

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NISAB AHLE KHIDMAT-E-SHARIA

(Syllabus for Observers of Islamic Law)

PART - I to VI

Compiled by

Moulana Ghulam Mohiuddin Saheb (Mercy on him)

Qazi Ghanpura, Dist. Mahboobnagar

Ex Student of Jamia Nizamia

Edited and Correctd by

Islamic Research Centre

Jamia Nizamia

Translated by

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Detail Parts of Nisab Ahle Khidmat-e-Sharia

Part	Subject	Page
Part I	AQAYED Syllabus for conducting examination by Jamia Nizamia in Mulla, Moazzin, Imam,at, Khitabat, Naib Qazat.	11
Part II	Zibha (Slaying of animals) Taharah (Cleanliness), Janaza, (funeral), Qurbani (Slaughtering), Aqeeqa. Syllabus for conducting examination by Jamia Nizamia in Mulla.	41
Part III	Azan, Wudu, Ghushl, Tayammum, Auqat-e-Namaz, Janaza. Syllabus for conducting examination by Jamia Nizamia in Moazzin.	89
Part IV	Namaz, Jama'at and Imam,at. Syllabus for conducting examination by Jamia Nizamia in Imam,at.	179
Part V	Namaz-e-Janaza, Eidain, Kusuf, Istisqa, Zakat and Roza. Syllabus for conducting examination by Jamia Nizamia in Khitabat.	269
Part VI	Nikah, Talaq, Khula. Syllabus for conducting examination by Jamia Nizamia in Naib Qazat.	355

NOTE OF THE TRANSLATOR

Praise be to Almighty Allah the wise and worthy of all praises who has said, "There has come to you light and a perspicuous book".

There was a long standing proposal to translate into English the Urdu book known as 'Nisab Ahle khidmat-e-Sharia' (a brief Islamic Jurisprudence) compiled by Hazrat Moulana Ghulam Mohiuddin (A.R.), Qazi Ghanpur and approved by the founder of Jamia Nizamia Shaikul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (A.R.). This book is also commissioned as a syllabus for conducting exams in Mulla, Moazzin, Imaamat, Khitaabat and Qaza'at. Apparently this was an enormous task as it comprised of 6 volumes with full of Arabic and Persian terminology. One can imagine the difficulty in translating the original text into English, a text having a legal embellishment, strong Arabic and Persian flavour essentially based on words play, verbal association and to provide unequivocal meanings, clear understanding without giving room to suspicion and doubt to its readers. However this work continued chapter by chapter and volume by volume.

While the work was on the envil the Islamic Jurists of Jamia Nizamia, especially Moulana Mufti Mohammed Azeemuddin sahab and Moulana Mufti Khaleel Ahmed saheb were always in contact to imbibe the correct meaning as well as the true essence of the legal texture. They always enlightened me about the correct text. It is not out of place to mention here that orinthologists, physicians and doctors have also been consulted to know the permitted birds, beasts, reptiles and rodents as well as to know the diseases which claim concessions in compulsory prayers. Moulana Hafiz Mohammed Obaidullah Faheem sahab, assistant secretary of The Publication Bureau (Majlie-e-Isha'at-ul-Uloom) with his established expertise in publication work etc. has given a beautiful concise shape to this book. Besides Mohammed Makhdoom Sharfuddin sahab has also helped me in computerising this book while setting the relevant foot notes.

Hope this book will be very much usefull to those who seek knowledge of Muslim Sharia in English. If the readers find any shortfalls they can inform the undersigned and avoid open criticism.

Syed Ahmed Ali

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 - I

Creeds (Aqayed)

Comprising of Necessary Rules For
Religious Guide (Mulla), Prelate (Imam)
Oratory (Khitabat) Assistant Qazi (Naib Qaza'at)

Compiled by

Moulana Ghulam Mohiuddin Saheb (Mercy on him)

Qazi Ghanpura, Dist Mahboobnagar

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CONTENTS OF PART I

S.No.	Subject	Page
1.	Note by the Translator	4
2.	Foreward	8
3	Preliminary Note	10
4	Description of Belief	11
5	Description of Belief in Allah	12
6	Description of Belief in Angels	14
7	Description of Faith in the Holy Books	15
8	Description of Faith about the Messengers of Allah	16
9	Brief biography of the Holy Prophet	18
10	Description of Doomsday	21
11	Belief in fate	24
12	Reverend Companions and members of the family (Ahle Bait) of the Holy Prophet	26
13	Five Creeds	29
14	Pillars of Islam	30
15	Commandments of Islam	31
16	False Perceptions	32
17	Polytheism	34
18	Infidelity	35
19	Legitimation of Sins	36

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَامِدًا وَمُصَلِّيًا وَمُسَلِّمًا

Prefac for the First Publication

His Holiness Hazrat Maulana Hafiz Mohammed Anwarullah Farooqui known as Nawab Fazeelath Jang Bahadur, a minister in the Nizam's Dominion for religious affairs had suggested me to compile a magazine for the muslim dwellers in the villages in order to make them know the Islamic Principles (Sharia). Therefore in compliance therewith I have compiled, this magazine and presented it to him. His Holiness has gone through this magazine word by word and through letter No.1312 dated 22-4-1327 Fasli issued the following orders to include this magazine in the syllabus of muslims jurisprudence.

"The magazine which you have compiled has been reviewed in detail. This magazine will be very much beneficial for the observers of Muslim Jurisprudence (Ahle Khidmat-e-Sharia)".

The arrangement of this magazine and fixation of its captions, selection of problems and the way of explanations etc.is in consonance with the desire of His Holiness. As a matter of fact this material covers a whole spectrum of issues which range from specific articles on faith and belief to the general moral teachings and it would claim preference as intended through this magazine.

Humbly yours,

Ghulam Mohiuddin (Allah Almighty May Pardon Him)
Qazi-Ghanpura, Dist. Mahboob Nagar.

Place: Hyderabad
19 Rabiul Awwal 1336H
1st Farwardi, 1327 Fasli

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى
 آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَأَصْحَابِهِ الْأَكْرَمِينَ أَجْمَعِينَ. أَمَّا بَعْدُ!

FOREWORD

The Holy prophet (S.A.W.S.) says that to acquire knowledge is incumbent upon every muslim. From this the importance of knowledge is evidenced to the extent the human beings know their method of prayers and the transactions entered into by them in the day to day life.

For this purpose volumes have been written in Arabic, Persian and there is lot of information in Urdu also. But it is difficult to read all these volumes. Therefore it was the need of the hour to compile a book containing the rules regarding prayers in a very simple language, itemwise and in brevity. While reading this book a student or a common person will be satisfied. Particularly in the villages and hamlets where there are no educated persons and mufties. so as to serve them as their religious guides. Further during the Nizam's period the Government used to appoint officials such as Mulla, Imam, Khateeb, Qazi etc., to demonstrate the religious services for whom this book will serve and can be used as syllabus.

Through this book exams are conducted and certificates are awarded to the successful candidates. On the basis of these qualifications one can perform the assignd duties in a perfect manner. The founder of Jamia Nizamia Shaikhul Islam Hazrat Allama Mohammed Anwaarullah Farooqui (R.A.) who was the head of Ecclesiastical Department and a minister in the Nizam's Cabinet took the task of reformation of the departments and the muslim community. He was successful in his task to a great extent. Better results were achieved before the State and the community. In addition to the above he had selected the book known as "Nisab Ahle Khidmat-e-Sharia" and got arrangements for its publication through the Endownments Department. Throughout the state he arranged for circulation and popularisation and teaching of this book. This book

being a special one it became very popular and it was got published several times and was sold quickly. After the annexation of Hyderabad State various publishers got it compiled and published in their own way. But they did not maintain the sanity of the subject and rules in as much as it lacked proper arrangements and continuity. Certain problems of the present day were also not included in this book.

In view of these shortfalls a generous person offered to bear the expenditure to reconcile and republish this book duly revived and revised to the extent possible to make it more effective. The Arabic version used in this book is also vowelised and in the Zakat problems the current measurements have been specially incorporated for easy understanding and where there was ambiguity in the subject matter it has been removed. This book is now got published under the present day technique with quite legible letters. Beautiful title cover and nicely bound, in order to facilitate the readers to understand the problems easily. The Jamia Nizamia has a plan to publish this book in different languages. In Telugu language this book is already available in the market. In future this book will also be got translated in other languages. The translation of this book in English has now been done by Mr. Syed Ahmed Ali, Secretary Jamia Nizamia

I pray that the Almighty Allah will reward the author of this book compiler and publisher and those who have helped in its publication and to make this book very useful and popular for all the ages to come.

Aamin Bijahi Syedil Mursaleen Wa Aalihi Tayabeen.

Mufti Khaleel Ahmed.

Shaikhul Jamia, Jamia Nizamia,

Member of All India Muslim Personal Law Board.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ .

Bismilla Hir Rahman Nir Raheem

Alhamdulillahi Rabbil Aalameen Wassalatu Wassalamu Ala Syedil

Mursaleen Wa Ala Aalihi Wa Ashabihi Ajmaeen.

* * * *

It is to be made clear that for the humanbeings, in this world, the greatest bounty of Almighty Allah is belief (Eimaan) and surrender (Islam) because due to it there is in this world prosperity, grace and benefit including welfare. In the hereafter also forgiveness and salvation culminating into happiness and eternal comfort. In other words there is welfare in this world and in the hereafter attached to Belief (Imaan) and Surrender (Islam).

Hence it is compulsory for each matured and balanced man and woman to know the doctrine of Imaan and Islam, get acquainted with the principles and then put them into practice and also to perform the obligatory duties to invite divine pleasure.

It is to be remembered that unless and untill the faith and belief is not correct, prayers (salat), fasting (roza), haj, zakaat, sadqaat (donations) etc., and the total deeds will be a waste because without embellishment of the faith any deeds or prayers will not be accepted and without deeds and prayers the fruits of the Belief (Eimaan) cannot be reaped.

Because the treasure of Belief (Eimaan) is hidden in the right thinkings. Hence this part is started with the caption of "Belief" (Aqaa'id) and the important points are explained in a very simple and clear language.

Wa Billahit Taufeeq

وَبِاللَّهِ التَّوْفِيقُ

DESCRIPTION OF BELIEF⁽¹⁾

- 1 The Almighty Allah is the Creator of the Universe⁽²⁾. He is supreme in His powers and attributes. His name is Allaahu ta'ala.
- 2 Belief - Eimaan

Allah and Allah's Messenger and Everything⁽³⁾ which has come from Allah (through His messenger) and their affirmation with tongue and heart is called Eimaan.

- 3 Pillars of Faith (Arkane Eimaan)

There are two arkan of the Belief:

(i) Affirmation by heart (ii) Affirmation⁽⁴⁾ by tongue.

- 4 Believer (Momin) **مُؤْمِنٌ** A believer is one who recites by tongue Kalima Tayyaba or attributes of the belief in a concise form. (Eimaan-e-Mujmal) or belief in detail or comprehensive form (Eimaan-e-Mufassal) and affirmation thereof with heart is called a believer (Momin)

- 5 Kalima Tayyaba **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ**

(Laa Ilaha Illallahu Muhammadur Rasulullah).

Tran: There is no God (Ilaah) except Allah and Muhammad (S.A.W.S.) is Messenger of Allah.

- 6 Belief in Concise (Eimaan-e-Mujmal **ایمان مجمل**) and Belief in Detail (Eimaan-e-Mufassal **ایمان مفصل**)

The testimony and abridged affirmation of everything which has come from Allah is called Concise Belief. And detailed or comprehensive testimony and affirmation of everything is called detailed or comprehensive Belief (Eimaan-e-Mufassal)

(There is no one except Allah to be worshiped)

1. The essential elements of shariat that related to the affirmation by heart having firm confidence and trust therein is known as belief (Aqeedah) or faith the plural of this belief is called aqayed.
2. Except Allah everything (which comprises of sky ,moon, sun, human beings and animals , etc.) collectively called the universe.
3. Whether they are orders or news.
4. though the virtuous deeds donot form part of the belief (Imaan) yet they are essential for perfection and glorification of belief. (Imaan).

Attributes of belief in Concise صفت ایمان مجمل

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Tran:-I believe in authority of Allah as it exists and His attributes and accept all His commandments.

Attributes of belief in Detail (صفت ایمان مفصل)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْبُعْثِ بَعْدَ الْمَوْتِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى-

Trans: I believe in Allah and His angels and His books and His messengers and in the day of resurrection when the dead shall be resuscitated and on fate that carries good and bad as determined by the Almighty Allah.

Warning:- These things⁽¹⁾ are the root cause of all the faiths. The person denying any one of them will be an unbeliever (Kafir). In order to understand them well a detailed description of each item is given below-

1.DESCRPTION OF BELIEF IN ALLAH⁽²⁾ آمَنتُ بِاللَّهِ

1. I believe in Allah. Allah is one in His existence, attributes and actions. No one is a partner to Him.
2. He is from eternity and will be till the eternity (it is not that he has been caused to exist by anyother).
3. He is from antiquity that means He is immortal
4. All His names and attributes⁽³⁾ are antique, self existing and will continue to exist forever.
5. He has no begining or end. He is the first and last. He is manifest and hidden.
6. Whatever is existing except Him is new⁽⁴⁾ in creation and created by Him only. He will destroy and resuscitate the dead on the day of judgement.
7. He fosters the creatures
8. He is not depend upon any other whereas the entire universe or world is depend upon Him.

1. The six articles of faith which are explained in the belief in detail (Eimaan-e-mufassal) as its attributes.

2. The attributes of the Almighty Allah are unlimited. A few of them are presented here.

3. We have to be content with the number and the names and attributes of Almighty Allah as testified by the Shariah and it is not lawful to determine any name or attribute using our guess.

4. That means created.

9. He is incomparable. No one is like Him and resembles Him.
10. He has no Father, Mother, Wife, Sons, and daughters.
11. He is free from bodily structure and its requirements.
(Eating, drinking and sleeping⁽¹⁾)
12. He is alive but has no structure or face like us.
13. He looks at every thing but has no eyes like us.
14. He hears every sound but has no ears like us.
15. He talks but has no tongue like us.
16. He controls every thing. He does whatever he intends.
17. Everything takes place with His intention and no one can stop Him from this.
18. He has knowledge of each and every thing (Whether it exists in the hearts or hidden in earth or wherever available).
19. He gives life and death, makes ill and cures the illness.
20. He honours and dishonours and gives benefit and loss.
21. Any work of Him is not devoid of His wisdom.
22. He is the lord of all and sustainer and king of the kings.
23. He is attributed with all the qualities of excellence and goodness.
Free from the signs of mortality and defects⁽²⁾.
24. He alone deserves for prayers and worship (Majestic)

1. Similarly He is free from time and space.

2. The attributes of the Almighty Allah substantially do not resemble the characteristics of the creature. They do not come in the perception or guess of the creature. The adjectives and attributes of the creature are inferior in quality. They only guide to know the superior attributes the Almighty Allah possesses to the extent of reach and nothing else.

2.DESCRPTION OF BELIEF IN ANGELS وَمَلَائِكَةٍ

1. The angels are the obedient creatures of the Almighty Allah
2. The Almighty Allah has created them from the divine light.
3. They are present⁽¹⁾ (spread in the sky and earth) but they are invisible
4. They are innocent and no sins are committed by them.
5. They are free from sex as they are neither male nor female⁽²⁾.
6. They are free from body needs such as eating, drinking etc.
- 7.. They are always engaged in prayers, praises and glorification of the Almighty Allah.
8. Most of them are entrusted with the duties of the universe.
9. They discharge the duties entrusted to them without any dereliction.
10. Among them four angels are aspiring and prominent.
 - i-Gabriel (Jibrail Alaihe Salam) Who brought revelations⁽³⁾ of the Almighty Allah to His messengers and prophets.
 - ii.Michael (Mikail Alaihe Salam) is entrusted to send the rain and to distribute the food to the creature.
 - iii.Israfil (Israfil Alaihe Salam) who stood holding the trumpet (horn)⁽⁴⁾ which he will blow on the doomsday.
 - iv.Izrsa'il (Izrail Alaihe Salam) who is appointed to remove the souls of the living beings.

- 1.They are innumerable and unaccountable except Allah no one knows their numbers
It has come in the Hadith that the entire creature is ten fold. Out of them nine parts comprise of angels and the remaining one comprises of the entire creature.
- 2.It is evident from the Holy Quran that they have got two, three and four wings. They have no fixed features and can appear in any form and shape.
- 3.The orders of Almighty Allah which are sent down on prophets through Jibrail or in any other method is known as revelations.
- 4.Gigantic thing shaped like Horn.

3.DESCRPTION OF FAITH IN THE HOLY BOOKS وَكِتَابِهِ

- 1 The Almighty Allah has given many Holy books to His messengers in order to teach divine laws to their followers.
- 2 All are true and valid.
- 3 All are revelations of the Almighty Allah.
- 4 All the small and big divine books are one hundred and four in number which are popular but irrespective of their⁽¹⁾ number one must have full faith in them all.
- 5 Among all the books the following four books are very prominent and bigger one which are given to the four prophets.
 - i. Taourait (Torah) to Hazrat Moosa (Moses) Alaihe Salam.
 - ii. Zaboor (Psalms) to Hazrat Dawood (David) Alaihe Salam.
 - iii. Injeel (Bible) to Hazrat Eisa (Jesus) Alaihe Salam.
 - iv. Quran to Hazrat Muhammad Mustafa Sallallahu Alaihi wa Sallam
- 6 The Holy Quran is the most preferential, complete and the last book.
- 7 No book will now come from Heavens till the day of judgement and the Quran will be operative.
- 8 Except the Holy Quran the other books are not followed now.

4. DESCPTION OF FAITH IN THE MESSENGERS OF ALLAH

- 1 Rasool⁽¹⁾ (messenger) and Nabi⁽²⁾ (prophet) are the obedient and favourite persons of the Almighty Allah.
- 2 The Almighty Allah has sent these messengers from time to time for the guidance of His creature.
- 3 All of them are human beings⁽³⁾ but they are most distinguished and excellent.
- 4 All were righteous⁽⁴⁾, honest, pious, innocent (free from defects⁽⁵⁾)
- 5 Infidelity, hypocrisy, falsehood, perfidy, deception etc. was never committed by them even before prophethood.
- 6 They never increased or decreased in delivering the message and there was no error of omission or commission by them.
- 7 Whatever they prophessed and advised was quite valid.
- 8 There were many prophets, we must believe in all of them irrespective of their numbers⁽⁶⁾.
- 9 Any Saleh Muslim (truthful), Wali (Muslim Saint), Qutub (guide), Ghouse (saviour), However high he may be never reaches to the grade and status of a prophet.

1. The messenger and the prophet are the words of same meaning.
2. The difference between the prophet (Nabi) and messenger (Rasool) is that those who have given by Almighty Allah the book and the new religion like our prophet (S.A.W.S.) or Hazrath Moosa, Alaihe Salam, Eisa Alaihe Salam etc., are called the messengers and to those books and new religion is not given, whereas they propogated and popularised the religion of their prophet (messenger) they are called prophets. They are not called messengers. Every messenger of Allah is a prophet but every prophet is not a messenger. The honour of the messenger is higher than the prophet.
3. And all were males, of high families and perfectly wise.
4. Truthful.
5. If they have committed error due to oversight and the Almighty Allah has pardoned them.
6. Though the total number of the prophets is one lakh twenty four thousand and it is familair that out of them there were three hundred and thirteen messengers. Yet the correct number is known only to the AlmightyAllah.

- 10 In order to disclose their prophethood the Almighty Allah has provided and extracted from them some signs and supernatural deeds which were not possible by a common man they are called miracles⁽¹⁾ and these miracles are symbolised with propethood.
- 11 Miracles by the prophets (Described or Narrated in the Holy Quran and the other narrations of valid nature) are totally true.
- 12 Among the prophets some are preferential over others. The most prominent and supreme is our prophet Hazrath Muhammed Mustafa Sallahu Alaihi wa Sallam⁽²⁾ who is mercy for the entire universe and prophet for the inhabitants of the earth and the entire universe and exalted above all the creatures.
- 13 The prophethood started with Hazrat Adam (Alaihis Salam) and ended on our prophet (S.A.W.S.)
- 14 No prophet has come after Hazrat Muhammed (S.A.W.S.) and no prophet will come till the doomsday. He will be the Messenger for all the human beings and Jinn.

1. Such as dividing the moon into two pieces, animals speaking, reciting the Kalimah by the pebbles, weeping of the dry log, flowing plenty of water from the fingers and quenching the thirst of the entire army etc., which are the miracles of the Holy prophet.
2. His followers (Ummat) is prominent and better than the followers of the other prophets. His religion is superior than the other religions and his sharia is perfect and complete when compared to the other sharia (code).

BRIEF BIOGRAPHY⁽¹⁾ OF THE HOLY PROPHET

(that means virtuous and auspicious life sketch of Rasool-e-kareem) (saws)

- 1 His Spirit was created at first and appeared in the last.
- 2 He was born on Monday 12th Rabiul Awwal⁽²⁾ in Makkah at dawn some fifteen hundred years back⁽³⁾.
- 3 He hails from Quresh Family and descendant of the prophet Hazrat Ismail (A.S.)
- 4 The names of his immediate ancestors upto four generations are as follows:- (they are popularly known as 'char kursi' (Four Seats). Muhammad (S.A.W.S.) son of Abdullah Bin Abdul Muttalib Bin Hasham Bin Abd Munaf.
- 5 The name of His holy mother is Bibi Aaminah D/o Wahab.
- 6 No one educated him except Allah⁽⁴⁾.
- 7 He was Granted Messengership by the Almighty Allah when he was 40 years old⁽⁵⁾.
- 8 From the date he was appointed as Messenger of Allah Hazrat Jibrail (A.S.) frequently used to come and deliver the Holy Quran now and then. The entire Quran was revealed on Him within a period of 23 years⁽⁶⁾.
- 9 During the twelfth year⁽⁷⁾ of prophethood 'Meraj' (Ascension/ elevation) took place. During the night of Monday the 27th Rajab the Almighty Allah caused him to reach, physically⁽⁸⁾ while awoke, rode on a Stallion (Burraq). Baitul Maqdis upto seven skies and to the places selected⁽⁹⁾. He visited the Heavens (Jannat) and the hell (Jahannam) in the same night and same time returned to Makkah. This is called Meraj.

