expiation, alms, propertory offerings, qurbani, haj⁽⁴⁾, etc) The dower of the wife is also included in the debt. If the dower is prompt zakat is not obligatory on the wife till the husband pays the dower. If the dower is deferred one and being demanded zakat will not be obligatory until the dower is paid. If the dower is deferred one and not subject to demand (like the present day dower of deferred payment and it is not demanded till the death and divorce) zakat will not be eliminated from the husband but remains payable.

Warning:- The loan which hinders the zakat if pertains to an earlier period of obligation. If it pertains to the post obligation period of zakat it will have no effect. The zakat will be compulsory.

9. The holding (nisab) is a name (that means it is increasing either in reality with instant proportion or reproduction or by exchange or by mere fortune) after its possession and control. Thereafter there are two categories of each.

1. Whether in cash, in weight, in measurement, prompt or in terms.
 2. Such as the value of property purchased.
 3. Whether the zakat is due on animals or cash (silver and gold) or the goods of exchange.
- Warning:-** The debt on zakat means is a person is proprietor of an estate and effects and a period of two years is passed on it but no zakat is paid then only one year zakat will be due from him not for the second year because if the zakat for the first year is deducted then the nisab will not remain as such. The zakat for the second year will not be obligatory on him
4. If the expenditure thereon is deducted from the nisab the nisab will not remain even then zakat is obligatory.

1. By nature that means by birth it is growing like silver and gold.
2. By action means the growth is through industry by human beings except silver and gold the rest of the things are through art and craft.. From out of silver and gold when they are more than nisab zakat is obligatory, whether they are kept with the intention of business or to be minted or not minted or whether it is jewellery or utensils made out of it or they are kept as it is. Except gold and silver for all other things (how costly they may be of pearls and jewels) zakat will be obligatory when there is intention of trade and growth. The intention to trade made at the time of purchase is taken into consideration. If after purchase intention to trade is made will not be counted unless the dealing is not started. If any goods are purchased with an intention to sell them or subsequently change the idea then zkat will not be obligatory on it. In brief the zakat is payable on three types of holdings, cash, gold and silver, goods of exchange, on saima (camel) i.e. on animals left for rearing.

10. These articles are held for more than a year⁽¹⁾ (the holding was complete at the beginning and at the end of the year but it was reduced in the middle this reduction is not counted)(zakat will be obligatory). If there is a holding (nisab) and during the year some more wealth of this nature is added the zakat will also be due on it⁽²⁾. On this wealth passing of a new year is not necessary. If added wealth is not of same nature (there were camels now goats are added) it is not to be mixed with the present wealth whereas a fresh year will be counted for them

Clause:-.After attaining propriety over the nisab it is lawful to pay zakat before the end of the year provided the entire nisab is remained in full. But before the acquisition of propriety payment of zakat is not tenable (it is not treated as zakat).

4. Conditions for Correct payment of Zakat:-

Note:- Sound conditions to whom the zakat is payable.

1. A muslim (not an unbeliever)
2. Sane (not insane)
3. Major (not a minor)

1. According to the lunar month.

2. Even though it is acquired a day before the end of the year.

4. Intention:- Intention⁽¹⁾ is necessary for payment of zakat. Intention is made at the time of separating the zakat from the entire wealth. An intention made after payment of zakat to the poor which is still in the hands of the poor person will also be valid. And if that amount is spent by the poor the intention will become invalid. (zakat is to be paid again). If a person with vague intention to pay zakat but not separated any portion of wealth with full determination to be paid as zakat but in a random way, from time to time, paid something during the whole year the zakat is not treated as paid⁽²⁾. In payment of zakat to the poor it is not necessary to declare it as zakat only intention of zakat is enough. To the extent if something is paid⁽³⁾ by way of gift or loan with an intention of paying zakat the responsibility of payment of zakat will be correct. Giving zakat openly and publicly will be preferable⁽⁴⁾.
5. The person to whom the zakat is paid is to be made full owner thereof. Any person who prepared the food and offered it to the beggars in his house by way of intention of zakat will not be correct. However that food is given to the poor and authorised them to utilize it as they like and carry wherever they like. Then it will be correct.
6. The zakat is to be given to a person who is deserving (the details will follow).

Warning:- The details of valid payment of zakat is over. Now the wealth on which zakat is payable and the quantum of zakat on each item is explained in seriatum.

1. The limit of the intention is that if at the time of payment of zakat, it is questioned and without hesitation it is replied that the zakat is being paid.
2. His declaration that whatever he used to pay during the year there was intention of payment of zakat is not valid.
3. Paid in the shape of gift of Eid prize with the intention of zakat it will count as zakat.
4. The alms of charity paid voluntarily is preferential to be paid in a hidden manner.

5. Zakat on silver and gold:-

1. On silver and gold zakat is absolutely obligatory⁽¹⁾ (in whatever form it may be in the shape⁽²⁾ of coins, gold coins, jewellery⁽³⁾, utensils⁽⁴⁾, etc.
2. 40th part of silver and gold is to be paid as zakat.
3. The prescribed limit of silver is 200 dirham (425 grams and 285 miligrams) and on gold 20 'misqal' (60 grams and 755 miligrams). If a person possesses 200 dirham (425 grams and 285 miligrams) silver or 20 'misqal' (60 grams 755 miligrams) gold for a period of one complete year 40th part of it i.e. 5 dirham (10 grams 632 miligrams) silver or half 'misqal' (1 gram 519 miligrams) gold is compulsory to be paid as zakat.

Warning:- Zakat is not due on less than 425 grams 285 miligrams of silver.

Similarly no zakat is due⁽⁵⁾ on less than 60 grams 755 miligrams gold.

4. If the silver is more than the prescribed limit to the extent of 1/5th of it i.e. 85 grams 57⁽⁶⁾ miligrams of silver or 12 grams 151 miligrams of gold⁽⁷⁾ zakat is due on this portion also⁽⁸⁾. For 85 grams 57 miligrams silver the zakat will be 2 grams 126 miligrams silver⁽⁹⁾. For 12 grams 151 miligrams of gold the zakat will be 304 miligrams of gold⁽¹⁰⁾. Similarly on every 1/5th additional portion i.e. 85 grams 57 miligrams silver, 2 grams 126 miligrams silver and on 12 grams 151 miligrams gold, 304 miligrams is compulsory to be paid as zakat. less than the 1/5th portion zakat is waived.

1. Zakat is due on any thing of gold and silver.
2. Whether melted or ingots.
3. Whether clad in jewellery or not or kept closed.
4. The brocade and the golden marks are included in it.
5. That which is commonly known as 52 and 1/2 tola silver and 7 and 1/2 tola gold which are not the tolas of present measurement.
6. Other than 425 grams 285 miligrams silver.
7. Other than 60 grams and 755 miligrams of gold.
8. And if it is not equal to 1/5th no zakat is due.
9. Because it will be 1/40th portion (87 grams 57 miligrams silver).
10. Because it is the 1/40th portion of (12 grams 151 miligrams gold).

5. For payment of zakat on gold and silver the weight is important, the prize is not valid. If the silver and gold according to weight reach the nisab zakat will be obligatory, and according to the weight if it is less than the nisab and according to prize it is more zakat is not due provided the zakat of each particular metal is paid out of the same metal which means the zakat of silver with silver and of gold with gold. If the zakat of silver is paid out of gold and the zakat of gold is paid out of silver at that time the price will be the criteria.⁽¹⁾
6. If the gold and silver are found mixed. The silver is predominant over gold in such case if the gold has reached the Nisab zakat is due on gold. And if the silver reaches the Nisab the zakat due on silver will be obligatory. If the gold is predominant over silver in the entire object will be counted as gold because the gold is superior in value and dear it will be taken into account when it is predominant.
7. If some other metal is mixed with gold and silver which is not predominant it is not taken into account. Zakat will be definitely obligatory. If that metal is predominant⁽²⁾ there will be no order of gold and silver⁽³⁾.
8. If one possesses gold as well as silver and both are separately comprising of nisab it is necessary to pay the zakat by treating the silver as gold or gold as silver whereas separate zakat will be obligatorily for each.
9. If any one has a little quantity of silver and a little quantity of gold and both are not equal to nisab but by joining them (e.g. The gold equal to the price of silver and silver equal to the price of gold) the nisab of any one metal is being completed zakat will be paid by joining both the metals. Even by joining them together the nisab of any one is not being completed zakat is not obligatory.

1. For the zakat of gold an article of silver is given which costs one gold coin. Then it will be deemed that one gold coin is given even though its weight is not equal to a rupee.
2. If gold and silver and other mixture are equal in such case zakat will be obligatory as a precautionary measure.
3. Whereas there are different conditions and according to those conditions there will be different orders to explain them in detail there is no space here.

10.If the nisab of silver and gold is not complete and there are goods of trade and by joining them if the nisab becomes complete the zakat is to be paid by joining them.

11.The cash which is not invested in trade⁽¹⁾ there is no nisab for this and no zakat is due on it. If the cash is invested in trade and equal to the nisab of silver and gold zakat is due on it.

6. Rules For Zakat On Goods of Trade⁽²⁾

1. Zakat is due on any goods of trade

2. The nisab of the goods of trade will be according to the price that means if the price of those goods reach the nisab of gold and silver zakat will be obligatory on it otherwise not.

3. In goods of trade also one fortieth of them will be compulsorily zakat.

4. In the goods of trade the value on the expiry of the span of one year is considered but at the beginning of the year their value was not less than 200 dirham.

5. If there are goods of trade and the value is less than the nisab but after few days their value is increased due to price hike and reached the limit of the nisab . The time the value is increased will be counted as the beginning of the year.

6. The value of goods of trade is determined on the currency mostly in circulation in that area. If the rupees and the gold coins(ashrafi) both are in circulation side by side it is discretionary to determine on any one. When the value of goods of trade does not reach the nisab through one currency and reaches by another the value is arrived at by this currency and the zakat is paid.

7. The value of the goods are based on the market value available at the place where they are kept. If the goods are in the forest the value is valid⁽³⁾ as prevailed in the near by area of the forest.

1.If these coins are not in circulation now.

2.the goods which are meant for sale to derive benefit out of them it is called the goods of trade of any kind such as grains, cloths, articles of domestic use, etc.

3.Provided those goods are not grown in forest such as timber etc otherwise the goods which are grown in the forest the value thereof will be taken into consideration as available in the forest .

- 8. Zakat is also due on the profit along with the principal even though a span of one year is not passed on it.
- 9. Zakat is not due on the rent collected on cauldrons and houses.

7. Zakat on Sayeema (herds and flocks)

- 1. Sayeema is understood to imply camels, oxen, goat and other animals which subsists for the greater part of the year upon pastures and which are kept for milk, breeding or fatness. If they live half the year in pasture grounds and fed for the other half upon grass⁽¹⁾ provided by commissioning they do not fall under the description of sayeema and no zakat will be due⁽²⁾ on them.
- 2. Out of the sayeema zakat is due on the following three animals.
 - 1. Camels 2. Cows⁽³⁾ 3. Goats

(Warning)- Apart from the above zakat is not due on other animals however if the other animals are ment for trade zakat will be due on them.
- 3. The animals which are sayeema and during the year an intention is made to put them for trade, zakat will not be due this year on them but from the date the intention is made then the year of trade will start.
- 4. Zakat on Camels: The nisab of camels for zakat is five camels that means zakat is due on five camels. No zakat is due on fewer than five camels and upon five camels the zakat is one goat. The rate of it is as under.

one goat ⁽⁴⁾ is due upon five camels.	two goats are due upon ten camels.
three goats are due upon fifteen camels.	four goats are due upon twenty camels.
upon twenty five camels a yearling ⁽⁵⁾ camel's colt.	upon thirty six camels a camel's colt of two years.
upon forty six camels a four years old female.	upon sixty one camels a five years old female camel.
upon seventy two camels two camel colts of two year.	upon ninety two camels three two years camel's colt.

- 1. With cost or without cost
- 2. However (on other than sayeema animals) zakat will be due on business that means according to the price zakat will be paid
- 3. buffalo comes under the category of cows
- 4. Whether male or female but it should of full one year upon whom the second year is begun.
- 5. one yearling means one complete year old upon whom the second year is started. Similarly two yearling means complete two years old upon whom the third year is started (according to an analogy)

And when the number of camels reaches one hundred and twenty one new account of zakat will start.

(Warning) 1. On the number between two nisab (From 6 To 9 and 11 To 14 etc.) zakat is waived.⁽¹⁾

2. female camels only lawful in zakat. Males are held to be lawful only when equal to their value

5.Of The Zakat Of Cows

The nisab of cows is thirty that means zakat is due on thirty cows. Zakat is not due on less than thirty cows. The rules of zakat are as follows:-

Among thirty cows one year⁽²⁾ old calf⁽³⁾ male or female.

Among forty cows a calf of two years.

Among sixty cows one year old two calves.

When the number exceeds sixty the zakat is to be calculated on every thirty and every forty is to be taken into account. On every thirty one year old calf and on every forty two year old calf is obligatory⁽⁴⁾.

(Warning)

1.The number between two nisab(for example thirty one to thirty nine and forty one⁽⁵⁾ to fifty nine etc.) is waived.

2.Buffalo is also in the order of cows(if a person possesses cows,buffaloes both and to work out the nisab both are counted together)

3.For the zakat of cows and buffaloe one has the discretion to give male or female.

1.Upto nine camels only one goat will be obligatory and upto fourteen camels two goats(on an analogy)

2 .One yearling means complete one year old upon whom the second year is begun

3.whether a female calf.

4.For example upon 70 cows one year old calf and one two years old calf will be obligatory because there is one nisab of thirty and another nisab of forty and .On 80 cows two year old two calves or obligatory because there are two nisab of forty (on an analogy)

5.According to the proposition of Imame Azam exceeding 40 upto 59 the zakat will be paid according to this formula for example if it exceeds by one 1/40th(based on the price)and if exceeds by two 1/20th or two 1/40th parts(on this analogy). But according to other muslim jurists after (40 upto 59) no zakat.

6. Of The Zakat Of Goats

The nisab of zakat on goats is 40. One goat is due upon 40 goats⁽¹⁾ no zakat is due upon fewer than 40 goats. Upon 121 goats two goats, upon 201 goats three goats and upon 400 goats four goats, after 400 hundred one goat on every 100 goats is obligatory.

(Warning)

- (1) On the number between two nisab no zakat.
- (2) Sheep, ram, he goat are included⁽²⁾ in goats.
- (3) Male and female⁽³⁾ are equally acceptable in the zakat of goats.