1. It is incumbent on every muslim to know it therefore brief features are explained here.
2. Fifty Three years before the invent of Hijra calendar.
3. According to the famous version.
4. The knowledge and wisdom that passed on to him through Hazrat Jibrail was in fact from the Almighty Allah
5. That means this is the first revelation.
6. During the period of the companions of the Holy Prophet it was gathered in the shape of book.
7. By popular version
8. By valid saying.
9. Paramount (Arsh) Seat (kursi) etc.

- 10 After his appointment as messenger He propagated⁽¹⁾ Islam for thirteen years in Makkah. In accordance with the divine orders he migrated to Madina which is called 'Hijrat' (Migration).
- 11 He resided in Madina for 10 years and on 12th Rabiul Awal,⁽²⁾ Monday reached the eternity. At that time He was 63 years.
- 12 His grave is in Madina which is visited by the Muslims of the universe.
- 13 To love him⁽³⁾ and to give him preference more than one's own life, children and wealth is the core of the Belief and to recite Darood Shareef⁽⁴⁾ on him is the perfection of faith in islam.

1.Propagation of Islam among the human beings.

2. By popular narration.

3. The sign of loving him and to befriend him is to follow his traditions and to obey the orders given by him.

4. There are many 'Darood-e-Shareef' one can recite whichever he likes. A brief 'Darood Shareef' is. **اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ**

5. DESCRIPTION OF BELIEF IN THE DAY OF JUDGEMENT⁽¹⁾

وَالْيَوْمِ الْآخِرِ وَ الْبُعْثِ بَعْدَ الْمَوْتِ

There are following items under this heading .

- 1 Interrogation⁽²⁾ by the 'Munkir, Nakeer' (angels).
- 2 The day of judgement (Doomsday).
- 3 Balance (Meezan).
- 4 Record Book (Nama-e-Aamal).
- 5 Valuation of deeds (Hisab).
- 6 Questioning (Sawal).
- 7 Narrow Bridge (Pulsirat).
- 8 Fountain of Abundance (Kausar)
- 9 Mediation (Shafa'at).
- 10 Heavens (Jannat).
- 11 Hell (Jahannam).

Every item of the above is explained in seriatum

Interrogation by the angels (Munkir Nakeer), after the death⁽³⁾ and after the burial in the grave otherwise wherever and in whatever condition⁽⁴⁾ the dead is found the angels ask the following (three) questions:-

1. Who is your Rub? مَنْ رَبُّكَ؟
2. Who is your prophet? وَمَنْ نَبِيُّكَ؟
3. What is your religion? مَا دِينُكَ؟

If the dead is muslim he gives the correct answers

1. Allah is my Rub (Provider) رَبِّيَ اللَّهُ
2. Muhammad (S.A.W.S.) is my prophet. نَبِيِّ مُحَمَّدٍ ﷺ
3. My religion is Islam دِينِي الْإِسْلَامُ

1. There are two periods of the hereafter world one from death to the doomsday and the second from the doomsday till eternity The first period is called 'Alam-e-Barzaq' and the second is called Hashar and Abad.
2. That which happens in the grave. Grave means purgatory period (alam-e-Barzaq) because the day of judgement begins with the grave for the dead therefore this has been included under the heading. The day of judgement.
3. Man will not be destroyed by death but it is a separation of the soul from the body. Body will be perished and the soul will remain. **Warning:-** After death man will not be given rebirth in this world in the shape of any other body. (ii) After death man will be rewarded for belief and infidelity and for the virtues and vices that can be experienced subsequent to the removal of the soul and from the grave.
4. For example burnt to ashes or drowned in the water or eaten away by any beasts.

Then his grave (at the state of rest of his body) will be widened and all sorts of comforts will be provided to it and if the dead is nonmuslim, non believer or hypocrite his reply will be." 'Alas', 'Alas', I do not know".

Then his grave will be tightened upon him and will press the⁽¹⁾ dead body in such manner that his ribs will thrust against each other and he will be chastised. This chastisement will be known and faced by the dead but the living persons will not be aware of them. A man while sleeping observes some things in the dream but a man awake and sitting beside him will not notice them.

2. DOOMSDAY (QAYAMAT)

- 1 The day on which Almighty Allah will destroy the universe and resuscitate the deads and examine their good and bad deeds is called doomsday (Qayamat)
- 2 The day of resurrection (Qayamat) is inevitable.
- 3 All the signs of the doomsday which are shown by the Almighty Allah and His holy messenger will entirely take place e.g. appearance of Imam Mahdi (A.S.), coming out of the one eyed 'Dajjal', Eisa Alaihis Salam (Jesus) will descend from the Heavens and kill the 'Dajjal', Gog and Megog (Yajuj and Majuj) (a powerful creature) comes out and will be killed by the wrath of the Almighty Allah, A curious animal called 'Daabbatul Arz', will come and talk to the people, the sun will rise in the west, filling of the earth with the non-believers, billowing of smoke from the sky and engulfing everything, appearance of the fire, etc.
- 4 After the appearance of the above signs Hazrath Israfeel Alaihis Salam will blow the trumpet (horn) with the permission of Almighty Allah on which the entire universe will be destroyed.
- 5 When the Almighty Allah will be pleased the trumpet (horn) will be blown again with which all the dead will become alive and gather before Almighty Allah.

1. Pressing by the grave (Zaghte-qabar) is also tested by the pious persons. But very light and for a little time like feeling headache and the mother out of love presses the head politely.

3. BALANCE (میزان) On the day of judgement a balance will be fixed to weigh the good and bad deeds of the creature.

4.RECORD BOOK (اعمال نامہ) The record book means the Nama-e-Aamal (This will contain the good and bad deeds of the man) on the day of judgement it will be given in the right hand of the believers from the front side, and to the infidels in th left hand from the backside.

5. VALUATION OF DEEDS (حساب) On the day of judgement the good and bad deeds of all the creatures will be examined bit by bit and farthing by farthing.

6.QUESTIONING (سوال) On the day of judgement every creature will be questioned as to what he did in the world (remained obedient and abiding or gone astray) for not answering correctly or on the denial of disobediency, with the orders of Almighty Allah his members (parts of body, hand, feet, ears etc.) will give evidence against him

7.NARROW BRIDGE (پل صراط) There will be a narrow bridge on the back side of the Hell which will be thinner than the hair and sharper than the edge of the sword. All will be directd to walk on it. Those who are pious walk on it quickly owing to their virtues and reach the Heavens. But the sinners for their sins will be toppled and fall in the Hell duly cut.

8. THE FOUNTAIN OF ABUNDANCE (حوض کوثر) The heavenly fountain of unbounded grace and bounties is granted to Huzoor-e-Akram (S.A.W.S.) by the Lord Almighty Allah which is called 'Kausar'. His followers will quench the thirst on the day of resurrection. The water of this fountain will be whiter than milk and sweeter than honey. The person who drinks its water once will never be thirsty.

9. INTERCESSION OR MEDIATION (شفاعت)

- i. On the day of resurrection there will not be one or two but thousands of miseries and troubles owing to which the people will be perturbed and run to the prophets for mediation but no prophet will have the courage to do so. After loosing the hopes finally they will approach Huzoor-e-Akram (S.A.W.S.). (He being peace and mercy and mediator of the sinners) will console and comfort and by appearing before the Lord of the day of judgement intercede for them. This intercession will be called the Great Mediation (Shafa'at-e-Uzma) and the place of intercession is called the praiseworthy place 'Mukame Mahmood'
- ii. All the believers will be benefitted with his mediation even though they are grave sinners.
- iii. The mediation of the prophets, saints, Islamic Scholars, reformers, martyres etc. is also expected⁽¹⁾.

10. HEAVENS (جنت)

- i. Heaven is also created which is a place of rest and enjoyment and all sorts of comforts will be made available there which will be provided to the pious people for their piety by the grace of Almighty Allah.
- ii. The Heavens and its dwellers will never be destroyed, the dwellers of Heaven will not face any sort of trouble, worry or sufferings whereas (for their good deeds) they will be happy.
- iii. The great blessings in the Heaven will be the sight of Allah for the dwellers of Heaven. Compared to it all other favours will be nothing.

1. Every one of them according to their grade and rank will mediate but the door of mediation will be inaugurated by Rasoolullah (S.A.S.)

11. HELL (دوزخ)

- i. The Hell has also been created wherein fire, snakes, scorpions, shakles chains and different kinds of tortures and torments are available which will be awarded to the sinfull persons for their deeds.
- ii. The Hell and the people of Hell will never be destroyed that means the people who are infidels and those who assoicate something with Allah will remain in the Hell for ever. They will never die so that the death⁽¹⁾ can absolve them from torments.
- iii. Some believers (Muslims) who have committed sins will also be admitted in the Hell but they will not be there for ever and those who have a fraction of EIMAN (however grave sins they have committed) be removed from the Hell after experiencing chastisement to the extent of their sins or by the mediation of Rasoolullah (S.A.W.S.) or only by the mercy of Almighty Allah they will be admitted in the Heavens.

6. DESCRIPTION OF FAITH ON FATE (تقدیر)

وَالْقَدْرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ تَعَالَى

- i. Everything that has taken place in the universe and has been taking place and will take place is already determined²⁾ by Allah before creation. Now nothing can happen against it this is called fate or fortune³⁾.
- ii. The good and bad deeds brought by the men and other creatures is preordained by the Almighty Allah. He pleases with the good deeds and displeases with the bad deeds.

1. Because the death will also be perished as it will be brought in the shape of a goat and slayed.
2. It is in the knowledge of the Almighty Allah as to the things happening and the things will be done by the creature. Hence the Almighty Allah has written down based on his knowledge. It does not mean that we have to do as written by Him whereas whatever we will do He has written
3. There is a mention in the sacred hadith that Rasool-e-Akram (s.a.w.s) has said that the place of everyone in the heavens or hell is already fixed by Almighty Allah. The companions enquired with Rasoolullah that should they abandone the good deeds and content with what is already fixed. Rasoolullah then told them to continue as a man who is created and for him a place is reserved by Allah. Makes his relevent deeds easy Good deeds for the virtuous and bad for the bad.

iii. Any creature even man is not capable to create any thing.

However the Almighty Allah has given them sense and intention with which they perform good and bad deeds using their own authority.⁽¹⁾ Based on this they earn the reward or chastisement. If they do good deeds Allah pleases and awards them and if they do bad deeds He displeases and awards them punishment.

iv. The time of death of every living being has already been fixed in the eternity. When the time comes there will not be postponement by any excuse and if the time of death does not come then (witchcraft, poison, epidemics and plague etc.) do not cause death.

Warning:- The concept of belief in detail (Emaan-e-Mufasssal) is over.

7. AFTER THE PROPHET THE MOST PREFERABLE AND RESPECTABLE PERSONS AMONG THE MUSLIMS ARE THE COMPANIONS⁽²⁾

i. The Companions of the Holy Prophet (s.a.w.s.) are those persons who after embracing Islam have enjoyed⁽³⁾ the company of the Holy prophet and they died as believers.

ii. The companions are most excellent and preferable among the whole followers (Ummah) and Muslim Saints. In their favour highest praises and admirations have come. They are all respectable and to be remembered with reverence.

8. AMONG THE COMPANIONS FOUR ARE ESTEEMED AND REVEREND WHO ARE CALLED RIGHTEOUS CALIPHS.

(Khulfa-e-Rashideen)

i. Hazrat Abu Bakar Siddiqui (r.a.) who was the first Caliph and most preferable among the Muslims. His rank comes immediately after the Prophet.

ii. Hazrat Umar Farooq (r.a.) who was the second Caliph and his rank is after the first caliph.

iii. Hazrat Osman Ghani (r.a.) who was third Caliph, and his rank comes after the first and second Caliph.

iv. Hazrat Ali Murtaza (r.a.) who was the fourth Caliph. His rank is after the above three Caliphs.

1. Owing to authority they are called perpetrator.

2. May Almighty Allah happy with them.

3. Even for a while.

Warning:- (i) They enjoy the honour and respect on the basis of the order they are made Caliphs.

(ii) These four companions and the other six⁽¹⁾ more companions are definitely heavenly persons. They are called ten from heavens (Ashra Mubashara).

9. THE FAMILY OF THE HOLY PROPHET. HIS CHILDREN AND HIS HOLY WIVES ARE MOST REVEREND AND RESPECTABLE

i. Among the children the most preferable is Hazrat Fatima Zahra (R.A.) and among the wives Hazrat Khadija-tul-Kubra and Hazrat Ayesha Siddiqua (R.A.).

ii. Hazrat Imam Hasan and Hazrat Imam Hussain (R.A.) were his beloved grandsons they are the leaders of the youths in Heavens.

10. Every Muslim should love by heart and have good faith with all the companions of the holy prophet and his family members (Ahle Bait). At the time of uttering their names recite 'Raziallahu Anhu'. Anyhow give respect to them by heart and tongue.

i. Suspicion with them and disrespectfulness to them is a grave crime⁽²⁾.

11. BY FULLY FOLLOWING⁽³⁾ THE PATH SHOWN BY THE ALMIGHTY ALLAH AND HIS MESSENGER A MAN WILL ATTAIN SAINTLINESS AND CALLED A SAINT⁽⁴⁾.

i. From the Muslim saints sometimes strange and supernatural things become manifest. They are called marvels (Karamat)

ii. If such things manifest from a non muslim pagan or a sinner it will not be a marvel (karamat) but a deception (istedraaj) it will not be right to believe in them.

1 Hazrat Talha, Zubair, Abdul Rahman Bin Aouf, Sa'ad bin Abi Vaqas, Sayeed Bin Zaid, Abu Ubaidah Bin Jarah, (r.a.)

2. There is fear of losing belief (eiman).

3. Following-abiding by the rules.

4. Few have described that the muslim saints have been equipped with the divine knowledge, devoted, abstinence from sins, abandonment of lust and desire, etc. which are included in mysticism.

- iii. For saints manifestation of marvels (karamaat) from them is not a condition but it is compulsory for them to follow the shariat⁽¹⁾.
- iv. It is blissful to love the muslim saints and to follow their virtues (good deeds).
- 12. Some hidden and concealed things are made known to the muslim saints, who are at the stage of ehsan, while asleep and awoke which is called divine vision and inspirations. If they conform the rules of Shariat they are acceptable or else not.
- 13. Supplications with Almighty Allah through the means (Vaseela)⁽²⁾ or mediation of the prophets and saints is permissible⁽³⁾.
- 14. However a person is so dear and beloved⁽⁴⁾ of Almighty Allah he will not be exempted from the obligatory duties of shariat (Salat, Fasting, Haj, zakat, etc.). Sinful acts are also not allowed for him. How long he is in his senses⁽⁵⁾ should be dutiful⁽⁶⁾ to the principles of Islam
- 15. No one can see the Almighty Allah with his naked physical eyes (while awoke)
- 16. By the supplications, Sacrifices and donations of the living muslims, the dead will get reward by Almighty Allah.
- 17. The Believers should always think about their welfare of the hereafter world. The conditions under which he dies are important basing which he will be entitled for divine reward or punishment⁽⁷⁾.
- 18. To note down the vices and virtues of men two angels for every one are appointed who are called 'Kiraman' and 'Katibeen'
- 19. The Almighty Allah has also created certain creatures from out of fire which are kept hidden from us they are called Jinn. They are either good or bad, believers and disbelievers and they have got their children also. Those who are disbelievers among them are called 'Satan.'

- 1. The ordinance of Almighty Allah and His messenger is called Shariat. and also called Sharah,.
- 2. Either in the living condition or after death.
- 3. For example one should say "Oh, Allah by means of approach of so and so saint and in respect of his sacrifices and mediation accept my supplication.
- 4. Like saints and reformers etc.
- 5. The condition of absorption, delirium and unconsciousness exempted.
- 6. Some people say that following Shariat is not necessary for the saints after reaching a particular stage the physical prayers are dropped or waved from a man. This is purely sadicious and ignorance.
- 7. Hence while performing virtues one should supplicate for better end.

- 20.The Almighty Allah created Jinn and human beings for his worship.
- 21.The Almighty Allah and His Holy Messengers have shown the entire obligations of the religion in the Holy Quran and hadith⁽¹⁾. Creation of new concepts contrary to them will not be correct. Such new concepts are called 'Bidaat' (innovations).
- i.It is not the work of every one to infer or deduce juristic problems from the Holy Quran and Hadith. Therefore the past religious scholars after great understanding have devised solutions to these problems. These propositions are called 'Fiqh' and the scholars are called Islamic Jurists⁽²⁾.
- ii.The most famous and popular are four jurists who are called Imams. Imam-e-Azam Abu Hanifa, Imam Shafai, Imam Maliki and Imam Ahmed Bin Hambal (r.a.)⁽³⁾.
- iii.Following⁽⁴⁾ the guidelines of any one of the above four is obligatory on every muslim.
- iv.Similarly correction of self and the way how to create sincerity⁽⁵⁾ in deeds has been explained by the Muslim Saints after acquiring knowledge and insight given by Allah duly understanding the teachings of the Holy Quran and Hadith.These are called mysticism (Tasauf) or the mystic way of life (Tareeqat)⁽⁶⁾ and these scholars are known as 'Shaik' or 'Sufi'.
- v.There were many religious scholars and only four among them are very popular mystics⁽⁷⁾. Hazrat Ghaus-ul-Azam Shaikh Abdul Qader .
1. Hadith means anything said by the holy prophet (s.w.a.s.) or the things performed by him or anything performed before him and allowed it tacitly.
- 2.The propositions formulated by a person conducting research from the Holy Quran, Hadith, consus of opinion and guess and that person is called Mujtahid (Islamic Jurist) (Warning) Everyone will not be a Mujtahid but it requires knowledge and piety etc. (The required conditions for an Islamic Jurist are mentioned in the relevant books.) without fulfilling these conditions if a person claims himself as an islamic jurist will be under seduction and he will mislead the others.
- 3.Their followers are respectively called Hanafi, Shafai, Maliki and Hambali and they are collectively called Ahle Sunnat Wal Jamaat.
- 4.The followers of these sects are called 'Muqallid' (Conformists).
- 5.In the context of shariat it is called 'Ahsan'(gratefullness).
- 6.Tareeqat (mystic way of life of Allah) is not beyond shariat whereas it is a part of Shariat.
- 7.That means the lineage of Qaderia, Chistia, Naqshbandia, Suharwardia, are from them.

Jeelani (Founder of Quadaria Order), Hazrat Shaikh Moinuddin (founder of chishti order), Hazrat Shaikh Mohammed Bahaiddin Naqshbandi (founder Naqshbandia order) and Hazrat Shaikh Shahabuddin Suharwardi (founder of suharwardi order (ra) .
 vi. One who has faith and confidence in any Imam or Shaikh and by following him while treating the others as ordinary and inferior is a sin.

22. THERE ARE FIVE ISLAMIC CREEDS

Affirmation by tongue, of the first and second creed and their affirmation by heart will amount to acceptance of Islam. However by reciting these five creeds morning and evening our belief or faith becomes firm and fresh. The five islamic creeds are as follows-

First Creed (Awwal Kalima Tayyib):- **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ**

Trans: There is no God (Ilah) except Allah and Hazrat Muhammed (s.w.a.s.) is His Messenger.

Second Creed (Duwwam Kalima Shahadat):-

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Trans: I testify that except Allah there is no one to be worshiped. He is one and no one is associated with Him and testify that Hazrat Muhammed (S.W.A.S.) is the servant (abd) of Allah and Messenger.

Third Creed (Suwwam Kalima Tamjeed):-

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Trans: All praises and glory for Allah only and except Allah there is no one to be worshiped and Allah is Great. One can not abandon the sins and perform good deeds without the help of the Almighty \Allah who is great and supreme.

Fourth Creed (Chaharum Kalima-Tauheed):-

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Trans: There is no one except Almighty Allah. He alone deserves for worship. He is alone and has no partners. The entire universe and its administration is of Him. All praises be to Him. Life and death is in His hands. He is alive and the death will not come to Him. The good is only in His hands and He is omnipotent.

Fifth Creed (Panjum Kalima Radde Kufr):-

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهِ وَ اَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَ الشِّرْكِ وَ الْمَعَاصِى كُلِّهَا وَاَسْلَمْتُ وَ اَمَنْتُ وَ اَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ -

Trans: Oh Lord! I seek Your refuge from associating partners with You and I also seek Your pardon from unintentionally associating partners with You. I repent for such association. I am disgusted with hypocrisy and heathenism and from all sorts of sins and I have embraced Islam and affirmed the belief (Eimaan) and assert that there is no one to be worshiped except Allah and Hazrath Muhammed (S.W.A.S.) is the messenger of Allah.

23 ISLAM (Belief):- Obeying the orders of Allah and His Messenger is called Islam (Belief)⁽¹⁾

24. PILLARS OF ISLAM:- The pillars of Islam (The things on which the structure of Islam is standing) are five.

1. Monotheism and affirmation of messengership (Testifying that Allah is one and Hazrat Muhammed (S.A.W.S.) is the Holy Messenger of Allah.
2. Saying Prayers (Namaz) Five times prayers is compulsory⁽²⁾.
3. Fasting (Roza) in the complete month of Ramazan, fasting is compulsory.
4. Zakat Payment A person in possession of wealth more than the minimum holding⁽³⁾ for one year is compulsory for him to pay on the expiry of one year a fixed amount to the poor.
5. Haj Pilgrimage Based on the capacity Haj is compulsory once in the entire lifetime.

1. One affirming the belief is called a muslim.
2. On friday instead of mid day prayers (Zohr salath) congregational prayers is compulsory (Farz).
3. The minimum of gold 60 grms. and 755 mlg. and for silver 425 grms and 285 mlg. or equal to any one of them or cash available (the detailed payment of zakat is to be seen in the relevant books.

25.THE COMMANDMENTS OF ISLAM:-

The Commandments of islam governing the words and deeds of the muslims are as follows:-

- (1) Compulsory (Farz) (2) Obligatory (Wajib) (3) Tradition (Sunnat)
 (4) Desirable (Mustahab) (5) Permissible (Halal) (6) Forbidden (Haram)
 (7) Unbecoming (Makrooh) (8) Acceptable (Mubah).

- I.Farz⁽¹⁾ (Mandatory or compulsory)is that which is proved by categorical evidence. Denier of it is a pagon and kafir the relinquisher without reason is a sinner and liable for severe chastisement
- II.Wajib (Obligatory) is that which is proved by preemptive evidence. Denier of it is not a pagon but relinquisher without any reason is a liberatine and liable for torment⁽²⁾.
- III.Sunnat⁽³⁾ traditions of the Holy Prophet - It is that pious act which is performed by the holy messenger (s.a.w.s.). The performer will be rewarded and the non-performer without any reason and the relinquisher is liable for condemnation and sinner.
- IV.Mustahab (Desirable) is that which carries reward on performance and no torment for the abstainment. This is also called Nafil.
- V.Halal (permitted) Any act which is proved by the conclusive evidence is right and lawful.
- VI.Haram (Forbidden) Any act which is proved by the conclusive evidence is prohibited and unlawful. A person taking it as permissible will be pagon and sinner liable for severe chastisement..

1. Farz are of two kinds (i) Farz-e-Ain individual responsibility.(Which is compulsory for every muslim to perform such as Salath of Five times and fasting in the month of Ramadhan etc.(ii)Farze Kifaya (collective responsibility) is that which is not binding on every one but if it is performed by some persons it will discharge the others and if it is not performed by anyone all will be emberdend such as funeral prayers etc.
- 2.. For example Namaze witr and Eid prayers.
- 3.There are two types of Sunnat (i) Sunnat-e-muakkadha (Stressed tradition) on which the holy prophet was always acting upon and some times abandoned. A person complying with it is entitled for reward and the relinquisher without reason is a sinner and liable for curse.(ii) Sunnat Ghair muakkadha (not stressed tradition) (on which the holy prophet sometime acted upon and sometimes let it out. The person complying it is entitled for reward and relinquisher without any reason is not a sinner). This included as desireable (Mustahab).

VII. Makrooh⁽¹⁾ (unbecoming-disliked) is that act which is prohibited by presemptive evidence.

VIII. Mubah (acceptable) is that act which neither carries any reward for performance nor any punishment for abstention.

26. Deen:- (Religion)⁽²⁾ Belief and surrender are jointly called Deen.

Warning:- In this chapter the real belief (with principles) have been explained holding them firmly and treating them dear to life is necessary. Now the fictitious perceptions are explained and the muslims should absolutely to be scared off from them.

FALSE PERCEPTIONS (Aqaid-e-Batila)

Paganism (Kufr):- Polytheism (Shirk) permitting the prohibited (etc.)

1. Paganism (Kufr):- In shariat the opposite of Islam is infidelity.

The things which are to be affirmed with heart and tongue as obligatory and the person denying them is called an infidel, (whether he denies totally or partially or utters any word with his tongue for denial or does not affirm it by heart)⁽³⁾.

2. Paganism is very bad the person committing it (infidel) will be in the Hell for ever.

3. After having embraced Islam one should be grateful to Allah and perform its ingredients (good deeds) and fear for its deficiency⁽⁴⁾. Hence it is the bounden duty of every Muslim to abstain from the words and deeds of infidelity and to bear in mind that the utterance of the words of disbelief intentionally (whether as a mockery or for fun)

1. Makrooh (unbecoming) is also of two types (i) makrooh-e-tahreemi which is disapproved to the point of forbidden. A person guilty of committing it is a sinner and liable for punishment. (ii) Makrooh-e-Tanzihee (abominable) is that which is near to the permissible act and the person committing it is not a sinner.

2. This definition is of the religion of Islam otherwise in common parlance deen implies the meaning, mode of life and community.

3. But person not affirming by heart will be a pagan before Allah.

4. If by chance any words of heathenism have come out or any act of infidelity is committed.

turns the man into a disbeliever⁽¹⁾. If by chance any word of infidelity had come out from the mouth unintentionally it is a different matter. In such case one should repent⁽²⁾ for it immediately.

4. Words of infidelity which turn a man into a pagon are various but here examples of few are mentioed. From these and such others are to be abstained from.

- i.Disrespectful⁽³⁾ and abusive towards the lord Almighty Allah.
- ii.Disrespectful to any prophet from among the prophets.
- iii.Blashphemy against the Holy prophet Hazrath Muhammed Mustafa(s.w.a.s.) for example finding⁽⁴⁾ faults in the blessed face or any of his virtues or in any of his orders.
- iv.To Contradict any verse of the Holy Quran or to disrespect it.
- v.To reject any verdict from the orders of shariat or to disgrace or ridicule.
- vi.Administering the absolutely prohibited as permitted one and vice versa.
- vii.To say on the arrival of Ramadhan that a grief and distress has fallen on us.
- viii.On the advice to perform salath uttering that what could you get for performing so much salath and what damage is caused to me for not performing salath.
- ix.In case of furiousness etc. saying "even if Allah orders me to do that particular work I will not do it".
- x.After reciting Bismilla Hir Rahman Nir Raheem, performing any prohibited act (e.g. drinking wine, fornication, etc.

- 1.However the state of unconsciousness etc. is exempted. Similarly due to fear of life if any words of heathenism is told by tongue but his conscience is firm on eiman he will not be a pagon. Always it is better, whatever may come, not to express any word of kufr or like it by the mouth.
- 2.In case of option and intention renewal of 'eiman' and renewal of marriage is compulsory.
- 3.Some illeterate persons at the time of grief and melancholy or on the death of someone say, by way of sympathy, that Allah has done tyranny etc. Allah save from this sin.
- 4.Whether it is for fun or ridicule such person will not only become a pagon but liable for execution. His repentence will never be accepted and he will be hellish for ever.

- xi. The sins may be either small or big taking them as legal and permitted or to consider a major sin as very insignificant (that means to consider that what will happen if it is done).
 - xii. Consultation about the hidden and invisible things with any astrologer or pandit (Hindu religious scholar and fortune teller) and to believe in them.
 - xiii. On suffering from small pox carving out an idol and worshipping it and expecting relief from it.
5. Some religious scholars have included despair and frustration from the mercy of Almighty Allah and fearlessness from His wrath in heathenism.
 - 6 To declare any muslim however sinner and libertine he may be as 'kafir' unless and until any word of heathenism is heard from his mouth or any sign of heathenism is observed in him.

2. POLYTHEISM

1. To treat others as equal to the Almighty Allah that means to associate partners with Allah in His attributes like absoluteness and entitle to worship is called polytheism.
2. Polytheism is a grave sin the person committing it will be (a polytheist) will never be pardoned and he will be in the Hell for ever.
3. There are various forms of polytheism (Shirk). A few popular forms are shown below.
 - (I). The forms of associating something with the Almighty Allah in His entity.
 - a. Conceiving something as Allah.
 - b. Telling someone that Allah is on the sky and you are on the earth⁽¹⁾ (etc.)
 - (2). The forms of association of partners in the attributes of Allah.
 - a. All the attributes of Allah or any one of them are believed to have been permanently found in any creature e.g. religious preceptors, saintly guide, sage etc. are believed to know the hidden things like the Almighty Allah and to believe that they are always aware of our state of affairs or they see the hidden, open, nearer and farther things, and hear the near and distant

1. That means the power of Allah on the sky the same is yours on the earth.

sounds, or grant food and employment, children and service, honour and respect, life and death, or ward off the stressess and strains, or provide profit and loss with full authority and power⁽¹⁾.

Infidelity

3. The forms of joining someone else in the title of the Almighty Allah to worship.
 - a. Prostration before others except Allah
 - b. Fasting in the name of others except Allah.
 - c. Slaying animals in the name other than Allah
 - d. Dedication and release of animal in the name of other than Allah⁽²⁾.

Warning:- These and other such forms are part of polytheism. The Muslims should abstain from them and know that all the creatures are deprived of the attributes of Allah. Yes, there is no doubt that the Almighty Allah with His favour has granted certain knowledge and authority to his selected persons or granted any quality and they are always under His enormous beneficence. He alone is the ultimate authority without His will and command nothing takes place. Anybody (whether dwelling on the sky or on the earth) can never provide benefit or loss to anyone. Hence the profit and loss is in the hands of Almighty Allah and we have to request Him to fulfil our needs and desires. However for such requests we have to make the saints and the prophets as means of approach (as they are accepted and favourite persons of Allah), to get our requests conceded. Hence we should make them as a media of approach.

1. Certainly the Almighty Allah with His beneficence has granted certain qualities to some of His creatures, and given so much wisdom which is not given to others.
2. Dedicated and released in such a way in the name of someone except Allah prohibiting its benefit. Whereas nominating it for someone for his hereafter welfare is not included in it.

3. LEGITIMISATION OF SIN

1. To disobey the principles of Shariat is called Sin. That means the acts which are ordered to be performed are not performed and doing what is prohibited.
2. Committing a sin with full knowledge that it is a sin⁽¹⁾ is a sin but legitimization of a sin or perceiving a sin as permitted one is paganism.
3. There are two types of sins (1) Great (2) Small
 - i. Greater is that sin commitment of which imposes a threat for great torment⁽²⁾ in the hereafter and punishment only in life for some time.
 - ii. Small is that sin which neither entails any threat for a torment in the hereafter nor any punishment is prescribed in this world for it.
4. The perpetrator of the great sin is called transgressor⁽³⁾ in shariat.
5. There is dissension in regard to the number of great sins but many religious scholars unanimously declare the following as great sins. (1) Polytheism⁽⁴⁾ (2) Killing an innocent (3) Abandoning any compulsory duty (Salath, fasting, etc.) (4) Drinking wine or any narcotics (5) Fornication (6) Theft (7) Witchcraft (8) Tyranny (9) Falsification (10) Accepting bribe (11) Usuary (accepting, giving and cause to be given). (12) Underweighing (13) Eating away the property of orphans with force (14) Mistrust (15) Hiding the real facts and adducing false evidence (16) To convert the right into wrong or wrong into right by taking a false oath (17) Disobeying the parents or troubling them (18) Gambling (19) Slandering of adultery against virtuous and chaste (20) Sodomy (21) Insisting on small sins or to take them as unimportant.

1. By committing sin one does not lose his faith (Eiman). His heart becomes hard and a black spot appears on the heart which becomes meek and dark.
2. Threat to punishment.
3. Debaucher may be pardoned provided he is firm in his Islamic faith.
4. The details of polytheism (shirk) and its consequences are already explained.

6. There is no limit of small sins they are numerous⁽¹⁾ .
7. Every muslim should abstain from every sin⁽²⁾ if by chance any sin has been committed repent for it immediately.

(1). Repentance is the name of the following three things.

Knowledge, lamentation and abstention that means to estimate the damage of the sin as it will entail torment or chastisement of fire in the hell then lament for the sin which has been committed in such a way that the conscience will curse him and then make full determination that no sin will be committed in future.

Lastly it is the supplication with the Almighty Allah to keep every one of us on the right path of the belief and to save from the false perception. Aamin

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّ اَرْزُقْنَا اِيْبَاعَهٗ وَّ اَرِنَا الْبَاطِلَ بَاطِلًا وَّ اَرْزُقْنَا اجْتِنَابَهٗ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ .

1. That means except major sins all the other are minor sins.
2. There is a hadith that by committing a sin a black spot appears on the heart of the sinner which may be wiped off by repentance but if that person persists on sins and does not repent that black spot spreads on the heart. by transforming the whole heart black one. After this the heart never accepts any advise or moral preachings.

End of Part - I





NISAB AHLE KHIDMAT-E-SHARIA

SYLLABUS FOR OBSERVERS OF ISLAMIC LAW

PART I To VI

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Published by

MAJLIS-E-ISHA'ATUL ULOOM,

JAMIA NIZAMIA, HYDERABAD- INDIA

JAMIA NIZAMIA, HYDERABAD. A.P. INDIA**ARABIC UNIVERSITY**

JAMIA NIZAMIA is an Arabic University. This University was founded by Shaikhul Islam Hazrat Hafiz Mohammed Anwarullah Farooqui, Fazilath Jung in 1872 A.D. (1292 Hijra), It is the centre of higher learning in Islamic Studies, Arabic Language. The subjects offered for studies in this Jamia are Tafseer, Hadith, Fiqh, Logic, History, Philosophy, Humanities and Social Studies including facilities for research work (Ph.D.) in Islamic Studies. Jamia Nizamia has started a girls college known as "Kuliyatul Banat" to benefit the Muslim Girls with higher education in Hadith, Fiqh and Arabic Literature etc. In this college the education upto Doctorate (Ph.D) has also been provided.

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(A/C. No. 10194046903 S.B.I. Chandulal Baradari Br. Hyd. INDIA)

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 -II

Comprising of Necessary Rules

On

Zabeeha, (Slaying of Animals), Tahara (Cleanliness)

Janaza (Funeral), Qurbani (Slaughter) and Aqeeqa

Compiled by

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CONTENTS OF PART II

S.No.	Subject	Page
1	Rules regarding Ablution	41
2	Essentials of Bathing	42
3	Water and its Rules	44
4	Orders about the leftover food	46
5	Essentials of dry ablution (Tyamum)	46
6	Filth and its Rules	47
7	Rules regarding Funeral	48
8	Washing of the Dead Body	50
9	Rules regarding shroud	53
10	Rules regarding funeral prayers	56
11	Rules Regarding Burial	62
12	Miscellaneous rules regarding burial	65
13	Attributes of Fatiha	67
14	Rules regarding slaying of animals	68
15	Supplement (permitted and prohibited animals)	72
16	Sacrificing of animals and its rules	78
17	Aqeeqa and its rules	81
18	Supplement	84

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ مُحَمَّدٍ وَّ عَلٰى آلِهِ وَ اصْحَابِهِ اَجْمَعِيْنَ .

Bismilla Hir Rahman Nir Raheem

Alhamdulillah Rabbil Aalameen Wassalatu Wassalamu Ala Syedil

Mursaleen Wa Ala Aalihi Wa Ashabihi Ajmaeen.

* * * *

RULES REGARDING ABLUTION (Wudu)

1. There are four essentials of Ablution (Wudu)

- (i) Washing of face (ii) Washing of hands including elbows
- (ii) Rubbing of 1/4 head (iv) Washing of both legs including ankles.

(The other ingredients) included in making ablution are either Sunnah or Mustahab.

2. The method of doing ablution is that one should sit facing 'Kaba'. Then make the intention (niyyat) and recite Bismilla Hir Rahman Nirrahim. Wash both the hands up to the wrist thrice. Then make gargles to rinse the mouth thrice applying water with the right hand. One should apply Miswak (Tooth Brush) which cleans the teeth. In the absence of tooth brush rub the teeth with index finger. Then apply water thrice inside the nostrils and clean them with left hand. Wash the face thrice with fresh water (vertically) from forehead to chin (horizontally) from one ear lobule to another lobule and the beard may be combed⁽¹⁾ with fingers. Both the hands are washed thrice upto elbows. First right hand then left hand and every time the interdigital webs are rubbed. Then both the hands will be made wet and rubbed on head, ears and neck. Finally both the legs are washed with ankles. Right leg first then left while combing the fingers. (The ablution(wudu) in completed)

Warning:- i. During ablution(wudu) and after ablution (wudu) 'Kalima-e-shahadat'⁽²⁾ and Durud-e-Shareef is recited as a virtue.

ii. If the parts of ablution are covered with oil etc. they should be cleaned before ablution, tight ring in the finger⁽³⁾ moved because if a smallest portion is left dry the ablution will be defective.

1. In a way that the fingers are inserted in the hairs from inside back and taken upwards out.
2. It is better to memorise certain supplications for ablution and utter them.
3. Similarly the tight bracelets in the hands of women are moved.

3. Splashing water on the face with force and washing any part of the body more than thrice. Sitting at a dirty place or inside the mosque for ablution or talking unnecessarily while undertaking ablution are abhorrent.
4. Ablution becomes void if anything leaks from the place of urine and stool or due to piles the blood or pus comes out from the body, ejection of something mouthfully, sleeping by taking support of something, unconsciousness or intoxication, laughing loudly⁽¹⁾ during the prayers.
5. If one is suffering from continuous discharge of urine or suffering from piles etc. he should make fresh ablution at the time of every prayers (with such ablution one can say the prayers of that time only either Sunnat, Nafil and the make up salath (qaza).
6. Saying of prayers without ablution or doing prostration is completely prohibited and touching of the Holy Quran without cover is also disapproved to the point of being forbidden. However if it is covered by something it can be touched, recitation of Quran by seeing it or orally is permitted.

ESSENTIALS OF BATHING (Ghusl)

1. There are three essentials of bathing
 - i. To gargle ii. Clean the nose with water
 - iii. To flow water on the entire body (the other acts are Traditional or pleasant)
2. The method of undertaking bath is to make an intention (niyyat) first then to get oneself clean by taking bath. Then recite Bismilla Hir Rahma Niraheem بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ quietly and wash both the hands upto the joints three times. Then wash the secret parts of the body and those parts wherever there is dirt, then make full ablution⁽²⁾. In this ablution make gargles perfectly and clean the nose inside with water. After ablution (wudu) water must be flown on the entire body in such a way that the hairs of the head are completely wet and pour water on the head then on the right shoulder and left shoulder. (It is the flowing of water on entire body for the first time and scrub the entire body with hands similarly water should be flown on the body and shoulders two times. (So that the entire body is washed according to tradition (Sunnah). Hence the bath is completed.

1. Provided the follower (Musalli) is a major and the salat is of Ruku Sajda.

Warning:- Along with ablution the salat is also revoked.

2. During this ablution kalima shahadat and durud-e-shareef need not be uttered.

Warning:-

- i.If one wears a tight⁽¹⁾ ring it is moved so that the hidden part is watered. The skin under the beard and moustaches and the skin under the hairs of the head are washed. And if the plaits are there they should be opened and made wet so that they are watered at the roots. Ladies may not open the knots. Only the roots of the hairs are enough to be made wet with water.
 - ii.If it is harmful to water any part or there is bandage on the wound and removal of it will harm or dangerous, draw wet hands on this part and on the bandage..
 - iii.Those who wash the body well and at the final stage undertake (ablution) and then recite some Arabic words (which is termed as niyyat of ghusl) and while reciting or blowing on the water, pour it on the head and shoulders thrice, with a pot and feel that without this special method the bathing (Ghusl) will not be completed, in as much as for those women folk who do not know the niyyat of ghusl are supplied with water blown by other person to use in this manner as shown above. This method is baseless and superfluous. Because the ghusl is complete only after the entire body is made wet. In performing ghusl the essentials are to be observed (gargling and applying water inside the nose and drawing water on the entire body). If anything is missed the ghusl will not be complete. The body will remain unclean, even though the niyyat is recited thousand times and countless times water is poured on the body.
- 3.Intercourse (Jima):- Nocturnal pollution and menses make the bathing (ghusl) compulsory i.e. if one undergoes the above conditions must undertake bathing (ghusl). If without intercourse or nocturnal pollution, the semen is discharged with force with passion while awake ghusl is essential. Similarly any male or female after awake from sleep finds the body or clothes wet and believe that it is due to semen, even if the nocturnal pollution is remembered or not or it is believed that it is involuntary discharge of semen but the nocturnal pollution is

1. Similarly if the ear rings, nose rings, and the bracelets are tight the same may be moved and get the skin wet.

remembered or not or it is believed that it is involuntary discharge of semen but the nocturnal pollution is remembered or not or there is confidence that it is semen or involuntary discharge of semen but the nocturnal pollution is remembered or there is doubt whether it is semen or involuntary pollution. In all these three conditions bathing (ghusl) is essential.

4. When a male or female is in need of ghusl and without undertaking ghusl the following acts are prohibited.

Salaat, Sajda, touching the Holy Quran or reciting it (with an intention), to enter into the mosque.

Warning:- During menstruation or in puerparium observing fast by a female and during menstruation and puerparium sexual intercourse is prohibited.

RULES REGARDING WATER پانی کے مسائل

1. Rain water, fountain, river, rivelet, tank, pond, cistern, well, water from these sources is pure. (wudu and ghusl with this water is perfect.)
2. Flowing water or the water contained in the fountain etc. which is of the width and length⁽¹⁾ of ten yards will not be impure. Due to falling of dirt or sinking and dying of any animal in it will not make this water impure unless and until the taste, smell or colour of this water is changed.
3. Still water which is less than ten yards in length and breadth e.g. contained in a small fountain or well etc. will become impure if a small portion of dirt is fallen into it. (e.g. liquor, urine, blood or a drop of dirty water or very little stool, cow dung, horse dung is fallen the entire water will be impure.) even if this dirt will not cause the water to change its smell, colour, or taste
4. If clean and pure articles e.g. mud, soil, tree leaves, flowers etc. are fallen in the water causing change of taste, smell and colour or the water is confined for many days and developed smell the water will not be impure. (whether it is 10 x 10 yards or less than it). However if the thinness of the water is disappeared and it becomes liquid, that water is clean but can not be used for wudu or ghusl.