7. Miscellaneous Rules Of Zakat

- (1) The animals upon which zakat is due must be at least one year old if all are less than one year old zakat will not be due. However if only one animal among them is older than one year. The entire flock will be under it and zakat will be obligatory. If all of them are less than one year old⁽⁴⁾ zakat will not be compulsory. The same big animal will be given in zakat. If by chance that animal dies after completion of one year zakat will be waived.
- (2) If there are Camels, Cows and Goats all categories are available But every category is less than the nisab they need not be joined together to complete the nisab and the zakat will not be obligatory.
- (3) Zakat is not due on horses, donkeys and mules (if they are for trade the zakat will be paid according to their value).
- (4) Zakat is not due on the wealth falling between two nisab. If there is no reduction in zakat.
- (5) There is option in payment of zakat either to give the same kind which is obligatory or its price or to give the price in the shape of cash or in the shape of grain, clothes, etc.

1. Complete one year means the next year is begun on that

2. If the nisab is not complete by one it can be completed by joining the other and it can be given in zakat provided they are not less than one year in age.

3. It is a condition that it should not be less than one year.

4. Even if they reach the nisab.

9. Uses Of Zakat

(1) Uses of zakat means the persons to whom zakat is to be given. They are seven in number, begger, destitute, worker, makatib, writer, debtor, charity in God's way, wayfarer.

Explanation:-

Begger:-(فقیّر)⁽¹⁾ is that person who is in possession of some thing but not equal to nisab, or equal to nisab but not flourishing one or does not exceed his personal requirements.

Destitute:-(مسکین) is a person extremely poor not having any thing in possession including one time meals.

Worker:-(عامل) is a person authorised to collect zakat.

Makatib:-(مکاتب) a slave who has worked out his emancipation according to a written agreement.

Debtor:-(قرضدار)⁽²⁾ a person who is indebted to such extent when the debt is paid he will not be in possession of any holding (nisab).

Charity in God's way:- (فی سبیل اللہ) a person who was dropped by the victorious owing to penury or seperated from the haj caravan.

Wayfarer:-(مسافر) a person who is away from his native place and pauper. This includes a person who has been deprived of his bags and bagage.

(2) The person paying the zakat is free to give the zakat to all the above seven catagories of persons or only one catagory of persons or to only one person. But it is preferential to give it to an individual whose holdig is less than the nisab. If it is equal to nisab or more than the nisab it will be abhorrent to give it to a single person. In case he is indebted or having many children (not abhorrant).

(3) A begger is to be paid so much that he may be made free from begging atleast on that day.

(4) The zakat is not to be spent on other than the above purposes.

(5) To make the payment of zakat lawful there is a condition that the person to whom zakat is paid is made the owner thereof and possessor of the things given in zaka't. Hence for construction of mosque, bridge

1. If the poor is a learned person he is preferred than the illeterate.

2. paying zakat to the debtor is preferable than to the begger.

respository of drinking water including its repairs or repairs to roads or for cleaning them, or for digging of wells and canals, or for burial of the dead bodies or for clearing the debts of the dead person (or where there is no specific person to be made owner) payment of zakat will not be lawful.

(6) The following persons are not eligible for zakat if the zakat is paid to them it will not at all be lawful.

(i) Our ancestors e.g. mother⁽¹⁾, father, grand father, grand mother, maternal grand mother and maternal grand father(upto last)

(ii) Descendants⁽²⁾ e.g. son, daughter, grand son, grand daughters, daughter's son, daughter's daughter's son (till the last)

(iii) Spouses(husband to his wife and wife to her husband).

(iv) Wealthy person who is in possession of nisab⁽³⁾, similarly his minor son(his major son or daughter, his father and his wife if they are poor zakat can be pay to them).

(v) Descendants of the holy prophet and people belonging to the tribe of Bani Hashim⁽⁴⁾, children of Hazrat Ali(R.A), children of Hazrat Abbas(R.A), children of Hazrat Jafer(R.A), children of Hazrat Aqeel(R.A), children of Hazrat Haris bin Abdul Muttalib.

(vi) Unbelievers(pagan)

(vii) In payment of zakat the following preference is to be maintained. Own brother(poor), sisters, their children, then uncle and maternal aunt and their children, maternal uncle and maternal aunt and their children, then other relatives, then neighbours then co-professionals, then the residents⁽⁵⁾ of our native place, then physically handicaped, blind, lame, crippled(those who can not earn), are to be preferred.

1. Payment of zakat to the ascendants and descendants is unlawful. But taking care of them including their sponsorship is made compulsory on every individual by shariyat (Warning) other than descendants, ascendants and spouses zakat can be paid to the near and dear.

2. Even if they are born out of wedlock.

3. The nisab of anything if it is more than self requirments.

4. Bani Hashim(sadat) are not to be given zakat. Owing to their respect and honour they are provided with help with good money.

5. Provided all are poor.

(viii) It is abhorrent to transfer the amount of zakat from one city to another. If the relatives are in other cities or the people living in those cities are more deserving then it is not abhorrent.

(ix) The place where the zakat goods are available is valid. Hence the owner is in one city and zakat goods are in another city the zakat material will be distributed in that city only.

9. propitiatory offerings (صدقه فطر)

The propitiatory offerings (Sadaqa Fitr) is obligatory. To make it obligatory there are three conditions:-

1. Free person 2. A Muslim 3. In possession of estate or effects which are more than the real need and free from any debt.

Warning:- (1) It is not necessary that the estate or effects or flourishing or the span of one year is to be passed on it. It is not necessary to be good subtrade. There is no condition that the possessor is a major and sane. This offering is obligatory on the children and in sane persons, to be paid by their guardians.

(2) The conditions for validity of propitiatory offerings or same as of zakat.

(3) This offering will become obligatory as soon as the day of Eid-ul-Fitr dawns⁽¹⁾.

(4) This offering is during the entire life and the desirable time is before going to Eidgah. It is desirable to distribute this offering before going for Eid namaz. Distribution even after the namaz will also be lawful. It will remain due until it is paid and how long it is delayed it can not be avoided.

(5) It is not a pre condition⁽²⁾ to keep fast for payment of this offering.

(6) Payment of propitiatory offerings of self and on behalf the minor children is obligatory. If there is property won by the minors it is to be paid from out of that property.

1. Hence for the child who is born prior to the day dawned this offering is obligatory to be paid and the person who died prior to the day dawned this offering will not be paid from his estate

2. Whether kept fast or due to any excuse not kept fast in all circumstances every person holding the nisab this offering will be obligatory on him.

- (7) It is not obligatory to pay the offerings for the major children (eventhough they are under the protection of the father) if they are insane it is obligatory to pay for them.
- (8) It is not obligatory for the mother to pay this offerings for her minor children
- (9) It is not obligatory on the husband to pay offerings for his wife (the wife has to pay offerings from her won estate).
- (10) The quantity of offerings for every individual is half Sa'a in case of wheat⁽¹⁾ if it is barley⁽²⁾ or dates or raisons.
- (Warning)(1) It is preferential to give flour, or give than to give wheat or barley. It will be better to give the price thereof. Similarly giving the price of barley and the dates is also preferential.
- (2) In the ahadith there is a mention of these four things. If any one wants to give the other material(rice, jawar, etc.) can give it based on the price of the above mentioned commodities. E.g.The material given is equal to the price of half sa'a wheat or one sa'a barley etc. If paid in cash it will be equal to the price⁽³⁾ of those commodities.
- (3) One sa'a⁽⁴⁾(inclusive of fractions)⁽⁵⁾ is equal to two sair, quarter and half and half sa'a is equal to one sair and three chatak. Hlaf sa'a is equal to one and one fourth Kg.(Fatwa-e-Nizamia).
- (11) The offerings of one person can be given to one begger as it is better and if it is paid to various beggers will also be lawful. Similarly the offerings of many people can be given to one person which is also lawful.
- (12) This propitiatory offerings should be given to those to whom zakat can be paid. To whom zakat can not be paid this offerings also can not be paid.