1. This is sharai yard equal to one cubit long. Ten sharai yards are equal 4^{1/2} meters. If the water tank is 4^{1/2} meters long and 4 1/2 meters wide it is called 'Dah dar Dah'

- 5.If in a well, liquor or urine or blood or a drop of dirty water is fallen or a little stool or dung is mixed or dirty rope or bucket or utensils are fallen or any animal containing blood (which does not live in water) is fallen or swollen or burst or a young person or a child or a goat or its kid or any big animal or its youngsters or two cats or six rats or more or equal to them, any type of animal, is fallen and died (whether they are swollen or burst or not) or a pig is fallen (died or removed alive) in all these circumstances the entire water of the well will become impure⁽¹⁾.
- 6.If a cat or pigeon or any other bird or animal equal to them or greater than them but smaller than a goat is fallen and died or a dead animal is fallen but it is not swollen or burst, in these circumstances the well will be clean after 40 or 60 buckets⁽²⁾ of water is removed. If a rat or equal to it or greater than it or smaller than a cat is fallen and died⁽³⁾ or 2 rats are fallen and died the well becomes clean after 20-30 buckets of water is removed.
- 7.The method of making the well clean is that the things which have made the well unclean due to their falling must be removed first then the quantity of water which is required to be removed (as mentioned above) is removed.
- 8.When the entire water of the well has become unclean, it is better to empty the entire well. If due to any reason it is not possible 200 or 300 buckets of water must be removed continuously to make the well clean.
- 9.If an animal other than a swine is fallen in the well and comes out alive the water of the well will not be unclean. Provided there was no dirt on the body and its mouth is not sunck in the water (if there is dirt on his body the water will become unclean. If its mouth is sunk in the water then the order regarding left over will apply that means if the leftover is clean the water will remain clean and if the leftover is unclean or suspicious or abominable the water will also be unclean, suspicious and abonimable).

1.A small fountain or cistern which is less than 'dah dar dah'

2.The bucket should be of average size neither big nor small.

3. But it is not swollen or burst.

ORDERS REGARDING LEFTOVER FOOD جھوٹے کے مسائل

- 1.The leftover food of a humanbeing is clean provided no unclean thing like liquor, carrion etc. is drunk or eaten at that time. Similarly the leftover food of a horse or permitted animal (cow, buffalo, goat, hen etc.) is clean provided their mouths are not dirty by filth etc.
- 2.The leftover food of cats, mice, lizard or prohibited birds like crow, vulture etc. or country hen or cow and buffallos eating dirt is abominable provided their mouths are free from dirt at that time.
- 3.The leftover food of a mule which is born to a female donkey is suspicious.
- 4.The leftover of swine, dog, etc. all four footed prohibited animals is unclean. Similarly the leftover food of an animal which are permitted has eaten unclean things and filth and puts its mouth in the clean things they will become unclean.

DRY ABLUTION (Tymnum) تیمم کے مسائل

- 1.Dry Ablution (Tymnum):- It is that perception and practice which is undertaken with clean soil to acquire cleanliness instead of ablution with water and bathing (ghusl).
- 2.There are three essentials of tymnum:-
 - i. Intention (Niyyat)
 - ii.Lightly striking both the hands on clean soil and rubbing them on the face.
 - iii.Striking both the hands on clean soil and rubbing them upto the elbows.
- 3.The method of performing tymnum is that first make an intention ("to clean myself instead of wet ablution and bathing, I undertake the tymnuym"). Then by uttering 'Bismalla Hir Rahaman Nirraheem بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ keep the palms open and hit them on clean soil and rub them on the face, in such a way that the extra earth which is licked to the palms is removed. Then both the hands are rubbed on the face without leaving any space. Then similarly both the hands are hit on the clean soil and rubbed on the hands up to elbows without leaving any space (the tymnum is complete).

Warning:-

- i. Rubbing (Masah) will be done with not less than three fingers.
 - ii. If a tight ring in the finger is there or there is oil on the hands and mouth it is necessary to remove it first.
 - iii. A single tymmum is sufficient for both ablution and bathing (if the intention is made for both).
4. Clean soil or any thing forming the part of soil e.g. stones, pebbles, sand, lime etc. can be rightly used for tymmum. But the things which do not form part of the soil such as gold, silver, iron, wood, cloth, etc. are incorrect for tymmum. However if they are covered with dust then it is correct.
5. The conditions required for tymmum are that if during journey or away from the village area where water is not found within a mile, or due to some ailment or of fear of affliction of other diseases or increase in its severity due to which water cannot be used. There is **danger or (fear of enemy or beast)** or non availability of bucket or rope, if water is available only for drinking, or there is fear of Eid prayers or funeral prayers are being missed.
6. The things which break the wudu will also break the tymmum. And the things which make the bath compulsory will make the tymmum ineffective. Apart from these the availability of water in abundance and removal of excuse will drop the tymmum.

RULES REGARDING FILTH نجاست کے مسائل

There are two kinds of filth:-

- i. Thick filth (Najasat-e-ghaliza) (ii) Light filth (najasat-e-khafifa).
2. Stool, urine, semen, dung of horse, camel, buffalo, cow, sheep, droppings of goat etc. The beat of the duck, hen, flowing blood, pus, mouthful of omitting, liquor, sendhi, tadi, the fat of dead animals are thick filth (Najasat-e-ghaliza)
3. The urine of horse and permitted four footed animals and beat of the prohibited birds are light filth (Najasat-e-khafifa).
4. If the thick filth is liquid equal to the palm's depth and if it is thick

and solid it is exempted upto 5 grams⁽¹⁾. If it is more than this it is compulsory to be cleaned.

- 5.If the light filth is stucked or fallen on hand, leg, sleeves and skirt, etc. it is exempted upto $\frac{1}{4}$ th of this portion If it is more than this it must be removed.

Warning:- These rules are restricted to clothes or body only. If a drop or very meagre in quantity of the filth is fallen in little water or in a well the entire water will become unclean.

- 6.If invisible filth is dropped or fallen on any cloth it will be made clean by washing thrice and wrenching it with force. If visible it must be washed out till it is removed⁽²⁾. Eventhough the smudge or smell is retained on the cloth (removal of the actual filth and its vanishing effect is enough
- 7.If a dog puts its mouth in a pot or licks it should be washed thrice and every time it is made dry to clean.. But washing it seven (7) times will be better and during this process it should be washed with earth once.

RULES REGARDING FUNERAL جنازہ کے مسائل

Rules to be observed at the time of death قریب الموت کے احکام

- 1.When a muslim is about to die according to "Sunnah" he should be laid flat and his face⁽³⁾ turned towards 'qibla'. If it is difficult to turn his face towards qible it should be left as it is.
- 2.Before agonies of death are started it is traditional that any person among his friends and relatives should sit near him and advise him, that means while sitting before him chant Kalima-e-Tayyaba so that he also recites kalima-e-tayyaba and if he is unable to utter with his mouth will surely have effect on his conscious. But he need not be pressed and insisted to chant the 'kalima-e-tayyaba' because it is not known as to what he will utter during the throes of death (This should be perfectly remembered and should be sounded to the women folk). If the dying

1. If the filth to that extent is found on the cloth or body and without cleaning it one performs the salath it will be abhorrent.
- 2.The unnumber of times washing is not a condition.
- 3.Whether the head is kept towards the north and the legs towards the south and the head is slightly turned towards qibla as laid in the grave the legs are kept towards qibla and with the help of a pillow the head is slightly raised the body will be towards qibla.

person chants the 'kalima-e-tayyaba' once the others must keep quiet because the chanting of this kalima may end his life as a believer. However after chanting the kalima if he talks about worldly affairs then the chanting of kalima may be repeated several times before him. When he recites this the others should keep quiet. During this period matters relating to his wealth, property and organisation and the look out of his children need not be discussed with him. He may be free to think about his Creator 'ALLAH'.

3. Reciting 'Sura-e-Yaseen' by sitting near his face is permissible. This will ease the agony of his death

RULES REGARDING THE DEAD BODY میت کے متعلق مسائل

1. When the soul is freed the hands and legs of the dead person should be made straight i.e. the hands may be brought close to the sides, the legs are kept close to the thighs and kept straight.
2. The mouth is closed with a cloth bandage (that the bandage is run from the chin to the head) and tied both the ends and while reciting
بِسْمِ اللّٰهِ وَ عَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ
3. While keeping hands on eyelids the eyes are closed very slowly.
4. The thumbs of both the legs are tied together.
5. Clean sheet of cloth is spread on the body.
6. If there is indication of swelling of the abdomen a dagger or iron may be kept on it.
7. If possible scented⁽¹⁾ sticks are burnt near the dead body.
8. The males required bathing and the women under mensus should not be allowed to go near the dead body.
9. Near the dead body (before cleaning it) the Holy Quran need not be recited (However by sitting at a distance can be recited.)
10. Covering the dead body with shroud and its⁽²⁾ burial is performed as early as possible.

- 1 Provided one is not in the state of fasting because the perfumed smoke spoils the fast.
- 2 To wash the death body of a muslim, to wrap it in the shroud, funeral prayers and its burial is a collective duty of the living muslims. If performed by some muslims the responsibility of all will be over and not performed by any one of them all will be sinners.

RULES REGARDING THE WASHING OF DEAD BODY**غسل اور اس کے متعلق احکام**

- i. To wash the dead body is 'Farz-e-Kifaya' (Any one can perform)
- ii. It is desirable (Mustahab) that the washing of dead body is undertaken by any one of his nearer relatives. If the relatives do not know how to wash the dead body any pious person can do it.
- iii. Where the body is being washed no one except the person washing the body and the persons nearer to him are present.
- iv. For washing the body the water is boiled⁽¹⁾ while putting the leaves of berries⁽²⁾ and 'khatmi' (gul-e-khairu).
- v. Wooden plank on which the body is washed is cleaned first and burn incense sticks or any perfume, aloes wood etc. under it. The container of the fire is kept under the plank and rooted all around it 3 to 5 times⁽³⁾.
- vi. Till the washing of the dead body is complete some perfumes are burnt near it.
- vii. The method of washing the dead body is that the dead body is laid on the plank while keeping the legs to the south or west or according to the convenience. Then the clothes are removed from the body. But the body is covered with a cloth from navel to knees. The person⁽⁴⁾ washing the dead body should cover his hands with a cloth, then clean⁽⁵⁾ the hidden parts and wash them and if any dirt is found on the dead body it is cleaned with water. Then the dead body is given ablution (during the ablution⁽⁶⁾ gargle and applying the water in the nose is not necessary) However teeth, mouth and nose are cleaned with a wet cloth. When ablution is over the mouth, nose and ears are closed with cotton so as to prevent the water entering inside. The hairs of the head and beard are

1. If hot water is not available unheated water will be used.
2. No worry if not available.
3. Not to move more than this .
4. It is desirable that the person washing the dead body is a reliable person. To give perfect washing not to disclose any defects but he can expose good things.
5. Without wearing gloves it is prohibited to touch the body.
6. This ablution will start with washing the mouth, because before ablution it is not necessary to wash the hands of the dead body. In this ablution the head will be rubbed with wet hands and legs also be washed.

rubbed with gul-e-khairu (marsh mellow flower) or soap etc. and washed so that the hairs are cleaned (if hairs are not found it is not necessary). The dead body is turned to left⁽¹⁾ and hot water is poured from head to legs thrice in such a way that the water is flown down the plank. (It is washed once⁽²⁾) then (second time) the body is turned towards the right and water is poured from head to legs thrice in such a way that the water is flown down the plank. Then the person washing the dead body try to make the body in sitting condition using some support and to press his stomach from upside down. If any Excreta comes out it is washed away. (This will not cause any defect in ablution and ghusl. Thereafter it is laid on the left side and on right side the water mixed with comphor is flown so that it reaches down the plank.) This is third stage of the ghusl and the ghusl is over. Then the cotton inserted in mouth and nose and ears is removed and the dead body is dried⁽³⁾ with a clean cloth and it is removed from the plank⁽⁴⁾ and laid on the shroud and apply perfumes⁽⁵⁾, camphor etc.

Warning:-The hairs of the dead body should not be combed. Moustaches or nails are not to be cut. However if a nail is broken it is to be removed⁽⁶⁾.

viii. The person who is washing the dead body should be one⁽⁷⁾ who is permitted under muslim law to see the dead body. Opposite sex cannot perform the washing of the dead body eventhough they come under the prohobited⁽⁸⁾ degrees. A married woman can perform the washing of her husband's dead body if she is still under the wedlock. But husband can't perform washing of his wife's body⁽⁹⁾.

ix. If a woman dies, at such a place where except males, no women are available, or vice versa, in such cases, instead of washing dead body dry ablution is to be given. But a person out of the prohibited degrees must cover his hands with cloth. (If prohibited degree or spouse is available it is not necessary).

1. The washing will be from right side.
2. One time is compulsory and three times fully is traditional.
3. So that the shroud will not become wet.
4. In such a way that the secret parts are kept hidden.
5. See the details in the method of covering the body in the shroud.
6. And kept in the shroud.
7. On the contrary washing will be complete but the act will itself be abhorrent.
8. The prohibited degree (mahram) is that male and female who are barred from marrying each other.
9. As soon as the woman dies the husband will be out of the wedlock whereas a woman will be treated under obligation till she completes the period of waiting (edit).

- x. Washing of dead body of a minor boy or a girl can be performed by both the sex provided it was not in the age of puberty.
 - xi. If a child dies immediately after birth it should be washed and if born dead whether the limbs are formed or not will be better to wash it also.
 - xii. On the putrefied body water is to be flown only.
 - xiii. If any corpse is found in pieces, if it is, to the extent of half or more with head is to be washed otherwise not.
 - xiv. If a person dies having sunk in the water the dead body should also be washed. If the water is 10 x 10 yards when the body is recovered it should be shaken thrice with intention to wash it, it will be enough (washing will be complete.)
 - xv. If a person is buried without washing it should be removed before the grave is filled with soil it is necessary to wash otherwise not necessary.
 - xvi. If water is not available to wash the dead body dry ablution may be performed and the dead body is buried. If water is made available before burial it should be washed.
 - xvii. If an unclean male or female (who needs bathing) or any disbeliever waxes the dead body it will be treated as washed but it is abominable.
 - xviii. The body of a martyr⁽¹⁾ need neither be washed⁽²⁾ nor the blood stains found on the body are cleaned whereas it is buried in the same condition.
 - xiv. The water used in washing the dead body is dirty one.
 - xx. It is not permitted to take compensation⁽³⁾ for washing the dead body. If there are many persons who are able to wash then it is permissible⁽⁴⁾.
 - xxi. After the washing of the dead body it should be covered in the shroud.
1. Martyre ("Shaheed") is that muslim, major sane and clean person who is killed with cruelty by a lethal weapon and after receiving wounds did not enjoy any material life. Moreover no death compensation was made compulsory for him.
 2. Due to preference.
 3. The washing of dead body is made compulsory by Allah hence no compensation for it.
 4. In such circumstances there is no responsibility on a particular person to wash the dead body.

4. RULES REGARDING SHROUD کفن اور اس کے متعلق احکام

1. Covering of dead body in the shroud (similar to washing is a collective duty (Farz-e-kifaya).
2. Three pieces of cloth for a male shroud is 'masnoon', long sheet (chadar), leg sheet (Tahband), unstitched shirt (kafni) and for female five items are 'masnoon', long sheet (chadar), leg sheet (tahband), unstitched shirt (kafni), bodice (seena band) and yashmak (ordhni)
- Clarification:- The sheet of cloth must be long one which can cover the whole body from head to legs. The leg sheet (tahband) is also a sheet of cloth but it is shorter than the former. This should also be from head to legs⁽¹⁾. Kafni⁽²⁾ is a type of shirt which covers both sides of the body from neck to legs. But it is without sleeves and triangular additions (kali). The length of bodice or brassiers (seena band) is from breast to thighs and the yashmak (odhni) should be 1 1/2 yards in length and 2 span in width.
3. If the shroud as prescribed above is not made available the dead body of a male can be covered in two sheets of cloth i.e. long cloth, leg sheet and the body of a female in three cloths i.e. long cloth, leg sheet and yashmak. If this much is not made available at least a piece of cloth is necessary which can cover the entire body and that can be provided by borrowing even. The portion of the body which is left uncovered can be covered by grass etc. If no cloth is made available the dead body is to be covered by clean grass and after laying it in the grave then say the funeral prayers.
4. If possible three pieces of cloth for a male and five pieces of cloth for female should be provided. More than this is not lawful.
5. Small children can be covered in one or two pieces of cloth. But it is better to provide complete shroud.
6. The child which is born dead or there was abortion it is enough to cover the body in a clean cloth (full shroud is not necessary).

1. The difference is that the first sheet of cloth is longer than the dead body so that it can be tied at both the ends after covering the body. The leg sheet is equal to the length of the body (there is no condition for fastening or binding).
2. The custom of shortening at the bottom is not correct.

7. Martyre need not be covered in a prescribed shroud whereas his body can be burried in blood stained clothes⁽¹⁾
 8. The shroud must be of the clothes which are worn by him during his life time. Pure silk, red, saffron, coloured clothes are not lawful for a male. But it can be used for the female⁽²⁾. Anyhow white cloth is preferred for shroud for all.
 9. New cloth is better for shroud. Otherwise old will suffice.
 10. The value of the shroud must be according to the standard which was maintained by the males on Fridays and Festivals and for the female which she used to wear during the visit to her parents.
 11. If there is no money available with the dead then the responsibility of providing the shroud falls on the person who maintained him/her during his/her life time. If that person is also not available then it is arranged from 'Baiatul Maal' (common wealth) otherwise by contribution made by the muslims.
 12. Before covering the body apply three or four times incense smoke to the shroud which is pleasant.
 13. The method of applying shroud to a male is that the long cloth is spread on a cot or a mat. Then lay the leg sheet on it, then the unstitched shirt is spread on it to the extent of half. The other half is left over towards the head of the dead body. Thereafter the dead body is lifted from the plank on which it is washed and laid on this cloth. The hands are closed to the sides (neither kept⁽³⁾ on the chest nor like as maintained in the salath.) Then put on the unstitched⁽⁴⁾ shirt. The head is kept out of the collar of the unstitched shirt. Some perfume⁽⁵⁾ is applied on the head, beard and body. The parts which are used for prostration are rubbed with camphor (forehead, nose, palms, knees and legs) then the leg sheet is rolled up. First the left flap of the leg sheet, then the right flap will come on the upper side.
-
1. If the clothes are less than the minimum requirements it can be completed and if found in excess they are removed. Further the things which are not a part of shroud they are removed from the body e.g. arms etc.
 2. Because the wearing of such clothes was lawful for them during life.
 3. It is the custom of disbelievers.
 4. The unstitched shirt's collar is pulled towards shoulders to the extent the head of the dead body can be removed through it.
 5. It is not lawful to apply perfumes to a male dead body which is mixed with saffron whereas it is lawful for the female.

- 14.The method for covering the female body with shroud is that the long cloth is spread on the cot or mat. The bodice⁽¹⁾ is spread on it then the leg sheet is spread on it and then unstitched shirt is spread on it. The female body is laid on it and put on the unstitched⁽²⁾ shirt. After applying some perfumes and camphor on the parts used for sajda, the hairs of the head are divided into two parts and spread on the chest towards right and left, the yashmark is spread⁽³⁾ keeping it open while taking half from under the back and the other half is used to cover the face, head and hairs in such a way that the hairs are hidden under it. The leg sheet is rolled up and then the bodice. The bodice is taken out from the armpit and then cover with it the breast up to thighs. Then wrap the long cloth in such a way that the right flap is kept on the left flap.
- 15.The shroud is tied with the thread or strip of cloth on both the ends and the waist so that the shroud will not be loosened by wind etc.
- 16.The cloth which is spread on the carriage is not a part of the shroud and it is not necessary. If this cloth is not made available or it is spread by any person and removes it near the grave there is no harm
- 17.When the dead body is covered in shroud funeral prayers can be performed.

- 1.As such the bodice or brassier will remain kept between the large sheet and leg sheet but under the large sheet. It is lawful even if it is kept on the entire shroud..
- 2.The collar of unstitched shirt is pulled down towards the breast to the extent required..
- 3.The yashmark should not be tied or wrapped.

5. RULES REGARDING FUNERAL PRAYERS

نماز جنازہ اور اس کے متعلق احکام

1. The funeral prayers is a collective duty.
2. There are two conditions of funeral prayers.
 - i. One relates to the person saying prayers (they are the same as required for other prayers e.g. cleanliness, hiding of private parts of the body (Satr-e-aurat) facing the 'kaba' and intention but the time is not a factor. Further for this prayers tymmuyim is also allowed when there is fear⁽¹⁾ of missing the prayers. (It is not permitted for other prayers⁽²⁾). The other conditions relate especially to the dead body when they are the dead bodies of the muslims. The body and shroud is clean⁽³⁾, the private parts of the dead body are totally hidden as required⁽⁴⁾.
 - ii. The dead body is present on the spot. The dead body is before the person saying the prayers. The corpse and the things on which the corpse is found are kept on the ground. The imam should be a major person (if the dead body is of a nonbeliever or of one who has relinquished islam or the dead body is not washed or the shroud is unclean or the body is naked or the dead body is not present or it is kept unclean behind the person saying the funeral prayers on a carriage or on hands or the imam is a minor in all such circumstances funeral prayers are not lawful.
3. There are two essentials of funeral prayers. Firstly four takbeerat⁽⁵⁾ (uttering Allahu Akhar 4 times). Secondly⁽⁶⁾ standing erect. (saying prayers while standing.)
4. According to the tradition of the Holy Prophet there are three postures in funeral prayers. (i) Glorification of the Almighty Allah (Sana). (ii) reciting 'Drude Ibrahim' and (iii) supplication.
 1. Provided he is not the guardian (wali) of the dead.
 2. Except eid prayers.
 3. The body and shroud are clean at the beginning is a condition. If after wrapping under the shroud some filth is leaked from the body and the body and shroud becomes unclean this is not an obstacle for prayers.
 4. The secret parts of the body are covered which are called 'satr-e-aurat' in the shariat terminology. The hiding of such parts are compulsory and exposure is forbidden. For the male from navel to the knees and for the women the entire body except face, palms and both feet.
 5. Every takbeer stands for one rakat.
 6. There is no ruku, sajda and qaida in this salat.