1. Flour or sattu(parchedbarley meal).
2. It's flour or sattu.
3. If one is capeble the price of the costly thing is to be given.
4. Here sa'a means the sa'a of iraq which is authentic to the Hanafi sect and that is equal to 2 kilo 211 gr. and 48 mlg. in weight. Half sa'a is equal to 1 kilo, 105 gr. and 74 mlg. in weight. There fore as precaution one and one fourth kg is better to be given.
5. That means 5 mashas.

Fasting in Ramadhan(روزه)

Fasting in the month of Ramadhan is the fourth regulation of Islam. Fasting requires to abstain from eating, drinking and sexual intercourse during the whole day causing a burden on a person. The divine wisdom demanded that, on a sane and major person there is charge of a light burden of namaz, zakat a little heavier burden is zakat. Lastly the harder one is fasting. The Quran has laid down the grounds and philosophy for the above gradation

وَالْخَشِيعِينَ وَالْأَخْشَعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ - (آیت ۳۵-سورہ احزاب)

Trans:- For men and women who humble themselves(say namaz),

For men and women who give in charity(zakat),

For men and women who fast.

This order is further evidenced from a hadith(which speaks of the four regulations).

إِقَامَ الصَّلَاةِ وَإِتَاءَ الزَّكَاةِ وَصَوْمَ شَهْرِ رَمَضَانَ

(Trans) To establish daily prayers, to pay zakat and keep fast in the month of Rmadhan.

In both the Quran and Hadith, after belief there is a mention of namaz, then zakat and then fasting. Thus the jurists of Islam have also maintained the same order. On this basis fasting is the fourth regulation. Like second and third regulation it is also one of the important regulations and much stressed. In Islamic jurisprudence this has been referred to as preferential and obligatory. There is a mention in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (آیت ۱۸۳:سورہ بقرہ)-

Trans:- Oh, you who believe fasting is prescribed to you as it was prescribed to those before you that you may learn self restraint.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَ لَسْكَمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (آیت ۱۸۵ :سورہ بقرہ، ركوع

Trans:- Ramadhan is the month in which was sent down the Quran as a guide to mankind, also clear signs for guidance and judgement (between right and wrong) so every one of you who is present at his home during that month should spend it in fasting. But if any one is ill or on a journey the prescribed period should be made up later. Allah intents every

facility for you. He does not want you to put you to difficulties. He wants you to complete the prescribed period and to gloryfy Him in that He has guided you, and perchance you shall be grateful.

(1) From Various ahadith it is evident that the prophet said,"on the arrival of frist night of Ramadhan the Satan and the mischievous Jinns are Chained, the doors of hell are closed. Not a single door of it is kept open. The doors of the heavens are opend and no door of it is kept closed. One announcer announces that who seeks the bliss come forwored and that who seeks wickedness stop. The Almighty Allah releases the people from hell. This announcement and liberty takes place every night".

(2) Hazrat Salman-e-Farsi(R.A) says that once the Holy Prophet delivered a lecture on the last day of Shaban and told "Oh, people! that month overshadowed you is most respectable one. That month is auspicious. The month which is blessed one and that month in which there is a night (Lailat-ul-Khadr) it is better than one thousand months. Allah has prescribed for you fasting in this month. In the nights stand for taraveeh (Sunnat). whoever seeks the bliss of Almighty Allah during this month through supererogatory(Nafil) prayers is like one who perofrmed his compulsory prayers in other days. One farz during this month is equal to 70 in other months. This month demands patience (men are stopped from eating and drinking) and the reward for patience is heavens. This month is of sympathy and commisserate. The sustenance is enhanced in this month. Whoever provides eatables to a person at the time of breaking the fast his sins are wiped off and saved from the hell. Lastly he will also be rewarded equal to a person fasting without deduction in his reward".

Hazrat Salman-e-Farsi told the Holy Prophet that all of them were not able to provide something to others during the breaking of fast (to provide bellyful). The Holy Prophet replied that the reward will be given to the person who serves them with a cup of milk, date or mouth full of water. The person who offers bellyful of meals the Almighty Allah will offer him sweet juice from my pool that man will never be thirsty till he is admitted in the heavens. This is a month, the first ten days of it are of mercy, next ten days for pardon and the last ten days for the liberation from hell.

(3) Hazrat Nabi Kreem (S.A.S) has said every virtue of a man will be rewarded from ten to seven hundred times. But the reward for fasting will be directly given⁽¹⁾ by Allah as the Muslims keep fasting for Allah's sake. Since the servants refrain from eating and drinking and self desires. There are two delights for the person fasting, one is at the time of breaking the fast and the other when he will meet his Creator. To Allah the smell (from the mouth of a person fasting will be more fragrant than the perfumes to Allah. The fasting is a weapon against the hell. It is for the person fasting who abstains from using foul language and to avoid quarrel saying that he is fasting.

(4) A companion of the prophet desired to know about the virtuous deed. The prophet advised him to make fasting upon him compulsory as there is no virtue better than this. The prophet advised him by repeating the same words thrice on his repeated questions.

(5) In one hadith in which Huzoor (S.A.S) has said, "If the people know the value of Ramadhan they will keep themselves fasting for the whole year".

(6) There is a reference in one hadith that the Ramadhan is the supreme month of the year.

(7) There is a hadith wherein it is mentioned that there is zakat for every thing and the zakat of the body is fasting.

(8) In one hadith it is said that the sleep of a fasting person is like saying prayers, his silence is like saying daily round of prayers formula (tasbeeh) and his supplication (dua) is accepted.

(9) In one hadith it is mentioned that if a person missed a fast in Ramadhan without any reasonable excuse it can not be compensated by keeping fast the whole life(he is barred from the reward)

10) The companions of the prophet use to keep even the small children to fast who could not bear the hunger and begin to weep. A person was presented before Hazrat Umer (R.A) who had consumed liquor in Ramadhan. He told him that curse be upon him. Whereas our children keep fast even. and he was awarded lashes.

1. Hazrat Maulana Bhair ul uloom says that all the inspired souls are of unanimous opinion that fasting is purely for Allah and its reward is Allah himself that means they will join Allah in heavens.

Hazrat Rbi daughter of Mawooz bin Ufra(R.A) says that they were themselves keeping fast and use to keep their children to fast. They prepared dolls of cotton and when they wept with hunger they used to engage them with these dolls. These children were entertained till the evening.

To this there were attributes and warnings now the benefits of fasting are considered. It will be evident that the smallest benefit is to clean the stomach. The stomach is that on which the life and health and fitness of human being is dependant. Generally people consume varieties of food and keep their stomach busy in digesting. The stomach becomes weak and it requires rest for few days so that it can recharge its digestive power. The Holy Prophet told the stomach is the repository of diseases and prevention is better than cure. It is such a good hadith which explains the medical point of view and the code of physical sciences. It is observed that the physicians always advise their patients to prevent because prevention helps avoiding various ailments. It is mentioned in the medical literature that there are certain diseases which can be cured through prevention. In fact to overhaul our stomach and to make it more perfect the Almighty Allah has prescribed Ramadhan and fasting. After the tiring excursion of eleven months the stomach takes rest in this month and becomes efficient for the next year. It creates appetite, empowers digestion, improvement of general conditions of life and health, working of limbs properly, etc. Which is experienced after the Ramadhan. These are the achievements on physical field by fasting. The moral benefits are that the self will be under control, the greed for sinful deeds are stopped. The sexual and degenerating forces come to a stand still. The mores and morals become sublime. The sufferings of poor and destitutes are realised, the instinct of sympathy and solace is developed. At the time of hardships and trouble one gets himself unabased. The value of food and earnings is realised. The true gratification to the creator and cherisher is paid. These are the characteristics which make a man perfect.