6. THE TRADITIONAL AND DESIRABLE METHOD OF THE FUNERAL PRAYERS نماز جنازه کا مسنون و مستحب طریقہ

The traditional and desirable method of the funeral prayers is that the imam will stand against the body⁽¹⁾ of the dead then the imam and his followers while making intention⁽²⁾ of performing the funeral prayers raise the hands up to the ears (as in other prayers) and tie them on the belly while uttering Allahu Akbar and then recite 'Sana'

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ⁽³⁾ then utter Allahu Akbar for the second time. This time the hands need not be raised⁽⁴⁾ and recite Drud-e-Ibrahim or whichever is remembered better to recite drud as recited in other prayers. Allahu Akbar is uttered for the 3rd time (hands need not be raised) and then recite supplication (if the dead is a major⁽⁵⁾ this prayer⁽⁶⁾

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْتَانَا اللَّهُمَّ مِنْ أَحْيَيْتَهُ، مِنْ فَاخَرِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ، مِنْ أَتَقَرَّ لَهُ، عَلَى الْإِيمَانِ⁽⁷⁾

for minor boy or a mentally deranged this supplication

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا
for⁽⁸⁾ minor girl or a deranged girl say this supplication.

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

1. Whether the dead is male or a female
2. The intention is "I perform the funeral prayers with four Takbeers for Almighty Allah and pray for the dead." (If the followers are three they say following the imam). The imam says 'with the followers' and then utter "Allahu Akbar"..
3. The words 'Jalla Sanauka' are uttered in funeral prayers only..
4. Do not raise the head towards sky as found customary.
5. Whether male or female.
6. If this supplication (dua) is not remembered it is enough to utter only اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ even if it is not possible keep silent and then utter 'Takbeer'.
7. Oh! Allah the great bless the souls of our alive and dead and those who are present with us and those who are away, our youngsters and elders and the males and females. Allah the great, whom you keep alive keep them on Islam and award them death as believers.
8. Oh! Allah the great make him our predecessor in the hereafter and make him a treasure for us there and an acceptable mediator for our salvation.

for the 4th time utter Allahu Akbar⁽¹⁾ (without any special supplication turn the face to the right and left, as turned in other prayers to end the prayers. In the funeral prayers التحيات اور قرآن etc. are not recited. and no special supplication before the 4th takbeer, no ruku and no sajda. There is no difference in the funeral prayers for the imam and the followers except the imam's intention must be as imam (this is deemed desirable) and the followers as followers (which is compulsory)⁽²⁾. Further the imam will utter the takbeer loudly and the followers slowly. The rest of the acts (sana, durood and dua) are recited by imam and the followers.

6. In funeral prayers it is good to form three rows of the followers even though there are 7 persons. In 1st row 3 persons, in the 2nd row two person and in the third one.
7. If the Imam utters more takbeerat the followers need not repeat and they should stand quietly when imam turns the face for salam the followers have to emulate.
8. If any person has arrived after the imam has uttered one or two takbeerat then he should not join the prayers immediately whereas he must wait for the next takbeer. When the imam utters the next takbeer he may join uttering the same. (this takbeer is takbeer-e-tahreema for him.) He should complete his missed takbeerat after the imam has turned his face for salam. If there is no apprehension of taking away the dead body he can recite the 'dua' otherwise not.
9. If a person having present at the starting of funeral prayers but he did not join it, it is not necessary to wait for the next takbeer. While uttering takbeer he should join the prayers immediately.

1. Hands need not be raised this time also.

Warning:- People think that the funeral prayers are very difficult whereas they are very simple (as evident from the method). In some towns the ignorant muslims bury the dead without funeral prayers for the reason that they do not know the method of saying funeral prayers. This is a grave mistake. The muslims should not do it (they should learn the method of salaah). While keeping the dead body before them they should stand after undertaking ablution and utter 'Allahu Akbar' four times (the salat is complete) because 'sana', 'dua' are not compulsory but Traditional (Masnoon) items. compulsory is 'Qiyam' and four takbeers. If a person observes them the salat is complete. One should however, remember that when the emergency is over one should learn the method of funeral prayers otherwise he will be a sinner.

2. Which is compulsory. The follower is compulsory to make intention as a follower (Muqtadi).

10. The king, Governor, then the judge⁽¹⁾ and deputy judge are qualified for imamat of funeral prayers. If these officers are not available the local imam will lead the funeral prayers provided no one from the bereaved⁽²⁾ family is preferable to him. Otherwise the successor or person to whom the permission is accorded by the successor. If the successor of the dead are more the nearer will lead the prayers. If there are two persons of the same standard the elder will be better. For a female funeral the successors are preferable. If no successor is present the husband is preferable. If a person lead the prayers without proper permission from the successors who is not competent for imamat the successor has a right to repeat the prayers. However if the prayers are lead by a competent person then the successor need not repeat it.
11. The funeral prayers will be nullified on the same conditions which nullify the other prayers. Whereas loud laughter⁽³⁾ in funeral prayers will not nullify the ablution⁽⁴⁾ and by standing beside a woman the prayers will not be nullified.
12. Without reason performing the funeral prayers by sitting or riding will not be lawful.
13. The funeral prayers should not be performed⁽⁵⁾ inside the mosque⁽⁶⁾ (if rain etc. is expected then it will be correct.)
14. If more than one dead bodies are there better to perform separate funeral prayers for each and if a single prayer is performed it is also lawful. In such case all the funerals are kept in row towards qibla one after the other so that the head of all are one side and legs on the other or in a way that the legs of one is at the head of the other. Or the head of one dead is kept to the shoulder of the other. The breast of the dead will be against the imam (traditional way). In the rest of the arrangements the imam should stand facing the dead who was elder and preferable. If the dead bodies are of different sex first the male then boys then eunuchs then major females and then minor females.

1. A muslim judge.

2. The word 'Auliya' is the plural of wali, that means relatives.

3. To burst in laughter.

4. Not harmful for salat.

5. The mosque where regular prayers are performed.

6. It is disapproved to the point of forbidden and will be destroyer of virtues.

15. The funeral prayers are prohibited at the sunrise and at the time of setting of the sun and exactly at noon. (In the remaining hours it is permissible).
 16. If a dead body is brought at the time of performing compulsory (farz) prayers and the congregation (jama'at) is ready the farz prayers are performed and then funeral prayers⁽¹⁾, provided the delay will not cause decomposition of the dead body otherwise the funeral prayers are performed first.
 17. If the dead body is brought when the Eid prayers are ready. The Eid prayers are performed first then the funeral prayers. Funeral prayers are preferred to the Eid sermon (Khutba). Eid prayers first then funeral prayers then Eid sermon.
 18. If the dead body is brought when prayers of eclipse are being performed the funeral prayers is to be preferred and then the eclipse prayers.
 19. For funeral prayers the jama'at⁽²⁾ is not a pre-condition. If an individual performs it the common duty will be discharged (whether the person saying the prayers is a male or female)
 20. If any dead body is buried without funeral prayers but it is not yet covered by the earth the dead body should be removed from the grave and funeral prayers are performed. And if dead body is covered by earth funeral prayers are performed on the grave before the decomposition⁽³⁾ of the body.
 21. If any dead body is found in pieces and if the body is more than half with the head funeral prayers must be performed, otherwise not.
 22. If a child is born dead no funeral prayers are performed. It will be wrapped in a clean cloth and buried.
 23. Any dead which is not given ghusl or taymum then funeral prayers are not correct. But after the burial it may be performed on the grave.
1. When there is doubt of starting putrefaction the remaining sunnat may be performed after funeral prayers otherwise after sunnat (Durru Mukhtar)
 2. Because the congregation (jama'at) is mostly needed as this prayer will be supplication for the dead. The congregation of muslims and praying for the dead for divine mercy and remission of sins will have a special effect.
 3. Some religious scholars have estimated three days for putrefaction or decomposition of the dead body.

24. The funeral prayers must be performed⁽¹⁾ on the dead body of every muslim however sinner or debauched he had been. But the muslim ruler is competent to pass orders not to perform the funeral prayers on any evilmonger so that the others may have lesson from it and abstain from debauchery.
25. Any person who kills any one of his parents no funeral prayers is performed on his dead body. (As a measure of discard.). Similarly on a dacoit when he was killed during dacoity he may not be given ghusl even.
26. Any child whose parents or any one of them are muslims he will be taken as muslim and funeral prayers will be performed on his dead body.
27. When the prayers are over the dead body may be taken to the place where the grave is dug and then buried⁽²⁾.

6. RULES REGARDING FUNERAL PROCESSION

جنازہ لے جانے کے احکام

1. Carrying a dead body is the worship and it is a traditional way of the Holy Prophet.
2. The traditional way is that the dead is laid on any wooden cot or bedstead etc. lifted by four persons⁽³⁾ from four sides and carry it in such a way that each one⁽⁴⁾ caught hold the leg of the bedstead and its side bends are kept on the shoulders. Similarly a group of four persons carry it in turn.
3. It is pleasant that each person helps lifting the coffin from all the four sides and completes ten ten steps from all the four sides. First right side from the head then right side of the hind leg. Then the left foreleg of the cot on left shoulder and the hind leg on the left shoulder and complete ten ten steps. This will complete 40 steps⁽⁵⁾.

1. Except few persons whose details are prescribed in the important books.
2. If the dead was a pious person it may be sent quickly for divine mercy and if it not pious it may be got rid of immediately.
3. In emergency lifting it by two persons is also lawful i.e. where there is no space.
4. The legs of the carriage (dola) need not be loaded on shoulders as a burden as it is abhorrent.
5. According to a hadeeth if a person carries the dead body and covers 40 yards his major sins will be remitted.

4. In carrying the dead keep its head before.
5. Carrying the dead quickly with quick steps is the traditional way. But not in such a way that shakes the dead body and gives trouble.
6. Carrying the dead on the back or on an animal etc. is abominable.
7. If the dead body is of a small child, it is to be carried on hands in turn one after the other.
8. It is desirable that the processionists are on foot and keep themselves behind the coffin (walking ahead of the coffin is also permissible but not a long way off) as it is abominable. Similarly riding on a carriage ahead of the coffin is also abominable. However riding behind the coffin is permissible.
9. Should not walk to the right and left of the dead body.
10. The person walking with the funeral procession should not recite loudly⁽¹⁾ kalima., durud, Quran, Mouloud etc. (No harm if recited slowly.)
11. Persons sitting are prohibited to stand by seeing the funeral procession. (If there is intention to join the procession it is alright).
12. When the coffin reaches near the grave it is abominable to sit down before the coffin is kept on the ground.
13. When the dead body is kept on the ground it is to be kept towards the western side of the grave so that the right side will be towards Qibla⁽²⁾.
14. Ladies are not permitted to walk with the funeral.

7. RULES REGARDING BURIAL دفن ادا اس کے احکام

1. The burying of the dead is the collective responsibility similar to its washing, coffin and funeral prayers.
2. It is abominable to bury the dead on the spot he died (because this is special for the prophets) whereas he may be buried in a muslim grave yard⁽³⁾.

1. It is disapproved to the point of forbidden.

Warning:- The person joining the funeral procession should maintain silence and remember his own death and the purgatory period to be faced in the grave.

2. Not to keep the dead body in the length of the quibla because the head or the legs will be towards qibla.

3. It would be better if place is available near the graves of the pious persons.

3. It is better to bury the dead in a nearby grave yard⁽¹⁾.
4. There are two types of graves. One is called 'BAGHLI'⁽²⁾ which is also known as 'LAHAD'. The second one is 'SANDUQUI'⁽³⁾ which is called 'SHAKH'.
5. 'BAGHLI' grave is traditional. If the earth is very soft and it is not possible to prepare a baghli grave it is lawful to prepare 'SANDUQUI' grave for the dead and its width is half of the length of the body.
6. The length of the grave is equal to the length of the dead⁽⁴⁾ body and the width should be half of the length. The depth should be atleast equal to half of the height of a man. Whereas it will be better to dig upto the chest. More than this and equal to the height of a man is preferable.
7. If the grave is ready the dead should be lowered⁽⁵⁾ in it from the western side for the reason that the coffin is kept (close to the grave) on the western side. The head should be at the north⁽⁶⁾ and the legs at the south. The persons lowering⁽⁷⁾ the dead in the grave stand facing the 'KABA' and while lifting the dead recite⁽⁸⁾ بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ and turn the body towards the right facing 'qibla'⁽⁹⁾ (it is the traditional way) then the knots of the shroud are removed⁽¹⁰⁾.
8. For male and female the preparation of the grave and the way of burying is same, but while burying the female 'veil'⁽¹¹⁾ is desirable (mustahab). Female dead is laid in the grave by the persons in her prohibited degree (father, son, brother etc.). If they are not available then the nearer relatives, then neighbours or the persons who are present⁽¹²⁾
1. Eventhough he is not a resident of that place,
2. The method of preparing a baghli grave is that first the entire grave is dug. To the west of the grave a niche is dug to accomodate the dead body in it.
3. Sanduqi grave is prepared in such a way that it is dug upto a certain extent and then a narrow channel is dug inside to accommodate the dead body therein.
4. Towards north and south.
5. The dead body is not to be lowered from the foot of the grave.
6. This direction is for our country.
7. It is neither necessary that the person lowering the dead in the grave should be in odd or even numbers nor any number is fixed. The persons to the extent possible can complete the work but it is better that they are physically strong to do so in order to lower the dead body slowly and comfortably, moreover they are pious people.
8. It is desirable to say so.
9. Kept on the ground without spreading any cloth or mat.
10. Which were tied to prevent the shroud from opening.
11. Till then the grave may be covered with stones or branches of trees.
12. The strangers, neighbours etc. who are religious, pious and aged persons.

9. When the dead is laid in the grave it may be closed with unburnt⁽¹⁾ bricks or leaves⁽²⁾ (if any holes are left they may be closed so that the earth may not fall on the dead body. The earth which is found in digging the grave is used for filling it (less than this or more is abominable) and it is pleasant to start filling of the grave from the head side in such a way that every one will put in it handful of earth thrice with both the hands. At first recite **مِنْهَا خَلَقْنَاكُمْ**⁽³⁾ second time **وَفِيهَا نُعِيدُكُمْ** and third time **وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى** then the remaining earth is pushed inside the grave with hands or showels.
10. After filling the grave with earth it is pleasant to pour water⁽⁴⁾ on the grave and stay⁽⁵⁾ a while near the⁽⁶⁾ grave reciting the Holy Quran or 'Drud'⁽⁷⁾ etc. praying for the Allah's mercy⁽⁸⁾ and remission of sins.
11. The grave must be one span higher than the ground and shaped as hump of a camel. (If it is a bit higher than a span it is not objectionable. But creating more height is abominable.)
12. It is not desirable to construct the grave in square shape with lime mortar.
13. It is not correct to bury more than one dead in a single grave (But when necessity arises it will be alright.)

1. It is abhorrent to apply burnt bricks.
2. Laying of bricks and the branches of trees is to be started from the head for a male and from the legs for a female. Contrary to this will be abhorrent.
3. We have created from this earth and we shall return you in this and we shall bring you out once again from it..
4. If possible plant a green branch of a tree.
5. Sprinkle water on the grave from head to legs on the side of Qible then on the other side three three times.
6. For some time during which a camel is slain and the flesh is distributed.
7. After burial recite the first ruku (verses) and the last ruku (verses) of sura 'Baqara' on the grave **مفلحون** towards the head and **آمن الرسول** till the end of the sura at the foot which is desirable (mustahab). Whatever is recited it is to convey the reward for the dead.
8. For persuasion the following words will suffice
يا فلان ابن فلان اذكر ما كنت عليه و قل رضيت بالله ربا و بالاسلام ديناً و بحمده نبيناً
 (that so and so son of so and so remember these things which you believed (i.e, to recollect yourself about your faith on the messengers of Allah and your end). When the angels (Munkir Nakir) question say "I have accepted Mohammed (S.A.S.) as my prophet." If the name of the dead person is not known attribute him as son or daughter of Adam and Eve. If the dead is a minor no need to pursue.

14. After burying the dead body there was a doubt that the dead body is not turned towards qibla or it is laid on left side or the head is kept where the legs were to be kept, it will be left as it is. It would have been better to check before covering the grave with the earth.
15. Preparing a coffin (box) (Whether wooden or stone or iron is permissible, particularly when the soil is very loose or sandy and when the box type grave can not be prepared. For women coffin is always better (it serves the purpose of veil). When the dead is buried in a coffin it is traditional way to lay earth in it and the upper plank is also plastered with earth from inside (it will be like a grave).
16. It is prohibited to bury the dead in any old grave unless and until the previous dead is completely melted or dissolved in the earth. If necessary the bones of the previous dead are picked up and kept aside and other dead is buried.
17. If a person dies before Friday the burial need not be postponed till Friday.
18. Burying a dead during the night is not prohibited (day time is better)
19. Unbelievers and ladies are prohibited from descending in the grave.

8. MISCELLANEOUS RULES REGARDING BURIAL

جنازہ کے متعلق متفرق احکام

1. To show the face of the dead to the persons attending the funeral is permitted (even if the dead is kept inside the grave⁽¹⁾.)
 2. Seeing the face of the dead wife by her husband is permissible and touching it from over the cloth and lifting the dead body is lawful. Wife can also see the face of her husband.
 3. The attenders attending the female corpse, from death till it is laid on the carrier will be ladies only. Then the lifting of carrier till it is buried by males only.
 4. Ladies are prohibited from joining the funeral procession or lowering the dead inside the grave even if the dead is a lady.
 5. If a pregnant woman dies and it is noticed that the child in her womb is alive it can be removed by cutting the belly. (If the child is not alive
1. It is a wrong notion that the dead body is introduced to the grave to get rid off its horror whereas it is a fact that the face of the dead can be shown even in the grave by removing the shroud from his face.

cutting of the belly or performing pre-Islamic ritual in any respect are not permitted.

6. On the dead body or on the shroud writing anything with camphor or ink or keeping any written matter within the shroud and grave is not permitted, (However writing with a clean finger Bismillah Hirrahma Nirrahim on the forehead and La Ilaha Illallah Muhammedur Rasulallah on the chest is permissible.

7. On the carriage of a dead body of a female it is better to be covered by bamboo strips or branches of a tree (like arches) and to lay a cloth over it (to be served as a veil.)

8. Carrying any thing burning with fire along with funeral is not permissible⁽¹⁾.

9. People leaving the dead without performing the funeral prayers is prohibited.

10. If a relative of a muslim (mother, father, brother, sister, etc.) died, as a pagon his funeral should not be performed as a muslim but it is washed as a dirty cloth and wrapped within a cloth and thrown in a pit⁽²⁾.

11. If a muslim has turned apostate⁽³⁾ (Nauzu Billah) God save, he may be thrown in a pit without washing and without wrapping in a cloth.

12. When the grave is filled with earth thereafter without any emergency⁽⁴⁾, opening it or removing the dead body from the grave is unlawful.

13. Sitting, sleeping, walking, standing and passing urine and stool on the grave is prohibited and cutting of green grass from the grave is abominable.

14. Reciting of Quran near the grave is permissible (This will benefit the dead)

15. Visiting the graves is pleasant (mustahab). when visiting the grave yard it is traditional way to recite first "Assalamu Alaikum"

لَسَّلَامٌ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآخِفُونَ أَسْأَلُ اللَّهَ لِي وَلَكُمْ الْعَافِيَةَ

1. A burning stove or a vessel burning with aloeswood etc.

2. This will be when there is no one from the disbelievers if any are found available the dead body may be handed over to them.

3. Estrained from the religion of Islam

4. If anything belonging to another person is left inside the grave or it is absolutely essential, it is lawful to re-open the grave (even if it is filled with the earth)

then stand keeping the back towards qibla facing the grave and recite anything from the Holy Quran⁽¹⁾ whichever is possible and 'Drud-e-Shareef' and pray for the divine mercy and blessings in favour of the dead.

- 16.The bereaved family can observe mourning for three days which is permissible and more than this is not correct. However a woman can mourn for four months and ten days in memory of her husband.

ATTRIBUTES OF FATIHA فاتحہ اور اس کی حقیقت

- 1.Fatiha means opening or starting or beginning of anything (therefore the first chapter of the Holy Quran is named as FATIHA. In common parlance reciting of the Holy Quran or a few verses thereof to invite Allah's remission of sins in favour of someone alive or dead is also called 'Fatiha' because Surah Fatiha is also included in this recitation of Quran therefore it is called Fatiha.
- 2.The real point of view in Fatiha is that by reciting the entire Quran or a few verses thereof or by performing any good and virtuous⁽²⁾ deeds thereby conveying its reward expected from the Almighty Allah to any other person for remission of his sins or for divine mercy. It is also pleasant that, if for this sake the entire Quran is not recited but only Surah Fatiha is recited one time and Sura Iqlas (one time, three times, five times, seven times, or eleven times) with Durue-e-Shareef to the extent possible then utter that the reward of this recitation and the food prepared would go to the Prophet (S.A.W.S.), other prophets, the souls of the saints, and that particular person and to the souls of the entire followers of our prophet.