In essence fasting is called the protector of health, purifier of soul, teaches sympathy, patience and compassion, insentive to thankfulness to Almighty Allah, complete blessings and perfect wisdom.

(1) Rules For Sighting Of Moon (رویت ہلال کے احکام)

1. It is common obligation⁽¹⁾ on Muslims to make arrangements for sighting of moon in Ramadhan on the night of 29th of Sha'ban at the time of setting of sun. If the moon is sighted start fasting otherwise complete 30 days of Sha'ban and then start fasting.
 2. It is desirable to sight the moon of Sha'ban on the 29th of Rajab so as to find out the number of days and correct days of Sha'ban month.
 3. Any person who sights the moon of Ramadhan it is compulsory for him to inform the residents of that place on the same night so that people can start fasting.
 4. If there is no clear sign of Ramadhan moon due to cloudy whether, dust gathered around it then the evidence of one person will be acceptable⁽²⁾ provided he is a Muslim, major, sane and just. If the horizon is clear the evidence of one man is not enough. The evidence of group of persons is necessary⁽³⁾.
- Warning:- Fair muslim means virtues by looking and not a sinner⁽⁴⁾ or whose sins are not apparent.
5. A person who has not seen the new moon by himself whereas he has made witness to a person who has seen it, his evidence will be accepted.
 6. To be a witness of new moon of Ramadhan it is not necessary to confess, "I give evidence". But only admission that he has seen it with his eyes is enough.
 7. For Eid-ul-Fitr it is a condition (as against the moon of Ramadhan) that two impartial free persons or one impartial person and two women give evidence by uttering, "I give evidence".

1. If it has been completed by one the responsibility of all will be over otherwise remain on all .
2. That means fast will be compulsory on a person who listens this as there is no necessity of a formal order from the authority.
3. By spreading the news by them with confidence or guess will become overwhelming.
4. The evidence of the sinner is not at all acceptable.

8. The evidence regarding the moon of Eid-ul-Azha and other months will be similar to Eid-ul-Fitr.
9. If a person has seen the moon of Ramadhan or Eid-ul-Fitr alone and for any reason his evidence is not accepted it is compulsory⁽¹⁾ for him to keep fast for both the days. If he has not kept fast or after keeping it nullified he has to make up for it compulsorily. No expiation.
10. If Muslim judge or a ruler saw the moon of Ramadhan by himself he has authority to order his subordinates to make announcement or by himself announce, as against this the evidence of two persons about the moon of Eid will be necessary. The evidence of the judge and ruler will not be sufficient here.
11. The proof of sighting of moon can not⁽²⁾ be based on astrology and calendar eventhough the astrologer being a selfrestraint person. The astrologer will not be sure of his calculations hence not lawful.
12. The news of moon through telegram or letter is not reliable. However the letter of a judge recieved by a judge will be reliable.
13. The sighting of moon by the residents of that city is reasonable and acceptable for those who reside in other cities, evn much distance is there between these two cities. But it is a condition that the news has been communicated through a reliable⁽³⁾ source.
14. Based on the evidence of two impartial persons if fasting is commenced and on completion of 30 days it is ended, the fasting is lawful (whether the horizen to sight the Eid moon was clear or not). And if fasting was started on the evidence of only one impartial person the iftar will be lawful when the moon of Eid was to be sighted the horizen was not clear otherwise the iftar will not be lawful.
15. Where there are no Muslim judges or rulers before whom evidence can be adduced the local Muslims follow the normal rules(that means start fasting on the evidence of an impartial person and on the basis of the evidence of two impartial persons break fasting and celebrate the Eid).
16. After sighting new moon it is abhorrent to indicate it with the finger (even it is to point out to others).

1. According to this calculation the last fast will be 31st.
2. It is only by sighting or evidence.
3. It is through sighting or evidence only. Hence the news through telegram will not be reliable.

(2) Definition Of Fasting (روزہ کی تعریف)

From early dawn till the setting of sun, with an intention to worship, abstain from eating drinking sexual intercourse is called fasting.

(3) Kinds Of Fasting (روزہ کے اقسام)

There are eight kinds of fasting, compulsory fixed, compulsory not fixed, obligatory fixed, obligatory not fixed, traditional (sunnat), supererogatory (nafil), abhorrent, disapproved to the point of forbidden.

Explanation Of

Compulsory Fixed:-	-	Fasting in Ramadhan.
Compulsory not Fixed:-	-	The makeup fasts of Ramadhan.
Obligatory Fixed:-	-	1) The fast of vows (when it is vowed to keep fast on a particular day or date it becomes obligatory to keep fast on that day and date). 2) A person has sighted the moon of Ramadhan or Eid and for some or the other reason his evidence is not accepted it is obligatory on him to keep fast on both the days.
Obligatory Not Fixed:-	-	1) Fast of expiation. 2) Fast of vows not fixed (when there is no declaration of day and date).
Traditional (Sunnat):-	-	1) Fast of Ashoora (10th Moharram) and 9th Moharram also. 2) Arfa (9th Zuhajja) 3) The supererogatory fasts on 13th, 14th, and 15th of every lunar month
Supererogatory (Nafil):-	-	Six fasts in a month of Shawwal called sitte Shawwal 2) The fast of 15th Sha'ban 3) fast of Friday 4) fast of Monday 5) fast of Thursday 6) Da'oodi fasting that means fasting on every alternate day.
Abhorrent Fast:-	-	1. Keeping only one fast on Ashoora. 2. Keeping only one fast on Saturday. 3. Keeping continuous fast without any break.. 4. A woman keeping fast without permission of her husband..

Disapproved To The Point Of Forbidden:- 1. Fasting on Eid-ul-Fitr.
2. Fasting on Eid-ul-Azha.
3. Fasting on days of Tashreeq
(11th, 12th, and 13th of Zulhajja).

(4) Rules Of Fasting (روزہ کا حکم)

- (1) To keep fast in the month of Ramadhan is compulsory for every Muslim, sane, major, man or woman free from menses.
- (2) The person denying the obligatory fasting is an unbeliever.
- (3) The person giving up fast without any excuse is a sinner.

(5) Conditions For Making The Fast Obligatory

(روزہ کی واجب ہونے کی شرطیں)

The conditions for making the fast obligatory are as follows:-

- (1) A Muslim (not a pagan).
- (2) Sane(not an unsound).
- (3) Major (not a minor)⁽¹⁾. Futher a healthy and a resident is under obligation.

(6) Conditions For Making The Fast Correct

The conditions for making the fast correct are as follows:-

1. A woman to be free from mensuration and puerperium (the woman under going mansuration and puerperium is not under obligation to keep fast)
- 2.To make an intention in a commital manner to keep fast(if one is abstained from eating and drinking whole day without intention will not count as a fast)

Explanation:-

- 1.Intention to fast - intention means a resolve by heart saying orally is not a condition. It is desirable to utter with tongue in compromise with heart.
- 2.If the intention is declared in previous night utter this
نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ صَوْمِ رَمَضَانَ
Trans:- I make an intention to keep fast of Ramadhan tomorrow. Or more brief نَوَيْتُ بِصَوْمِ غَدٍ (I make intention for tomorrow's fast). If it is made in the day say:
نَوَيْتُ أَنْ أَصُومَ لِهَذَا الْيَوْمِ (I intend to fast today)
3. Add the words انشاء الله تعالى to seek bliss because there will be no harm.