Warning:-If the reward of recitation of Quran or any good and virtuous deed is conveyed in favour of the souls of many dead it would not be that this reward will be divided and each will get a fraction thereof whereas each will get the entire reward (which is fixed for this recitation of Quran or virtuous deeds) this is only the favour and bounty of Almighty Allah.

- 1..O people of grave peace be upon you. By the will of Almighty Allah we will definitely meet you. I am seeker of Allah's pardon and mercy for you and I recite necessarily sura Al-Hakumut Takathur (الهيكم النكاثر) one time and sura Iqlas eleven times (with durude shareef). this will entail great reward for both the persons reciting and the dead equally.
- 2.To feed the needy or to distribute alms to the poor

RULES REGARDING SLAYING OF ANIMALS ذبح کے مسائل

1. According to shariah cutting of the veins of the throat of any animal is called 'Zbiha'⁽¹⁾,
2. In slaying cutting of these four vein⁽²⁾ is necessary.
 - i. Wind pipe (Narkhara) (ii) Food pipe (iii & iv) Two carotid arteries (Shah Rug) the main vessels which supply blood to the brain

Warning:- If three of the four veins (wind pipe, food pipe one carotid artery) are cut the slaying will become lawful (Halal, Permissible)

3. The conditions for slaying:-

- a. The slaughterer⁽³⁾ must be a muslim (or man of books)⁽⁴⁾.
- b. The Slaughterer is sane.
- c. The Slaughterer is in full senses.
- d. Reciting the name of Allah at the time of Slaughter⁽⁴⁾. بِسْمِ اللّٰهِ اَكْبَرُ.
- e. In the name of Allah no other name is included
- f. Slaughtering it immediately after reciting Bismillahi Allah Akbar.
- g. At the time of slaughter the animal has life.

Warning:- If any one of the conditions are not fulfilled or goes contrary⁽⁵⁾ then the zabiha will not be lawful (it will become carrion).

4. The slaughterer need not be a male and a major where as a minor, or women or an uncircumcised, a dumb, an unclean person can slaughter. The slaughter by all of these persons is lawful. Provided all of them are muslims, sane and conscious persons and slaying the animal by reciting Bismillahi Allahu Akbar.
5. The traditional way of Holy Prophet before the slaughter is as follows.
 - i. The knife is made sharp before slaying.
 - ii. Make the animal to drink water.
 - iii. At the time of slaying the head of the animal is kept towards qibla and the legs towards south.

1. By slaying the animal the blood is quick and easily fused out after which the flesh of slaughtered animal becomes clean and eatable.
2. The veins should be cut from below the cartilaginous bone.
3. One who slains the animals.
4. The Jews and Christians.
5. Using the name of Allah with a pious purpose of slaying the animal and obedience to Him should be the aim and it is not that the name is uttered as a routine in a way when some work is started.

- iv. The slaughterer is ceremoniously clean.
 - v. The slaughterer's face is towards qibla.
 - vi. Slay with right hand.
 - vii. While slaying the knife is moved quickly and sharply.
 - viii. In Bismillah the vowel sound of below the alphabet 'Ha' (ه) is to be stressed,
 - ix. To lay the animal gently on the left side ribs.
 - x. Tie the legs of a big animal (the right leg is kept loose).
6. The method of slaying is that the animal is made to drink water and laid on the left flank (in the way that the head is towards south and face is towards qibla) and held in hands in the same order taking the knife in right hand while reciting Bismillahi Allahu Akbar and move it under the cricoid cartilage in such a way all the four veins are cut but the head is not separated (after slaying the animal it is left loose).

UNDESIRABLE THINGS IN SLAYING THE ANIMAL

- i. Sharpening the knife before the animal after the animal is laid on the ground.
 - ii. The knife is so blunt that the person slaying has to apply force.
 - iii. Cutting the animal from the neck side.
 - iv. Reciting Bismillahi Wallahu Akbar that means utter 'Bismilla Hi' followed by Wa.
 - v. Cutting the animal to the extent that separates the head from the body or the knife reaches the middle of the throat bone.
 - vi. Remove the skin or separating the head before the body is cooled down.
 - vii. Dragging the animal upto the place of slaughter by its legs.
 - viii. Slaying one animal before another.
 - ix. Slaying during night.
 - x. Slaying the animal which is about to lay its kids.
 - xi. Slaying the animal against the tradition of the Holy Prophet.
8. Slaughtering with a kitchen knife, sword, sharp stone, sharp strip of bamboo (etc.) and any sharp implement (which cuts the veins and the blood comes out, is correct and permissible. Whereas slaying with nails and teeth forming part of one's body is not correct.
9. If the person slaying forgets the tasmia⁽¹⁾ at the time of slaying the animal, it makes no harm (The slaying is lawful) But if it is avoided intentionally the slaying will not be correct.

1. To utter Bismillahi Allahu Akbar.

- 10.If after uttering Tasmiah some gap is given such as the knife in the hand is changed with another or the knife is sharpened on a stone, one or two times, there is no harm. If the gap is longer it is necessary to utter Tasmiah again (otherwise the slaughter will not be lawful).
 - 11.If at the time of slaying the animals the animal restlessly cries and becomes uncontrollable and the person slaying can not keep the hold on this animal there is no harm. Person slaying should keep himself engaged in slaying and get it completed. But if he takes off his hands intentionally and delays the slaying it is not correct.
 - 12.If an animal is about to be slain and there is no sign⁽¹⁾ of life but after slaughter the blood oozes out or there is struggle like living animal the slaughter will be correct. (The slaughter is lawful and its use is right). Because these things are the symptoms of life. If none of these symptoms are found (no fusion of blood or no struggle) then the animal is a carrion and its use is incorrect.
- Warning:- Closing of mouth or eyes is the symptom of life and keeping them open is the symptom of death. Similarly pulling of legs is life and stretching them is the symbol of death⁽²⁾.
- 13.When one animal is slaughtered by uttering Bismillahi Allahu Akbar it will not be correct to slaughter the other animal with the same tasmiah. Whereas for each animal utter Bismillahi Allahu Akbar separately as it is compulsory. However if five or ten birds are gathered in the hand or in the hands of others or the throat of one goat is attached with the other goat and a sharp implement is moved on the throats of all of them by uttering only one tasmiah will be correct and valid.
 - 14.If after slaughtering, the animal screams or stands up or runs or turns back or crawls, in all such cases the slaughter is lawful, provided the slaughter is perfect one.
 - 15.If the slaughterer due to any reason includes another person in the process of slaughter in such a way that he keeps the hand of other man with his hand on the knife and slaughters the animal it will be right and valid when the other person fulfills the conditions required for slaughtering (as already explained) otherwise the slaughter will not be valid.

1. There is doubt about its life and death.

2. It is important when there is no surety of the animal being alive and if there is surety of life the slaughter will be lawful irrespective of the fact that there are movements in the animal or not and the blood fuses out or not.

- 16.If after slaughtering a cow, goat etc., a living kid comes out from the embryo it is also compulsory to be slaughtered (because the slaughtering of the mother is not enough for its kid) and if the kid is found dead or its parts of body are not formed in both the cases its use is not permitted.
- 17.In shariat there is no special intention (Niyyat) prescribed for slaughtering the animal whereas any animal is ordered to be slaughtered while uttering Bismillahi Allahu Akbar. Hence there is no separate niyyat for cow, goat, fowl etc., (some illiterate villagers have the tradition to make special intention by chanting some Arabic words for different animals and then slaughter) If any person has adopted such intention there is no harm but it should not be made compulsory. However it should be kept in mind that with the uttering of Bismillahi Allahu Akbar the knife moves.
- 18.A person unaware of the slaughter and uses the knife on which Bismillahi Allahu Akbar is blown over by his forefathers (a knife on which Bismillahi Allahu Akbar is uttered and blown). With this knife if any animal is slaughtered without reciting Bismillahi Allahu Akbar the slaughter will be void (the animal is a carrion and its use is prohibited).
- 19.Slaughtering of animal in front of 'Alam', (banner) and 'chilla' (seclusion place for mystic communion) or at the time of constructing a new house or laying the foundation or digging a well, tank or bridge or in a temple or before an idol or under the flag of Dassera or in front thereof is strictly prohibited.
- 20.(i) If any permitted animal has fallen in a well or a pit or becomes wild or any emergency arises wherein the prescribed method of slaughtering the animal is not possible in such cases emergency slaughter is ordered i.e. while uttering Bismillahi Allahu Akbar the animal is wounded by an arrow or by a spear. The wound thus inflicted on any part of the body the slaughter is valid provided no life is found in it after it is removed and if life is found in it it will be slaughtered. If it survives for some time and dies without slaughter its use is not permitted.
- ii.If any permitted animal is hunted with sharp weapon (arrow etc.) or it is hunted through any trained animal its use is valid and correct without

slaughter. But the condition is that the sharp weapon, spear, etc. or a trained animal is released after uttering Bismillah Allahu Akbar. If the hunter at the time of hunting has intentionally avoided utterance of Bismillahi Allahu Akbar or any other animal which is not trained joins the trained animal or the trained animal takes a long time in hunting the prey and eats for himself, something out of it, or the sharp implement does not cause any wound from its edge in all such cases the slaughter is not lawful.

Warning:-The bullet injury or the wound by a club is excluded from it and such animal will not be permitted without slaughter (eventhough the gun or the club is moved after uttering Bismillahi Allahu Akbar).

21. A camel is first struck with spear below the neck near the breast and then slaughtered. It is called 'Nahar' and it is the traditional way. Even without 'Nahar' slaughter is valid. But it is abhorrent⁽¹⁾.
22. Eating of the following parts of a lawful slaughtered animal is prohibited. Flowing blood, gall bladder, glance, bladder, testicles, penis, uterus, flowing blood is prohibited (Haram) and the other items are abhorrent to the point of forbidden

SUPPLEMENT

Statement showing the permitted and prohibited animals.

1. The animals which are shown as prohibited in the Holy Quran and by tradition, such as swine, pet donkey are undoubtedly prohibited.
 2. The animals in which there is no blood at all such as flies, mosquitos, spiders, cocroach, scorpion, glow worm, white ants, etc. are all prohibited (Haram), but locusts are permitted without slaughter (zibha).
 3. The animal which contains blood but it does not flow such as snakes, lizard, house lizard, forest lizard etc. are prohibited.
 4. The animals which are called insects which live under the earth such as rat, muskrat, bandicoot, mangoose, etc. are all prohibited.
 5. The animals which are born in water and live therein such as frog, crab, aligator, tortoise etc. all are prohibited but the fish, even dead is
1. To inflict wound on the upper part of the chest (Nahar) to slaughter a camel though it is abominable for other animals.

is permitted However fish which is turned turtle on the water automatically without effecting any injury which is called 'tafee (٢٣) is prohibited. 'bam fish' and 'black fish' are also permitted. Prawns are disputed, those who call it fish it is permitted for them and those who do not declare it as fish for them it is disapproved to the point of being forbidden.

- 6.The animals containing flowing blood which eat grass, leaves etc. but they do not inflict wounds with their teeth and do not prey such as camel, goat, sheep, cow,ox, buffalo etc., (pet or stray) deer, stag etc. all are permitted, but the horse is abhorrent.
- 7.The birds which peck only⁽¹⁾ but do not cause wound with their claws and do not prey such as sparrow, pigeon, dove, partridge, cock, quail, duck, charkavva, lark, crane, mina, parrot etc. are all permitted.
- 8.The beasts which inflict wounds with their teeth and prey such as tiger, wolf, jackle, fox, leopard, panther, cat, dog, monkey, langoor, bear, heyna are all prohibited.
- 9.The birds which use their claws for hunting. and inflict injury such as hawks, falcon, sparrow hawk, female hawk, vulture, shikra, latorra etc. are all prohibited.
- 10.The birds which feed upon dead such as vultures and phoenix (Huma) all are prohibited.
- 11.The animals, among whose parents, one is permissible and the other is prohibited in such cases the mother will be counted⁽²⁾. If the mother is prohibited the kid is also prohibited.
- 12.The milk of the permitted animal is permitted and of those prohibited is prohibited. Similarly the eggs of the permitted birds are permitted and the prohibited are prohibited.

1.To peck the corn is a sign of lawfulness and to tear the flesh with claws is the sign of prohibition.

2. The mule is prohibited when his mother is a she-ass and if the mother is a cow it is lawful and if the mother is mare it is abhorrent.

For easy understanding a chart of permitted and prohibited animals is given below

<u>S.No</u>	<u>Name of the animal</u>	<u>Order</u>
1	Martin, Swallow	Halal
2	Owl ⁽¹⁾	Haram
3	Camel	Halal
4	Stag	Halal
5	Falcon	Haram
6	Sparrow Hawk (Basha)	Haram
7	Balm Fish	Halal
8	Lion	Haram
9	Quail	Halal
10	Badger (Bijju)	Haram
11	Scorpion	Haram
12	Duck	Halal
13	Goat	Halal
14	Forest Goat	Halal
15	Crane	Halal
16	Nightingale	Halal
17	Cat	Haram
18	Monkey	Haram
19	Panther	Haram
20	Hornet, Wasp	Haram
21	Heyna	Haram
22	Sheep	Halal
23	Buffalo	Halal
24	Falcon (Female Hawk)	Haram
25	Weaver Bird	Halal
26	Red Velvet	Haram
27	Ox	Halal
28	Tirmati	Haram
29	Tadas	Haram
30	Patridge ⁽²⁾	Halal

1.To some Islamic Juristists it is lawful.

2. All types.

31	Leopard	Haram
32	Locusts	Halal
33	Prawn ⁽¹⁾	Disputed
34	Cricket	Haram
35	Sparrow	Halal
36	Ravine Deer (Chikara)	Halal
37	Ruddy Goose	Halal
38	Bat	Haram
39	Crested Lark (Chendole)	Halal
40	Rat (Whether house hold or forest)	Haram
41	Lizard	Haram
42	Musk Rat	Haram
43	Panther	Haram
44	Spotted deer	Halal
45	Vulture	Haram
46	Mule ⁽²⁾	Haram
47	Rabbit	Halal
48	Ram	Halal
49	Bear	Haram
50	Buck (Sanbar)	Halal
51	Snake	Haram
52	Blue necked bird (Subzak, neel kanth)	Halal
53	A Bushy Tailed Cow of Tibet (Sara Gai)	Halal
54	Sheldrake (Surkhab)	Halal
55	Ermine (Sanjab)	Haram
56	Swine	Haram
57	Lynx-Flex Caracal (Sia Gosh)	Haram
58	Falcon	Haram
59	Ostrich	Halal
60	Honey Bee	Haram

1.To some Islamic Jurists it is lawful and to some it is disapproved to the point of forbidden.

2. It is lawful if the mother is lawful

61	Sparrod Hawk	Haram
62	Tiger	Haram
63	Parrot	Halal
64	She Parrot ⁽¹⁾	Halal
65	Dove	Halal
66	Goose	Halal
67	Ringdove (Khumri)	Halal
68	Black Bird with white spot on the belly (Ka'bar)	Halal
69	Pigeon	Halal
70	Dog	Haram
71	Tortoise	Haram
72	The Heron fork tailed butcher bird	Halal
73	Crow (Zage Kusht) ⁽²⁾	Halal
74	Crow (Zage Akhakh) ⁽³⁾	Halal
75	Crow (Abqha) ⁽⁴⁾	Haram
76	Crow (Azaaf) ⁽⁵⁾	Haram
77	Cuckoo	Halal
78	Male Buffalo	Halal
79	Centipede (kankhajura)	Haram
80	Earthworm	Haram
81	Crab	Haram
82	Cow	Halal
83	Gatur	Halal
84	Vulture	Haram
85	Pet Donkey	Haram
86	Chameleon	Haram

1. Apart from parrot it is smaller
2. That which pecks the corn. It is mentioned in 'Rukn-e-Rakeen' that this crow is not available in this country. In the outskirts of Kabul it is abundant.
3. That which pecks the corn and eats the dead. In 'Rukn-e-Rakeen' it is mentioned that it is not known whether this crow is available in this country or not and if available with what name it is known..
4. That which eats the dead only.
5. That which preys with its jaws.

87	Zebra	Halal
88	Horse ⁽¹⁾	Abhorrent
89	Iguana (Ghod phod, Goh)	Haram
90	Squarrel	Haram
91	Bandicoot	Haram
92	Jackal	Haram
93	Rhinoceros	Disputed
94	Lal	Halal
95	Latora	Haram
96	Lakhlakh	Halal
97	Langoor	Haram
98	Coturix/Lark	Halal
99	Fox	Haram
100	Fish	Halal
101	Cock ⁽³⁾	Halal
102	Water Fowl	Halal
103	Spider	Haram
104	Crocodile	Haram
105	Wagtail	Halal
106	Peacock	Halal
107	Mahuka	Halal
108	Starling	Halal
109	Frog	Haram
110	Ram	Halal
111	White Antilope	Halal
112	Mungoos	Haram
113	Elephant	Haram
114	Hoopoe (hudhud)	Halal
115	Deer	Halal
116	Green Pigeon	Halal
117	Phoenix	Haram
118	Porcupine	Haram

1. Difference of opinion
2. To some jurists lawful
3. All Types

RULES REGARDING SACRIFICING OF ANIMALS

1. In the Shariah, with an intention to worship Almighty Allah, during the particular days slaying⁽¹⁾ of particular animal is known as Sacrifice (Qurbani)
2. Sacrificing of animals is obligatory on every free muslim⁽²⁾, a permanent resident and in possession of a minimum requirement (on a slave, traveller and pauper it is not obligatory).

Warning:-

- i. A person under obligation is one who possesses (other than the personal effects) such as residential house, house-hold items, 425 grams 275 miligrams of silver or 60 grams 755 miligrams of gold or any other material⁽³⁾ equal to its value and not indebted.
- ii. The minimum holding as prescribed for sacrificing animal need not be kept in his property for one year⁽⁴⁾ as required under Zakat, But on Eid day or just before the Eid if a person holds it sacrificing of animal is obligatory on him.
3. The person who is not in possession of the minimum of the prescribed wealth, sacrificing of animal, is not obligatory whereas it is desirable (Mustahab).
4. Sacrificing of animal for himself is obligatory⁽⁵⁾ (If a child is wealthy it is compulsory on his father to sacrifice the animal from out of child's wealth⁽⁶⁾).

1. Various virtues are shown in the ahadith about sacrifice (Qurbani). After sacrifice, no sooner the first drop of blood falls on the ground the person offering sacrifice will get remission of his sins and for each hair of the animal one award. The house wherein sacrifice is performed it prays for the owner of the house. Due to which there will be peace and comforts prevailed in that house. There is prosperity for the owner also.

2. Whether male or female.

3. House, Lands and gardens apart from a residential house.

4. The minimum possession held by a person for at least one year is the condition for payment of Islamic Tax (Zakat)

5. Not compulsory on behalf of wife and children.

6. The difference between sacrifice by a major or minor is that the flesh of the sacrificing animal will be used by the minor only and the remaining will be exchanged with other things which can be kept in use by that minor only (as ordered about the skin of sacrificed animal).

5. For Sacrificing of animal 3 days of the month of Zul-Hajja (i.e. 10th, 11th, an 12th) are fixed. The time of sacrificing the animal starts from 10th Zul Hajja (After the Eid prayers and Eid sermon) till the end of 12th⁽¹⁾. However the first day i.e. 10th of Zul-Hajja has preference.
6. In villages where Eid prayers are not performed the residents can sacrifice the animal on 10th after the sunrise⁽²⁾.
7. Slaying is to be performed in the day time. The night time is abhorrent.
8. If the sacrifice is not done during the fixed days, due to any reason, the animal purchased for it is given in charity (If the animal is not purchased its price is to be given in charity).
9. For Sacrificing animals as prescribed are hegoat, shegoat, sheep, ram, ox, cow, male buffalo, buffalo, camel female camel.

Warning:- The other animals are not permitted

10. Goat, shegoat, sheep, ram, must be of one year old. Ox, cow, buffalo, she buffalo, must be of two years old and camel and female camel must be of (5) years old. The animal of lessor⁽³⁾ age are not acceptable for sacrifice. However a sheep called 'Dumba' (Fat Ram) will be allowed if it is (6) months old provided it looks older, if it is mixed with the goats of one year old it will look like them.
11. The sacrificing animal is necessary to be healthy, safe and sound bodied and any of its limbs are not defective or crippled.
12. These animals are not acceptable for sacrifice.
 - (i) Blind (ii) One eyed (ii) Lame (iv) Very thin (which cannot walk upto the altar) (v, vi, vii) More than one third (1/3) of ear, tail or hips are found cut (viii) If the animal has lost one third (1/3) of its vision⁽⁴⁾. (ix) Teethless (x) That cow or ox etc. whose horns have been broken from the root. (However an animal which is born hornless can be taken for sacrifice.

1. Sacrifice of animal (Qurbani) is compulsory during these three days and at the last time of the last day (i.e. till the sun set of the 12th Zul-Hajja. A person who was poor and became rich on the 12th or he was not born but born on the 12th sacrificing of animal is compulsory upon him. (Contrary to it) a person was rich but became poor at the end of 12th or he was alive and died at the end of 12th sacrifice of animal is not compulsory on him.
2. The place where Eid prayers are performed sacrificing of animals before Eid prayer is not correct.
3. The animal of full age is preferable.
4. The capacity to see can be judged by serving fodder before the animal.