1. On a minor, eventhough, fasting is not obligatory yet to form the habit he will be pursued to fast to the extent of his capacity.

4. Predawn Meals⁽¹⁾(saheri) stand for intention to fast provided there is no resolve not to keep the fast otherwise the eating of 'saheri' will not stand for intention to fast.

5 Making intention to fast while saying salath will also be correct.

6. Intention for every day fast is necessary. It is not enough to make wholesale intention for all the month.

7. For the prescribed fasts of Ramadhan, for fixed vow and supererogatory fast the time to make intention for these fasts is from the setting of the sun till the decline⁽²⁾ of the sun on the next day. The intention made during this time will be correct⁽³⁾ but it is desirable to make intention in the night itself. Moreover it is not necessary to use the word Ramadhan during intention or of the days of the vow fixed or of nafil. It makes no differences if you add the words Ramadhan vow or nafil they will stand for the same however to mention the name of the fast will be preferable.

Warning:- Early dawn⁽⁴⁾ till the setting of the sun⁽⁵⁾ is called 'nahre sharai' (sharai day).

8. For the makeup fast of Ramadhan, fast of vow not fixed, fast of expiation and supererogatory fast are observed. Thereafter they are violated it is necessary⁽⁶⁾ to make intention for them from the time of setting of the sun till the appearance of the early dawn. Further declaration⁽⁷⁾ of the nature of the fast is necessary.

1. Because 'saheri' is eaten for the purpose to keep fast.

2. If a person forgets to make intention in the night and recollected it on the morning or after the rise of the sun he can make intention at that time also provided he has abstained from eating and drinking from early dawn.

3. After that there can not be any intention.

4. Contrary to it the day which is customarily known is from the rising till the setting of the sun.

5. For example if the early dawn is from 4' O' clock and setting at 6' O' clock then the religious day will be of 14 hours and half of it will be upto 11' O'clock. Hence before 11' O'clock it is lawful to make intention.

6. If the intention is made after the dawn will not be sufficient.

7. That means it is the make up fast of Ramadhan or of vow not fixed or of expiation, etc.

9. The intention for any fast before setting of sun⁽¹⁾ is not correct.
10. There should not be any confusion⁽²⁾ or vacillation in making intention otherwise there will be no fast at all.
11. During fasting making intention for ending the fast(Iftar) will not nullify the fast unless it is violated.

(7) The Obligations Of Fast

There are three obligations of fast:-

- (1) From early dawn⁽³⁾ till the setting of the sun no eating.
- (2) From early dawn to setting⁽⁴⁾ of the sun no drinking.
- (3) From early dawn to setting of the sun no sexual intercourse.

8. Traditions And Desirabilities in Fasting

The following are the traditions and desirabilities in fasting.

- (1) To eat at the early dawn (saheri)⁽⁵⁾.
- (2) To eat 'saheri' conveniently⁽⁶⁾.
- (3) To make the intention for fasting during the early night.
- (4) To end the fast without delay⁽⁷⁾(the setting⁽⁸⁾ of sun is confidently⁽⁹⁾ known) .
- (5) Eat dates⁽¹⁰⁾ at the time of ending the fast.
- (6) Before ending the fast utter this supplication
**اللَّهُمَّ لَكَ صُومْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ. وَبِصَوْمِ
 الْغَدِ مِنْ شَهْرِ رَمَضَانَ نُوَيْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ.**
- (7) While keeping fast abstain⁽¹¹⁾ from backbiting, telling lie, Indecency, using foul language, sinful deeds and vices.
- (8) Increase prayers particularly in the last ten days of Ramadhan by keeping awoke and seclusion for prayers (e'tekaf), etc.

1. If intention to fast is made before the setting of the sun, "i will keep fast tommorow," will not be correct.
2. For example, "if there is no invitation for dinner tommorow, fast, otherwise not".
3. Rising of the sun means from the time it rises.
4. Setting of sun means total disappearance.
5. To eat 'saheri' is the tradition which is auspicious. There is more reward for this in a hadith. even if there is no hunger eat two morsals or drink mouthful of water.
6. The time for 'saheri' is the last hour of the night or its one sixth part that means before early dawn hence eat 'saheri' a little before early dawn. Delay till the day dawns will be abhorrent.
7. During the cloudy whether it is not desirable to make haste.
8. It is abhorrent to delay so much after the setting of the sun that the stars are shining.
9. The sign of fully setting is spreading of darkness in the east.
10. If there are no dates available end the fast by using water.
11. Otherwise the reward of the fast will lost.

(9) Defects In Fast

The acts which violate the fasting they are of two kinds. One is that due to which the makeup of fasting becomes compulsory. (one fast for one fast). secondly those which make not only the make up for it but also expiation. (for one fast one fast besides freeing one slave. If it is not possible 60 days fasting continuously. If this is not even possible, feed sixty poor twice a day) hence each category is explained separately.

The Defects due to which makeup of fasting will become compulsory and expiation both

1. The person fasting has eaten or consumed something which is used as food or medicine or enjoyment⁽¹⁾ purposely.
2. Sexual intercourse⁽²⁾ deliberately.
3. By applying oil, collyrium, tooth brush or puncturing⁽³⁾ of the skin it is presumed that the fast is nullified therefore eating and drinking or engaged in intercourse. In all such conditions makeup (khaza) and expiation both are obligatory.

Expiation When Obligatory

There are nine conditions for making expiation obligatory.

1. The person keeping fast is a major and sane.
2. The fast is prescribed one during the month of Ramadhan.
3. The intention to fast was made in the earlier night.
4. In the intention it is declared specifically, "I keep fast of Ramadhan".
5. The fast is violated without any reason of illness, menses or puerperium.
6. The violation of fast was purposely done without any undue influence and coercion.
7. The fast is violated by sexual intercourse or by consuming food or medicine.
8. Before violation of the fast no such act is committed forgetfully which amounts to a spoiler.

1. For example swallowing of saliva of the beloved or eating of earth or smoke tobacco according to the habit.
2. But the condition is that the woman is capable of intercourse whether there was discharge or not. The man and woman both have to makeup for the fasting and to pay expiation as it is obligatory. (same order will prevail in sodomy also).
3. In fact doing such act by which there will not be any doubt of violation of the fast.

9. Before or after soiling the fast no such unavoidable act happened making it compulsory to nullify the fast such as ailment or mensuration⁽¹⁾.

Warning:- If any one of the above nine conditions are missing expiation will not be compulsory only makeup is obligatory.

Details of Expiation:- (1) The expiation for violation of the fast is to free a slave, not possible keep fast for sixty days continuously⁽²⁾, if not able to do so feed sixty poor twice a day belly full or distribute grain e.g. (1) Wheat per-head half sa'a and barley and dates one sa'a⁽³⁾. (2) If more fasts are violated in one Ramadhan and no expiation is paid one expiation for all will be enough but separately make up for every fast.

The Defects Which Require Only Makeup:-

1. Eating drinking or having sexual intercourse by mistake under the conception that the fast is violated and again eating and drinking and entering into sexual intercourse with intention.
2. While gargling or diving in water, water is entered in the stomach without intention.
3. Snuffing.
4. Applying medicine or oil in the ears or nose.
5. The medicine applied on head or belly reaching the stomach or brain.
6. Taking enema.
7. Vomiting mouthfully with intention.
8. The vomit filled in the mouth is swallowed.
9. Eating meals of (saheri) after the day dawn by mistake.
10. Ending the fast before the sun set mistakenly.
11. Stone, paper, grass, cotton, etc., non consumable things are swallowed.
12. After nocturnal pollution eating or drinking assuming the fast is violated.
13. Inserting water in the mouth or nose by others forcefully during the sleep.
14. Tears or sweat drops entered in the mouth to the extent that the saltiness is felt in the entire mouth.
15. Smelling of smoke of any perfume (aloes wood, ambergris, etc.)

1. Journey is included in this because that is a voluntary act due to which expiation will not be waived.
2. The condition of continuity is for males. The woman with mensuration and puerperium is exempted.
3. The weight of sa'a is two saire, quarter & half as explained in Sadqe Fitr.

16. Food stuff stuck in the teeth is swallowed by removing with the tongue when it is equal to gram or more than it or it is less than the gram swallowed by removing it out side the mouth.

17. Swallowing the saliva gathered in the mouth which gained colour during treading the thread.

18. Other than the prescribed fasts⁽¹⁾ of Ramadhan are violated. In all such cases the makeup fast is compulsory.

The Acts Which Do Not Violate The Fast:-

(1) Eating drinking and sexual intercourse forgetfully⁽²⁾.

(2) Entering of dust smoke or a fly in the throat accidentally.

(3) Vomiting mouthfully without intention.

(4) Nocturnal pollution.

(5) Entering of blood in the throat due to bleeding of teeth when it is not dominant over the saliva. In such cases the fast will not be nullified.

Respect Of Ramadhan:-

On violation of fast before time one should spend the rest of the time as a faster. Must refrain from eating, drinking and coition so that honour of Ramadhan will not be desecrated. Similarly a traveller reached home, a minor became a major, a woman freed from puerparium and mensus, insanity is removed, recovered from illness, embraced Islam, all such persons should spend the day like⁽³⁾ a faster.

(10) Abhorrent Acts In Fast

The following acts are abhorrent during fasting.

1. Unnecessary⁽⁴⁾ chewing something or tasting. 2) No care is taken in gargling and making the nose wet. 3) Committing excess in cleaning after evacuation. 4) Keeping water in the mouth for a long time. 5) Swallowing the saliva by collecting in the mouth. 6) delay in eating 'saheri' till there is confusion of day break. 7) Cleaning the teeth by chewing coal. 8) Ending the fast with delay. 9) Backbiting during fast, telling lie, abusing⁽⁵⁾ with filthy language etc.

1. Eventhough they are the makeup fasts of Ramadhan.

2. When no one has reminded (warning) It is obligatory to remind the faster if see him contravening the fast provided the faster is not weak and meek.

3. When these things happen after decline of the sun and if they happen before it is compulsory to keep fast.

4. Due to excegency for example with the fear of husband and ruler any thing is tasted it will not be abhorrent.

5. These things are bad even when not fasting but while fasting they are more evil.

(11) Desirabilities During Fast:-

The following acts are desirable during fast due to which the fast will not be nullified.

- (1) Applying collyrium in the eyes.
- (2) Cleaning of teeth with miswak (wet or dry even it is after decline of the sun).
- (3) Applying perfumes or smelling.
- (4) Tattooing.
- (5) Opening of vein.
- (6) Applying oil to head and body.
- (7) Dropping water in ear.
- (8) Applying medicine in the eyes.
- (9) Swallowing one's own saliva.
- (10) After gargle the wetness of the mouth is swallowed.
- (11) The matter struck in the teeth is swallowed without taking it out. Provided it is less than parched gram.

12. Excuses For Not Keeping Fast

The genuine excuses for not keeping fast in the month of Ramadhan:-

- 1 Journey⁽¹⁾ whether lawful or unlawful and without any toil (railway journey) or with toil (on foot or on horse) but it is preferential to keep fast during simple journey. If journey is undertaken after keeping the fast it is obligatory to complete the fast. If the fast is violated before time there is only makeup and not expiation and if after breaking the fast journey is undertaken both will be compulsory.
2. By keeping fast if there is danger of aggravation of disease or late recovery is expected as experienced by the patient himself through any symptoms or on the warning of a reputed doctor who is not an open sinner. Further a healthy person is afraid of becoming ill by keeping fast will also come under this rule.
3. When there is danger to the life of a pregnant woman or the child in her womb.
4. By keeping fast if a woman apprehends peril predominantly in breast feeding about her own health and the child..
5. Hunger and thirst is uncontrollable for a person and pose danger to his life during fast.

1. Journey means journey according to Muslim law that means the distance of three days.

6. Weakness will be increasing day by day due to oldage which is not allowing a person to keep fast.
7. Undue influence or force for not keeping fast provided there is danger of being killed or deadly blow. When there is danger to life and deadly blow it is law ful to violate the fast in such circumstances.

The Features Of Breaking Fast Before Time:-

If the man keeping fast suddenly fell ill e.g. temperature became very high or headache or stomach pain is very severe or bitten by snake or scorpion or it has happend that by continuing the fast there is danger to a woman's life or the child or there is hunger and thirst is so extreme posing danger to the life or made helpless to break the fast before time provided there is an eminent danger or severe blow to life in all such circumstances⁽¹⁾ it is lawful to break it before time.

(Warning) In view of the above excuses the number of fasts missed except except old age, after the normalcy is restored it is compulsory to make up for these fasts. There is no make up for the fasts missed in the old age but however expiation is to be paid that is for every fast one propitiatory offerings is obligatory or to feed a poor twice a day bellyful.

13.Rules For Makeup Fasts

1. If compulsory or obligatory prescribed fasts are not observed in time either due to an excuse or without any excuse or broken before time for any reason it is compulsory to makeup for them subsequently.
2. For the makeup fasts there is no time fixed, whenever opportunity is made available they are to be observed, but it is better to observe them as early as possible so as to obsolve from the responcebility.
3. The makeup fasts are not necessary to be kept continuously (of Ramadhni or of any other) but with gaps.
4. There is no sequance in fasting like namaz. If a person has not yet started fasting for makeup and the next Ramadhan is approached he should frist observe the prescribed fast of this Ramadhan and then thr makeup fasts.
5. A woman who has missed prescribed fast during puerparium or mensuration should observe the makeup fast after Ramadhan.
6. If the perscribed fasts of Ramadhan are missed due to old age⁽²⁾ there is noobligation to make them up only expiation is compulsory(for each fast one propitiatory offerings or feeding a poor twice a day bellyful).

1. That means the compulsory and obligatory fast, whereas a supererogatory fast (nafil) can be ended before time on the occassion of invitation and feast.
2. Or such ailment from which there is no hope of recovery.