13. Hegoat, shegoat, ram etc, whatever it may be one animal for one person should be sacrificed. And an ox, cow, buffalo, she buffalo, shecamel, camel whichever it may be sacrificed for (7) persons i.e. (7) persons together can sacrifice an ox, or one cow etc. provided all have intention to sacrifice the animal and all the persons contribute equal price and personally attend to purchase the⁽¹⁾ animal and share the flesh equally after the sacrifice. If any one of them has not made intention to sacrifice the animal (but only to eat the flesh or to sell) or any one of them had not paid proper price but paid less than his share or no one has joined at the time of purchasing the animal or they do not equally share the sacrifice, the sacrifice will not be correct for any one of them.
14. The method prescribed for slaying the animal to be sacrificed is same for all animals. However the animal is to be slaughtered by himself which is pleasant if he is unable to slay the animal perfectly he can get it slain by another person⁽²⁾ in his presence. At the time of slaying the following Dua is to be recited.

اَللّٰهُمَّ تَقَبَّلْ مِنِّيْ هَذِهِ الْاَضْحِيَّةَ كَمَا تَقَبَّلْتَ مِنْ خَلِيْلِكَ سَيِّدِنَا اِبْرَاهِيْمَ وَ حَبِيْبِكَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

- then utter Bismillahi Allahu Akbar and slay the animal. If he himself slays the animal he should say Fatakhabbal Minni (فَتَقَبَّلْ مِنِّي) and if any other person is authorised to slay he must take the name of the person with his father's name at the time of slaying. (He should utter takhabbal min Flan ibn Flan (تَقَبَّلْ مِنْ فُلَانِ بْنِ فُلَانٍ))
15. The traditional way of slaying the animal and its abhorrances are the same which are prescribed for slaying of other animals. However before sacrifice it is disapproved to extract benefits from this animal before sacrifice e.g. milking it or carrying load on it or riding on it or to give it on rent is abhorrent.
16. The animal after slaying is divided into three parts, after removing its skin, one share for the poor to be given in charity, second share to the relatives and neighbours and the third share is to be used for himself (alongwith his kith and kin).
1. It is desirable and preferable that all the seven persons are present at the time of purchasing the animal. But any one with an intention to sacrifice the animal purchases it and subsequently six more persons join with the same intention it will be correct but according to a reference by Imam-e-Azam it is abhorrent.
2. It is abhorrent to get the animal slain by Jews and Christians.

Warning:- To the relatives and neighbours uncooked meat is distributed or fed upon by cooking it. His own share may be used or kept duly dried up. (Both ways are premissible)

17.If the sacrifice is to fulfil a vow its flesh cannot be used for himself and it cannot be distributed to the relatives or neighbours. Because in a vow giving it in charity is compulsory (Hence the entire animal is given in charity).

18.In case of slaying the animal jointly the flesh of slain animal is divided equally by weighing and not by estimation. If the pieces of head and legs of the animal and pieces of tripe are included in flesh in such a case the shares can be divided by estimation which is also correct.

19.The skin of the animal is given in charity or by selling it the price is to be distributed in charity or it may be kept for personal use (leather bucket or leather bag can be made) but it cannot be given to the butcher in wages.

20.The flesh and the skin of the sacrificed animal is not correct to be given to the butcher in his wages.

RULES REGARDING AQEEQA

1.In sharia after a child is born, at the time of shaving of the child's head a goat is sacrificed which is called 'Aqeeqa'

2.To perform Aqeeqa is pleasant (Mustahab)⁽¹⁾.

3.Aqeeqa must be performed on the 7th day of the birth. If not performed on the 7th day it can be performed on 14th, 21st day or whenever it is possible (But a gap of seven⁽²⁾ days is to be kept in mind). For Aqeeqa there is no age limit⁽³⁾ but it is not proper to do it before 7th day.

4.One goat for the aqeeqa of a girl child and two goats for male child. If any one is not capable to do aqeeqa with 2 goats one will be enough⁽⁴⁾.

1.According to a tradition of the Holy Prophet every child is pledged for Aqeeqa (there is stress on aqeeqa) because it is not only beneficial but also auspicious for both the child and the parents.

2.If the child is born on Friday Aqeeqa is to be celebrated on the next Thursday. If born on Thursday it is to be on Wednesday so on and so forth.

3.The Holy prophet has celebrated his Aqeeqa at the age of 50 years.

4.If a person cannot afford even one goat for aqeeqa (poverty ridden) it is not necessary to celebrate it.

5.The goat for aqeeqa should not be less than one year old and not be defective. Moreover the conditions and qualities which are necessary for qurbani animal are same for aqeeqa animal.

Warning:-There is no distinction between male and female animal for aqeeqa.

6.The aqeeqa animal is better to be slain by father of the child otherwise paternal uncle, grand father or any other person can slay it. While slaying the animal the following dua is recited.

اللَّهُمَّ هَذِهِ عَقِيْقَةُ ابْنِي (فَلَانٍ) دَمُهَا بِدَمِهِ وَ لَحْمُهَا بِلَحْمِهِ وَ عَظْمُهَا بِعَظْمِهِ وَ جِلْدُهَا بِجِلْدِهِ وَ
شَعْرُهَا بِشَعْرِهِ اللَّهُمَّ تَقَبَّلْهَا مِنِّي وَاجْعَلْهَا فِدَاءً لِابْنِي مِنَ النَّارِ

then utter Bismillahi Allahu Akbar and slay.

Warning:- If the father of the child cuts the animal he should recite the dua in toto. However he should indicate the name of the child. If it is female child he should utter binti (my daughter in place of 'ibni' (myson) If the animal is cut by other person in place of 'ibni' he should say son of so and so (name of the child and his father's name and instead of Takhabal-ha minni he should say 'Takhabbalaha minhu and instead of fida-an-li-ibni. And for the female child he should utter daughter of so and so and use female⁽¹⁾ gender.

7.When the aqeeqa animal is slain the head of the child is tornished⁽²⁾ and saffron or sandal or any other perfume is rubbed on the head⁽³⁾.The hairs removed are balanced with gold or silver. The hairs are buried and the gold and silver is distributed among the poor. (It should not be given to the barber as wages. Whereas he may be paid seperately). Then the name of the child is proposed. Proposing the name of the child within 7 days is traditional way of the Holy Prophet (SAWS.)

8.The aqeeqa animal is divided⁽⁴⁾ into three parts, one part for the poor and needy. Remaining two parts be used for himself and relative andneighbours. Whether it is cooked or uncooked to be distributed.

1.Instead of دَمُهَا بِدَمِهِ utter دَمُهَا بِدَمِهَا and for لَحْمُهَا بِلَحْمِهِ utter لَحْمُهَا بِلَحْمِهَا etc.

2.The custom that the head of the child is shaved and the goat is slaughtered simultaneously is an absurdity. There is no harm whether the head is shaved first and the goat is slain afterwards or vice versa. The aim is that both the rituals are performed on the same day.

3.The blood of the slaughtered animal need not be rubbed on the head of the child as it is the custom of pre-Islamic period and it is bad.

4.According to 'sharia' there is no reservation of the flesh of the sacrificed animal for the midwife and the barber (as it was customary to give the head to the barber and the thigh to the midwife.) However without any reservation some meat is given to them there is no harm.

Warning:-The rules for qurbani and aqeeqa are same. The way according to which the flesh of the sacrificing animal or qurbani can be consumed by the slaughterer, the flesh of aqeeqa can also be used by the slaughterer himself, mother, father grand father and grand mother also. (There is no prohibition imposed⁽¹⁾ by shariat.)

9.The skin of the sacrificed animal is given in charity to any beggar or kept in the house for use.

10.The skin and meat of the sacrificed animal is not proper to be given to the butcher in his remuneration.

11.There is no prohibition in shariat to make pieces of the bones (while making pieces there is nothing to take care about them.)

12.The skin of the animal, head of legs need not be buried⁽²⁾.

1. There is nothing to worry if any person does not eat this flesh presuming that this is the flesh of ransom or sacrifice for the life of the child and it is not better to eat out of it without necessity. But it cannot be presumed as abominable or prohibited under any provisions of the sharia.

2. Because the economic goods are destroyed and the destruction of economic goods is not lawful.

SUPPLEMENT

When a child is born to a muslim it is bathed and cleaned put on white attire (abstain from yellow clothes). Then in the right ear '\Azan' is uttered and in the left ear 'Aqamat' is uttered. (Because in the ears of muslim child the first voice should be name of Almighty Allah and His Holy Messenger (SAWS) with these great names 'Satan' runs awy.

After Azan and Iqamat date or honey or any other sweet thing (which is not cooked) chewed by any elder person of the family or any religious personility and inserted in the mouth of the child or licked to the upper jaw. Then on the 7th day Aqeeqa is performed and the name of the child is proposed. It is traditional way of the Holy Prophet to propose a good name or that which is appropriate for the muslims e.g. Abdullah, Abdur Rahman etc., because these names are very much liked by Allah. The child is nominated with the name of the prophet, (e.g. Muhammed, Eisa, Moosa, Ismail, etc.). In the holy names of Muhammed there are many virtues and elegance.

The child who is given the name of Muhammed, Eisa, Moosa etc. calling him with bad names or by twisting the name is prohibited. Proposing bad name is prohibited (The Holy Prophet SAWS has changed the bad names with good names). The muslims should abstain from proposing bad names and if proposed they are changed immediately. Almighty Allah must show the correct path of Islam to the Muslims so that they become pious believers and save themselves from bad names and bad deeds.

وَأَخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ تَعَالَى وَسَلَّم عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ
صَحْبِهِ أَجْمَعِينَ .

End of Part II

MESSAGE

Shaikhul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (R.A.) in the year 1292 H. for the publicising of the Islamic knowledge and propagation of its teachings had founded Jamia Nizamia.

By grace of Almighty Allah Jamia Nizamia is fulfilling its mission of imparting religious education and publication work. From this Islamic institution lakhs of students have acquired religious knowledge and we hope that its educational activities will continue till the end of this world.

Thereafter the founder of this Jamia, in the year 1330 H. has formed a Publication Bureau by name 'Majlis-e-Isha'at-ul-Uloom for the publication of the rare books, to be used for reference and research of the religious knowledge. This publication bureau has so far got published books containing the very important issues like Fiqh, Sufism, Islamic Philosophy, History and Seera, Theology, Marvels and Miracles, Seeking assistance (iste'anat), Repudiation of Wahabiya and Khadiyanat, visiting the graves of Muslims, knowledge of the invisible, categorisation of the saints, nativity of the Holy Prophet (S.A.W.S.) (Milad Mubarak), Sighting Almighty Allah, Revelations (Wahi), Love And Affection, Hearing by the dead persons, Call and Guidance, Standing in obeisance of the Holy Prophet (S.A.W.S.), Means (wasila), Meraj, (Assension) etc., written by the founder of the Jamia Nizamia and the other religious scholars. By reading these books one can enlighten the faith and belief to gain firmness in practice of the religious duties. Further Research Centre of Jamia Nizamia has also got published the books known as 'Nisab Ahle-Khidmat-e-Sharia' duly verified and corrected. This book is the abstract of reliable books on Fiqh, and problems pertaining to Ahle Sunnat Wal Jama'at. Similarly the book Al-Kalam-al-Marfoo has also been got published in Arabic.

NOTICE

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Mohammed Khaja Shareef

Shaikhul Hadith Jamia Nizamia and Secretary, Majlis Isha'at-ul-uloom

Reg.1059



NISAB AHLE KHIDMAT-E-SHARIA

SYLLABUS FOR OBSERVERS OF ISLAMIC LAW

PART I To VI

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JAMIA NIZAMIA, HYDERABAD- INDIA

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 - III

Comprising of Necessary Rules

**Azan, Wudu, Ghusl, Tayammum,
Auqat-e-Namaz, Janaza.
Syllabus (Nisab) for Moazzin**

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CONTENTS

S.No.	Subject	Page
1	Definition of Azan	89
2	The Essence of Azan	89
3	Cleanliness	91
4	Types of Cleanlines	92
5	The merits of Wudu	92
6	The attributes of ablution	93
7	Requisites of ablution (wudu)	93
8	The traditional or desirable way of ablution	94
9	The essentials of ablution (wudu)	96
10	Traditional way of ablution	98
11	Desirable things in ablution (Mustahabaate wudu)	99
12	Abhorrents (Makruhahat) in wudu	101
13	Ablution by a physically handicaped	101
14	Certain things which nullify the ablution	102
15	Orders regarding minor impurity	104
16	The wiping of socks	105
17	Rules regarding bathing	105
18	Different kinds of bathing	106
19	Coditions for perfect bathing	107
20	Essentials of bathing (Ghusl)	107
21	Traditional (sunnat) way of bathing	109
22	Desirables (Mustahabaat) of bathing	109

23	Abominables in bathing	110
24	The traditional (Masnoon) way of bathing	110
25	Causes for bathing	112
26	Details of the second feature nocturnal pollution	113
27	Rules regarding the major impurity	116
28	Rules regarding water	117
29	Absolute water	118
30	Flowing water	119
31	Stagnant water	120
32	Ample water	120
33	Little water	121
34	Confined water	122
35	Used water	122
36	Rules regarding well water	123
37	The things which make the entire water unclean	123
38	Rules regarding falling of certain things	124
39	The methods to clean the well water	125
40	The measurement of the bucket	126
41	Estimation of dirt of a dirty well	126
42	The things which do not render a well dirty	127
43	Rules regarding left over food	128
44	Abhorrence of the left over food	128
45	Left over of suspicious nature	129
46	The animals whose left over is prohibited	129
47	Rules regarding sweat and saliva	129

48	Rules regarding dry ablution (Tayammum)	129
49	Rules regarding tayammum	129
50	Conditions for perfect tayammum	130
51	Orders regarding intention (niyyat)	131
52	Rules regarding rubbing (Masah)	132
53	The things with which dry ablution (Tayammum)....	133
54	Circumstances under which "Tayammum"....	134
55	Ingredients of tayammum	136
56	The traditional (sunnat) way of tayammum	136
57	Method of performing tayammum	136
58	The things which nullify the tayammum	137
59	Problems relating to dirt	138
60	Ceremonial uncleanness	138
61	Actual dirt	138
62	Major dirt	139
63	Orders regarding major dirt	140
64	Minor dirt	141
65	Orders regarding minor dirt	141
66	The things which are not unclean	142
67	The method of cleaning the dirt	144
68	Rules of cleaning (Istenja)	153
69	The timings for prayers	158
70	Rules regarding azan	161
71	Rules pertaining to mosque	170

INTRODUCTION

Definition Azan

Azan is defined as to inform and to make alert. But according to the Shariat it is a special method, with specific words, to make the people know and to invite them for obligatory prayers (Salath) . Hence it is called Azan.

The Essence of Azan:

Azan is brief but perfect one comprising of auspicious words in which the faith and practice are combinedly preached. Through these words belief and obligatory deeds are pursued in a decent and perfect manner. Firstly through the words **Allahu Akbar** اللهُ أَكْبَرُ the greatness and sovereignty of the Almighty Allah is proclaimed because he is the greatest of the great. In fact the purpose of announcement of these words is to declare unequivocally that Allah alone is entitled for worship (These words are announced loudly four times in azan continuously in order to cause special effect on the believers which make them alert and divert their attention towards Namaz against worldly affairs. These words are more effective than magnetic and electric power). After it the oneness of Allah and His holy Messenger is witnessed. Through these words the faith of the believer becomes stronger. In addition it is a news of bliss for the entire universe. After it the words **Hayya Alal Falaah** حَيَّ عَلَى الْفَلَاحِ and **Hayya Alas Salah** حَيَّ عَلَى الصَّلَاةِ are announced loudly to call the people towards Salah and virtuous deeds. These words mean to say come for Salah and for virtuous deeds. The word **Falaah** also stands for success and triumph because after the Salah is performed the result will be well being in this world and hereafter and it is achieved through prayers. Again once more the word **Allahu Akbar** اللهُ أَكْبَرُ is announced twice loudly to show the excellence and sovereignty of Allah. The word **La Ilaha Illallah** لَا إِلَهَ إِلَّا اللهُ stands for ' there is no one to be worshiped'. These words are used with an intention to alert the people towards dedication for prayers. They will also intend to guide

people to always bear in mind that there is no one except Allah to make our destination and our eyes must always cast towards the Omnipotent and the Omnipresence.

Nearness to Allah is our goal. Our physical and spiritual activities are to seek pleasure of Allah only. Azan Starts with the word Allah and completes on the word Allah. The concept of Azan is now complete. This signifies that Allah is from eternity to eternity and the rest is mortal and will be destroyed. There is a teaching of firmness in belief and acting thereon. To achieve divine pleasure one should concentrate on prayers by relegating all the worldly affairs and to devote the rest of the life to seek eternal bliss. Eventhough Azan is an invitation by which muslims are called to perform Salath yet there is a philosophy in it that after hearing the Azan one refreshes his belief and makes it perfect then comes forward for Salath. Belief is compulsory for good deeds in other words for virtues. It is only an introduction to Azan whereas there are many secrets and blessings of Azan description of which in detail is beyond our capacity.

IMPORTANCE OF AZAN:

Azan is a very favourite feature in prayers and it is liked by Allah. There is open announcement of oneness of Allah and His Holy Messenger. The glory and victory of Islam is evidenced in it. In a hadith it is shown as a praiseworthy feature as the Holy Prophet has said that a person delivering Azan will be admitted in Jannah immediately next to the prophets and martyres. In another hadith it is mentioned, 'a person delivering Azan will be confirmed a high place in the hereafter'. It is also evident from the hadith⁽¹⁾ that the entire area covered by the sound of Azan will give testimony of the belief of the Moazzin. If the people come to know the value and significance of Azan will arrange for draw amongst themselves and if their names do not appear they will quarrel for its deliverance. Further it is ordained that a person delivering Azan continuously for seven years he will be saved from the fires of Hell and there is a good news for him of heavens. (It is because according to Hadith and Quran he has not delivered Azan for (7) years but for (70) years in other words the whole life). Further at the time of Azan the Satan is frightened and

(1)There is Hadith that if a person makes an intention only to perform good deeds one virtue is noted in his record book whereas if he actually does it 10 virtues are recorded (it is only an extract of Hadith)

runs beyond the place the sound reaches. The place from where the Azan is delivered blessings and mercy of Allah befalls thereon. This place is saved from misfortunes and evil effects.

(Warning):- Azan is required for salath and the salath without cleanliness is not correct. Therefore the subject relating to cleanliness i.e. abultion and bathing is explained below. The Rules regarding Azan will also be explained.

CLEANLINESS

Definition of Cleanliness (Taharah).

1. Taharah means cleanliness and according to Shariat it is to make oneself clean from impurity⁽¹⁾ and real dirt.
2. **Virtues of Taharah :-**
 - i. The Holy Prophet has said that Islam is pure. Hence the Muslims should adopt cleanliness because clean people only be admitted in the Heavens.
 - ii. He also ordained that the key to Heavens is Salath and the key to Salath is cleanliness.
 - iii. It is further ordered that cleanliness is equal to half of the belief⁽²⁾
 - iv. Furthermore Almighty Allah befriends the clean and devout and who maintains cleanliness as ordered in Shariat.
 - v. Keep your bodies clean and pure. The Almighty Allah will clean your hearts in return.

(Warning):- There are many more merits of cleanliness. It is to be noted that cleanliness is very important for Salath because without it there is no Salath. Certain religious scholars have described that saying Salath without cleanliness intentionally is infidelity (kufr).⁽³⁾

1. The definition will come subsequently
2. There are two parts of Belief (Imaan) (which is the main part of Ima'an) and the deeds (which is not the main part of Imaan yet it is the source of strength and decoration of belief and metaphorically stands as a part of Imaan). Hence its major part i.e. Salath is based on cleanliness therefore it is called equal to half of the belief.
3. Because it is undoubtedly desecration of Salath and its insult.

3. TYPES OF CLEANLINESS:-

There are two types of cleanliness:- (i)

- (i) Minor
- (ii) Major

Minor cleanliness is ablution and major cleanliness is bathing.

THE RULES REGARDING WUDU are noted below:-

4. Definition of Wudu - Cleanliness from minor impurity such as washing mouth, hands and feet and wiping of head is called Wudu (ablution)

5. The merits of Wudu:-

There are many traditions of the Holy Prophet regarding the merits of Wudu a few of them are noted below:-

- i. The Holy Prophet has said that a Muslim doing Wudu perfectly well and recites Kalima Sahadat immediately after it, all the eight doors of the Heavens will be kept open for him (from whichever door he can enter).
- ii. When a Muslim undertakes ablution the Almighty Allah wipes out his minor sins.(2)
- iii. The parts of the body involved in Wudu will be glowing(3) and bright when a Muslim undertakes Wudu, as a reward from the Almighty Allah.
- iv. The holy Prophet said that He will identify His believers on the day of judgement. When the companions enquired as to how in such big crowd recognize them. The answer was that the sign of the believers will be ablution due to which their faces, hands and legs will be glowing.

1. There are other types of cleanliness also e.g. cleanliness of clothes and cleanliness of the place
- (2) In a hadith it is explained like this:- By washing face those sins are wiped out which are committed by the eyes etc., by washing hands those committed by the hands and by washing feet those committed by feet so much so after Wudu a man becomes free from minor sins.
- (3) The Holy Messenger of Allah said on the day of judgement His believers will be called by the name 'Ummatul Ghra Al Mahjaloon امة الغراء المحجلون (glowing and bright believers because the parts of the body will be glowing due to washing them in ablution.

v. If a Muslim is under ablution will be protected from the wickedness of the satan.

vi. A Muslim always under ablution will die a martyre death.

6. THE ATTRIBUTES OF ABLUTION

The attributes of ablution are as follows:-

Compulsory ⁽¹⁾ for salath (Whether it is a regular prayer or obligatory or Nafil, Wajib or Sunnat and funeral prayers or Sajde Tilawat). Thouching of the Holy Quran without cover.