14. Rules For Vows

1. Vow or oblation is lawful and to fulfil a vow or oblation is obligatory provided that the vow is not contrary to muslim law and all the conditions of vow or oblation are available.
2. The conditions of vow or oblation are as follows:-
 - i. The vow is comprising of supererogatory (nafil) prayers such as salath (namaz) fast etc. A vow to perform so many rakat of namaz, so many fasts, or to feed so many beggars.
 - ii. The vow or oblation should not comprise of a regulatory prayers. the vow or oblation for making ablution will be void.
 - iii. The vow or oblation must not comprise of regulatory prayers which are always obligatory under muslim law e.g. if so and so desire is fulfilled the Zohar namaz will be performed or keep the fast of Ramadhan.
 - iv. A vow or oblation comprising of sinfull deeds are also not lawful. For example it is to say that if a particular work or job is completed namaz will be performed on behalf of a third person or keep fast of Ramadhan. Contrary to it to make a vow or oblation to keep fast on Eid-ul-Fitr and Eid-ul-Azha days eventhough on these days keeping fast is prohibited but the vow or oblation to keep fast is lawful by nature and the prohibition is due to Eid.
 - v. A vow or oblation is not for an impossible act such as to keep the fast on yesterday.
 - vi. For making a vow or oblation it is not necessary that there is an intention by heart where as oral intention is also counted, e.g. there was intention by heart to keep fast for only one day but with the tongue it is said as one months fast it will become obligatory to keep fast for one month.
 - vii. If a person makes a vow or oblation of keeping fast on the prohibited days (Eid-ul-Fitr, Eid-ul-Azha, 11,12, 13th of Zul Hajja) he should keep fast on the other alternate days. If he keeps fast on these days his vow and oblation will no doubt be fulfilled but he will be put to a sin for it.
 - viii. There are two kinds of vows and oblations one is hanging with a

particular condition for example, "I will keep so many fasts on fulfilment of a particular desire". Secondly not hanging with any condition for example, "I will make so many fasts compulsory on me for the sake of Almighty Allah".

- ix. In respect of a hanging vow its execution before the condition is fulfilled is not correct for example keeping the fast before the condition is fulfilled he has to keep fasts again as obligatory.
- x. For a vow or oblation not hanging if time and place is specified which is not valid. As such a person vowed to keep fast in Macca Mukarrama if he keeps it in his house or to keep fast on Friday observed the fast on Monday the vow will be fulfilled.
- xi. The vow or oblation other than Almighty Allah will be forbidden because a vow or oblation is like a worship because no one is to be worshipped. However a vow or oblation can be like this, "Oh Allah I make a vow if so and so work of mine is over I will offer food to the poor by cooking at the shrine of so and so saint or on the day of the annual celebrations of so and so saint and I will convey the reward of it to that saint which is lawful under the Muslim law.

15. Seclusion For Prayers (I'tekaf)

1. To stay in the mosque with an intention to worship Allah is called seclusion for prayers(I'tekaf). There is a glad tiding of abundant reward for I'tekaf in Hadith. Huzoor Nbi Kreem(S.A.S) has said a person in seclusion for worship will be away from the sins and he gets greater reward for these virtues.
2. There are three types of seclusion(I'tekaf). Obligatory, stressed Sunnat⁽¹⁾, and desirable(Mustahab). Obligatory is a vowed one whether it is conditional or not. The stressed Sunnat is during the last decade of the Holy Ramadhan. The rest is desirable(Mustahab).
3. In obligatory and stressed sunnat fasting is must whereas in desirable seclusion fasting is not a condition.
4. The duration of obligatory seclusion is atleast one day, for stressed sunnat ten days⁽²⁾ and there is no limit⁽³⁾ for Mustahab.
5. The conditions for seclusion is to be a Muslim, sane, free from coition, puerparium and menstruation. To undertake seclusion in a masque with intention.
6. A woman can undergo seclusion in her own house where she performs salath (namaz).
7. The person in seclusion is to be busy in recitation of Quran, reading of religious books, recitation of Duroode Shareef abundantly and engage⁽⁴⁾ himself in good and virtuous discussion.
8. During seclusion it is lawful to eat, drink, sleep in the mosque and to purchase the goods of utility(provided it is in the sancto sanctorum) and also to wed.
9. For a person in seclusion it is lawful to go out of the mosque for pissing, evacuation of bowls, take bath or to make wudu and for the Friday prayers after the decline of the sun to the extent that he can return to the mosque before the sermon (khutba) starts but not to stay out for a long time more than necessary.
10. Without any excuse or purpose or by mistake going out of the mosque and having intercourse and to stay more than the time necessary or with the fear of any disease the seclusion (I'tekaf will become void).
11. If the seclusion is obligatory and it has become void it has to be madeup. If the seclusion is sunnat or mustahab not necessary.

1. Stressed Sunnat is a common responsibility if observed by one the responsibility of all will be over.
2. In the evening after the sun is set on the 28th of Ramadhan one has to enter the mosque and come out on announcement of moon.
3. It can be for two minuites also if at the time of entering the mosque an intention is made for the I'tekaf one will get the reward for I'tekaf every day

Haj Pilgrimage

The four regulations of Islam, belief, namaz, zakat and fasting have already been discussed. Among which namaz and fasting relates to physical worship and the zakat is monetary one. Now we discuss Haj which is a combined worship of body and money and it is fifth regulation of Islam.

Etymologically Haj means to undertake a journey to the Holy city of Macca. In shriath terminology, during a fixed period, specific way of circumambulation of Holy Kaba and to stay at Arafaat is known as Haj ceremony. The Holy Kaba is an auspicious place located at Macca which is also called the Abode of Almighty Allah and the salath (namaz) will be only lawful when one faces it. Haj pilgrimage is also an important and prominent worship the attributes thereof are referred at various places in shariat. The Holy Quran says, " **و لله على الناس حج البيت من استطاع اليه سبيلا** " (verse 97 Sura Aale Imran) Trans:- Pilgrimage they do is a duty men owe to Allah those who can afford to journey.

In an hadith Huzoor(S.A.S) has said, " whoever performed the Haj and abstained from sinful deeds during Haj he will return absolved from all sins like a child just born." On not performing the Haj he gave a severe warning and said, "Any dire necessity, a tyrant ruler or a disease rendering him handicap has not stopped from Haj and he has not performed the Haj pilgrimage he is at liberty to end his life as a jew or a christian."

Haj is also compulsory on Muslims like salath (namaz), zakat and fasting but a Muslim has to undertake a journey to the Holy city of Macca at least once in his own life time who is sane, major, healthy and in possession of sufficient money more than his actual requirement, free from debts and gives generously to the dependants to meet their legitimate needs till he returns. Apart from Haj there is another worship called Umrah performed at the same place which is a stressed Sunnat. In an hadith it is mentioned that the Umrah is like expiation for sins committed till another Umrah.

After or before the performance of Haj and Umrah there is another thing which is a bounty for believers and lovers of Allah, wealth of felicity

or fortune in this world and in the hereafter world is the visit to Holy shrine of the Holy Prophet, mercy for the universe and intercessor for the sinners Hazrat Mohammed Mustafa(S.A.S) that is preferiancial desirability and near to obligation. In this respect there is hadith in which it is said whoever has visited my grave my intersition will be obligatory. Whoever has performed Haj and visited my grave after my death he is like who has visited me in my life. And for those who do not visit my grave there is curse on them that who has performed Haj and not visited me he has committed tyrrany. The Almighty Allah may bestow peace and blessings upon us to enable us to visit the shrine of the beloved (Macca and Madina) and to make the Haj pilgrimage granted.

اللَّهُمَّ ارْزُقْنَا لَدُنَا النَّظْرَ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ وَارْزُقْنَا شَفَاعَةَ سَيِّدِ الْمُرْسَلِينَ
 آمِينَ . وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَ
 أَصْحَابِهِ أَجْمَعِينَ . .

Note: A comprehensive article on Haj has been compiled in the shape of seperate part of this book under the caption زاد السبيل الى دار الخليل

End of Part V

found.