Obligatory for circumambulation of Ka'bah (Tawafe Ka'bah).

Sunnat before taking bath.

Mustahab (desirable) for delivering Azan and Iqamat. At the time of delivering Sermon⁽²⁾. While touching the Holy Books. During the visit to the Holy Shrine of the Prophet. After washing the dead body. A woman undergoing Mensus and during confinement of delivery for every Salath. A man under ceremonial impurity before eating and drinking, before intercourse. After consuming camel meat, after touching the secret parts of the body, after toucing a woman's body, after telling lie and backbiting, after a loud laughter, before sleeping, after awakening from sleep, for every salath even if the ablution is continued.

7. REQUISITES OF ABLUTION (wudu):-

1. Drawing water on all the required parts of the body ⁽³⁾ (if a little space equal to the hair is left dry the ablution will not be complete.
2. There should not be anything on the body restricting ⁽⁴⁾ the water from reaching there.
3. Conditions under which ablution is to be renewed ⁽⁵⁾ or the things which nullify the ablution should not occur during the ablution provided he is not physically handicaped

(1) The definitions of Farz, Wajib & Sunnah can be seen in the chapter of Aqaed.

(2) Whether Friday Sermon, Eid Sermon or Nikah etc.

(3) Provided there is no objection.

(4) For example tallow, wax or tight rings in the fingers.

(5) Except loud laughter.

because the ablution of the handicap will hold good with certain exceptions for example if his urine leaks even during undertaking ablution the ablution be perfect.

8. THE TRADITIONAL OR DESIRABLE WAY OF ABLUTION.

The method of performing ablution is that first water is taken in a container (earthen pot) sit on an elevated place facing the Kabah and after making intention (Niyyat)⁽¹⁾ utter Bismilla Hil Azeem Val Hamdulillahi Ala Deenil Islam ⁽²⁾(take handful of water in the right hand) both the hands are washed thrice upto the wrist⁽³⁾ then (take handful of water in the right hand) wrinse the mouth three times upto the throat (provided not under fasting).⁽⁴⁾ While washing the mouth brush the teeth⁽⁵⁾ (if the brush is not available the teeth are rubbed with the index finger) The water is applied inside ⁽⁶⁾ the nose with the right hand and every time the nose is cleaned with the left hand. Then the entire face is washed with both the hands thrice from forehead to chin⁽⁷⁾ in the length and from one ear lobule to another ear lobule in the width in order that not a small space is left dry (if the bear ⁽⁸⁾ is

(1) نويت ان اتوضا للصلاة تقرب الى الله تعالى (Intend to do ablution for salath and seek nearness to the Almighty Allah)

2. I start with the glorification of Allah and satisfied of being a muslim.

3. Washing means the water is drawn from one corner to the other and falling of few drops from these parts of the body.

(4) This is commonly called Gharghara (expectoration).

(5) Brushing of the teeth with Miswak should be in such a way that the Miswak is held in the right hand, the little finger at one end and the thumb near the other end, the rest of the fingers on the miswak. The Miswak is rubbed on the upper side teeth from right to left in length. Similarly on the lower part of the teeth thrice each (warning) Further details about the use of miswak are shown at item No. 3 page No.11.

(6) The water reaches at the roots of the nostrils provided not keeping fast.

(7) The place from where the hairline of the head starts.

(8) Take handful of water and wet the hairs of the chin at the roots. Then with the fingers of the same hand comb the hairs of the beard (While keeping the back of the palm towards the neck move the fingres upwards from the hairs.

grown it is to be combed) then both the left and right hands are washed from fingers⁽¹⁾ to the elbows thrice. First right hand and then the⁽²⁾ left including the digital web of the fingers⁽³⁾. Then wet the hands with water and rub them on the⁽⁴⁾ entire head, ears neck one time each. Thereafter⁽⁵⁾ both the legs are washed upto the ankles. First⁽⁶⁾ right leg then the left, move the fingers of the⁽⁷⁾ hand in the webs of the leg fingers (now the ablution) is complete. After the ablution is complete look at the sky and utter Kalima Shahdath

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ and this Dua اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ . Further recite surah Inna Anzalna. During Wudu also while washing each part continue to recite special Dua and Durud Shareef (The specific Dua are mentioned in the chapter of Mustahibat-e-Wudu). It is to be kept in mind that all the parts are washed one after another before they are dried. If there is something like wax, tallow or a tight ring which do not allow the water to reach the skin it may be removed and the tight ring is moved hither and thither otherwise the Wudu will not be complete.

- (1) Upto the elbows.
- (2) No space equal to an hair is left dry.
- (3) The back of the palm of one hand is put on the palm of the other hand and the fingers of the upper hand are pulled by inserting them in the fingers of the lower hand.
- (4) 'Masah' means rubbing hand on any parts of the body. It is also called wiping.
- (5) The method of wiping is that by making both the hands wet with water (except thumb and index finger) three fingers of each hand with palm are kept on the front portion of the head and carried them upto the nape and bring them back. Then rub the ear in such a way that the index fingers will move inside the ears and the thumb moves on the outer part of the ear. Then rub the back of the fingers on the neck. New water is not required for rubbing the ear and neck. However after rubbing the head if the headgear or the cap is touched then they may be made wet with new water.
- (6) No place equal to an hair size is left dry.
- (7) The little finger of the left hand is inserted in the web of the leg fingers both right and left from the upper side and also from the lower side (the combing of the web is to be started from the little finger of the right foot and end with the little finger of the left foot.)

(Warning) The method of Wudu as explained above includes the prime requisites of Farz, Sunnat, Mustahab (desirable). Now each prime requisite is dealt with separately so that one can know what items are farz (missing of which there will be no Wudu) and what are the items of Sunnah (forsaking them will complete the Wudu but it will remain defective and involve a sin) and which is Mustahab (desirable) (the dropping of it will not invite any sin but by adopting them will be virtuous one and makes the Wudu perfect one).the parts are washed one after another before they are dried. If there is something like wax, tallow or a tight ring which do not allow the water to reach the skin they may be removed and the tight ring is moved hither and thither otherwise the Wudu will not be complete.

9. THE ESSENTIALS OF ABLUTION (WUDU):-

There are four essentials of ablution (Wudu)

- i. Washing of the entire face.**
- ii. Washing of both the hands upto elbows.**
- iii. Rubbing of one fourth head.**
- iv. Washing of both the legs upto ankles.**

(Warning) 1. Washing these parts one time is obligatory.

2. If a small portion of these parts is left dry the ablution will not be complete.

3. Flowing water on these parts is the condition.

It is not necessary to flow the water intentionally. Whereas if the water is flown unintentionally on these parts the ablution will be complete (e.g. due to rainfall two two

drops of water are shed from these parts or due to falling in a tank, well, etc. or due to swimming, water is flown on these parts the ablution will be complete.

Details of the First essential:-

- (1) The entire face means the surface which starts from forehead to lower part of the chin (in length) and from one ear lobe to another ear lobe (in width).
- (2) Washing inside the eyes, nose, mouth is not obligatory (farz) whereas washing of eyelids and if there is dirt on eyelids it is obligatory (farz) to be removed through water.
- (3) The corners of the eyes closed to the nose are obligatory (farz) to be washed because dirt often gathers here. Water must be applied after removing the dirt.
- (4) If the beard, moustaches and eye lashes are thick and the skin under them is not visible it is not obligatory (farz) to wash the skin, washing of hairs is obligatory. If the hairs are not thick the skin is obligatory to be washed.
- (5) the space between cheeks and ears which is called temple is obligatory (Farz) to be washed. The space covered by thick hairs of the beard the hairs and where there are no hairs the skin is obligatory to be washed.
- (6) If there is a hole in the nose and it is not closed water is drawn inside and if there is nose pin in this hole and it is tight the nose pin is moved while washing otherwise not necessary. The parts of lips which are visible even after closing the mouth is obligatory to be washed.

Details of The Second Essential:-

- (1) Washing hands includes the elbows.
- (2) It is compulsory to comb the digital web of the fingers if the water does not reach there.
- (3) If there is tight ring in the fingers, tight anklet or bangles in the wrist and the water does not reach the skin it is

obligatory to wash them by removing. If the water reaches by shaking is enough.

Details of the Third Essential:-

- (1) Rubbing of the head to the extent of 1/4th with wet hands is obligatory (Farz).
- (2) If there are no hairs on the head 1/4th of the skin and if there are hairs on the head 1/4th of them are rubbed with wet hands.
- (3) Hairs of the head which are dangling wiping them with water will not do rubbing of the head is essential..
- (4) For rubbing hands must be wet with water if the water is remained after washing the required parts are made wet with fresh water.

Details of the Fourth Essential:-

- (1) In washing legs ankles are included.
- (2) If the water does not reach the digital web of the leg fingers it is obligatory to move the fingers of the hand in the web.
- (3) Some people due to some ailment wear rings in the thumb of the leg or wind them with thread, water does neither flow on them nor the skin is made wet therefore it is compulsory to remove them otherwise the ablution will not be complete.

10. Traditional way of ablution.

The Holy Prophet while making ablution used to practice the following:-

i. Intention (Niyyat)(1)

ii. Reciting the name of Almighty 'Allah'. (2)(3)

1. Niyyat for ablution should be made before undertaking ablution.

Niyyah means to make an intention that ablution is performed only to get divine pleasure (not to clean the hands and face). Uttering the Niyyah with tongue is better. (Warning) Owing to Niyyah the ablution will become part of the prayers.

2. By chanting the name of Allah the entire body becomes pious.

3. Start ablution (Wudu) by chanting.

بسم الله العظيم والحمد لله على دين الاسلام يا بسم الله الرحمن الرحيم.

- iii. Washing both hands upto wrist.⁽¹⁾
- iv. Gargling.⁽²⁾
- v. Cleaning the teeth with 'miswak'⁽³⁾
- vi. Washing inside of the nose.⁽⁴⁾
- vii. Combing the beard with fingers⁽⁵⁾.
- viii. Rubbing the digital webs of the hand fingers.
- ix. Wiping the head once.
- x. Wiping both the ears once.
- xi. Wiping the webs of the leg fingers.
- xii. Washing every required part thrice.
- xiii. Washing every part quickly and spontaneously.
- xiv. Maintaining the order in ablution.

11.Desirable things in Ablution (Mustahebate Wudu):-

The following are the desirabilities for making Wudu (Ablution).

1. To sit on an elevated place.
2. Facing the 'Qibla'.
3. Take water in an earthen or any pot.

1. Even if the hands are clean it is traditional way to wash them upto the wrist before washing the face. Washing the hands upto the elbows after washing the face is obligatory (farz) but before washing them up to the elbows to wash them afresh is sunnah.
2. For rinsing the mouth fresh and adequate water should be used.
3. At the time of rinsing the mouth brush the mouth with Miswak. Use of miswak is sunnat-e-Muakkada (stressed sunnat). The Holy Prophet has said that the Salath performed after using miswak will be 70 times better than the salath performed without miswak. There are several benefits of miswak. Use of Miswak is Sunnat-e-Muakkada (Stressed Sunnat). After use the miswak is rinsed and again used after washing thrice. Then it is to be put up in a shelf and not to be thrown on the ground. While rubbing it is not held by the fist and it is moved in the width of the teeth. (Not in the length). The miswak should be of olive, piloo and nim full of bitterness, straight without knot. Neither extremely hard nor very soft. Thick in the size of little finger and one span long. (more than one span will be the toy of devil). (The Holy Prophet has said that the Salath performed after using miswak will be 70 times better than the salath performed without miswak. There are several benefits of Miswak).
4. Take new water at every time for cleaning the nose. and not to mix it with gargle.
5. The method of combing is shown on page (97).

4. Take water in the right hand for gargle. Apply water in the nose with the same hand.
5. Clean the nose with left hand.
6. Wash the face with both the hands.
7. In washing hands start from fingers (Not from elbows.)
8. While rubbing the ears insert the little finger in the hole of the ear.
9. Rubbing the neck.
10. Wash the legs with left hand.
11. While washing rub the required parts and then wash.
12. Wash the right member before the left member⁽¹⁾
13. Wash the required parts beyond the prescribed limits.⁽²⁾
14. Move the loose rings.⁽³⁾
15. While performing the ablution not to seek the help of other.
16. Drink the surplus water by standing after ablution.
17. At the time of washing or rubbing the required parts recite بسم الله , Kalima-e-Shahadat and also recite the particular Dua as appeared in Ahadith.

1. While Gargling. اللَّهُمَّ اعْنِي عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ
2. While taking water in the nose. اللَّهُمَّ ارْحَنِي رَائِحَةَ الْجَنَّةِ وَلَا تُرْحَنِي رَائِحَةَ النَّارِ
3. While washing the face. اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وَجُوهٌ وَتَسْوَدُ وَجُوهٌ
4. While washing the right hand. اللَّهُمَّ آغِثْنِي كِتَابِي بِيَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا
5. While washing the left hand. اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي
6. While wiping the head. اللَّهُمَّ أَظْلِلْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ

7. While wiping the ears. اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
 8. While rubbing the neck. اللَّهُمَّ اغْثِقْ رَقَبَتِي مِنَ النَّارِ
 9. While washing the right leg. اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تُزَلُّ الْأَقْدَامُ
 10. While washing the left leg. اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَسَعْيِي مَشْكُورًا وَتِجَارَتِي كَنْ تَبْرَأَ
- (Further after washing the required parts it is pleasant to recite Durude Shareef).

18. After Ablution utter Kalima-e-Shahadat, Dua-e-Masura ⁽⁴⁾

1. Washing of both the cheeks are simultaneous. the rubbing of both the ears are also simultaneous.
2. Washing more than the limit fixed.
3. Tight ring in the fingers is to be moved compulsorily.
4. Dua after ablution is prescribed at page 7.

and Sura-Inna Anzalna **انا انزلنا** (if the time is not prohibited) say two Rakat supererogatory prayers (Nafil) (called Tahiatul Wudu) which is desirable.

12. Abhorrants (Makruhat) in Wudu:-

The following acts are not desirable during ablution:-

- i. Doing against the desirable way of Wudu.
- ii. Using water excessively or very little.
- iii. Without necessity having worldly talk.
- iv. Striking water with force on the face or other required parts.
- v. Washing the required part more than thrice.
- vi. Wiping thrice with new water.
- vii. Twitching hands after ablution.
- viii. Making ablution with the surplus water left by a woman.
- ix. Undertaking the ablution inside the mosque.
- x. Undertaking the ablution at dirty place.

13. ABLUTION BY A PHYSICALLY HANDICAPED:-

1. The parts which are compulsory to be washed during the ablution, if there is pain or burst or having any other ailment, applying water over them causes harm, then there is no need to wash them. Only rubbing over them and if the wiping also causes harm they are left as they are.
2. If any part of the body is covered with a bandage due to ulcer or wound or fracture or due to any other reason it is covered with the bandage the following things are observed.

First Illustration:- The removal of bandage is harmful (whether washing the body is harmful or not)

Second Illustration:- There is no harm in removing the bandage but it is difficult to rewind it.

Third Illustration:- Neither the removing of bandage⁽¹⁾ is harmful nor it is difficult to rewind it.

In the first and second case the entire bandage is rubbed (Whether⁽²⁾ the bandage is equal to the wound or more) ⁽³⁾.

If wiping is also harmful it may be left as it is. In the third case

1. There is no one to wind the bandage and he himself does not know how to wind it up.
2. At least more than half of the bandage is wiped with, otherwise the ablution will not be complete.
3. It is on the proper part of the body only.

after removing the bandage the entire part is washed, provided washing the wound may not cause harm, otherwise the wounded portion is left and the remaining part is washed and the wounded portion is wiped and even if the wiping also causes harm the bandage is tied and rubbed over the bandage ⁽¹⁾.

3. If a person is suffering from an ailment⁽²⁾ which continues to disturb the ablution very frequently even during a particular Namaz such person, in order to complete the obligatory prayers (namaz), make fresh ablution⁽³⁾ for every namaz because with the lapse of time for that⁽⁴⁾ namaz the ablution nullifies. The ailment which he is suffering will not nullify the ablution until he observes that prayers for which the ablution is undertaken. For the next prayer he should do fresh ablution⁽⁵⁾.

14. CERTAIN THINGS WHICH NULLIFY THE ABLUTION:-

The things which nullify the ablution are as follows:-

1. Ejection of something through the orifice of stool and Urine (Whether it is due to habit ⁽⁶⁾ or not⁽⁷⁾).
2. Blood or pus oozing and flowing from the body.
3. Mouthful of vomiting ⁽⁸⁾. (The vomit includes bile, food, water or condensed blood ⁽⁹⁾).

1. If the bandage is stuck to the wound removal of which will revive the wound then rub the bandage and the open skin.
2. For example if the urine continuously comes out or regular farting or the moisture comes out from the wound or suffering from piles or metorrhagia, etc.
3. And perform the prayers as many as possible with this ablution.
4. Or by creation of new impurity.
5. If such a person has undertaken ablution before the noon and except this ailment there was no other reason to nullify it this ablution will be valid upto the time of Zohr then it will be nullified . Fresh ablution is to be performed for Asr prayers.
6. Such as farting, stool, urine, prostatic secretion, etc.
7. Such as worms, stone, etc.
8. Mouthful of vomiting is that which is beyond one's control or it is troublesome to avoid it (Warning) If the vomiting is piecemeal and collectively a mouthful, caused by only one nausea, the ablution will be nullified otherwise not.
9. Spit or phlegm even if mouthful will not nullify the ablution.

4. Ejection of blood mixed with phlegm from mouth or nose forming a major part of the excreta⁽¹⁾.
5. Sleeping by taking support ⁽²⁾ on one side or on one hip or flat or to lie face downward ⁽³⁾.
6. Unconsciousness (Due to any disease or due to any shock etc.
7. Lunacy.
8. Intoxication. (befogged by consumption of any intoxicant).⁽⁴⁾.
9. Loud laughter⁽⁵⁾ by any major person during the salat⁽⁶⁾ of Ruku and Sajda which is called loudlaughter⁽⁷⁾
10. Indecent copulation. (Joining the hidden parts of the body of two major⁽⁸⁾ persons⁽⁹⁾ with lust without maintaining any cloth in between.

WARNING: Naked men and women looking the hidden parts of

1. If it is less, the ablution will not be nullified.
2. If that support is removed the person sleeping will fall.
3. Dozing or drowsiness while sitting will not nullify the ablution. However if one falls in such condition and did not wake up for a long time the ablution has to be renewed (warning) sleep during Namaz will not nullify the ablution whether slept during ruku or sajda.
4. To the extent that the legs are staggering.
5. Loud laughter in the funeral prayers or in Sajda Tilawat the ablution will not be nullified but the namaz and sajda will be defective.
6. Loud laughter out of namaz will not nullify the ablution, similarly the ablution of a person, who slept in Namaz and laughed during the sleep,, will not be nullified.
7. Laughing so loudly that the people around him would hear (Warning) with loud laughter ablution and namaz both will be spoiled.
8. Whether both are men or women or one male and one female.
9. whether prostatic secretion is discharged or not to them.

of each other⁽¹⁾ or touching⁽²⁾ them (Provided prostatic secretion is not discharged) the ablution will not be nullified. Similarly automatic coming out of the milk from the breast of a woman or by squeezing or by sucking of a child or having a belch (even if it is of bad smell). Ejection of some clean object from the ear, nose etc. mildly laughing during the prayers which the nearer person cannot hear, falling ⁽³⁾ of flesh or an insect from the wound, getting the head tornished after ablution or cutting nails⁽⁴⁾ or by removing the dead skin from the wound will not nullify the ablution.

15. ORDERS REGARDING MINOR IMPURITY:

The religious condition that found in the body of a muslim after nullification of ablution is called minor impurity (hadase asghar). During the minor impurity saying of Namaz is prohibited (whether five time prayers or obligatory, Friday prayers, Idd prayers, Funeral prayers, Nafil, Sajda-e-Tilawat or Shukr) and touching of the Holy Quran without cover.

Circumambulation of Holy Ka'ba is prohibited to the point of prohibition.

It is permitted to touch the Holy Quran (When it is in cover or wrapped in a cloth which is not pasted to it).

Recitation of the Holy Quran or teaching Quran (By seeing or by oral) handing over the Holy Quran to a minor child or getting it touched by them etc.

1. The formalities of ablution are that the parts of the body from naval to knee are covered and it is demanded that always, without necessity, this part is prohibited to be exposed or opened before the others.
2. The ablution will not be nullified by touching a woman or touching or seeing ones own hidden parts but as a precaution the Imam has to renew his ablution if he experiences such things and then lead the Namaz as Shafai sect dissents this issue. As the people of all the 4 sects follow the Imam he must be careful.
3. The dirty water that comes out from the ear and eyes with the pain will nullify the ablution.
4. There is no need to wash the skin which is exposed due to shaving of head and removing the nail.

16. THE WIPING OF SOCKS:

1. The fourth essential of ablution (Wudu) is washing of both the legs up to ankles. But if a person after fully got cleaned then wears the socks (from the time of impurity) for a settler one day and one night and for a traveller upto three days and nights, (instead of washing the legs by removing the socks), wiping the socks once with wet hands is enough (1).
2. The socks are such that which cover the ankles. They are either of skin or of something thick on which water does not effect and without trouble one can walk .
3. If the socks are torn to the extent that while walking a portion of the leg equal to three small fingers is exposed wiping over it is not rightful.
4. The wiping of socks must be by three small fingers on the upper side of each sock.
5. The thing which nullify the ablution will also nullify the wiping and also when the time limit fixed is expired or the socks are removed from the leg or from a major portion of the leg.

17. RULES REGARDING BATHING: غسل کے مسائل**Definition of bathing:-**

Removal of ceremonial impurity that means washing of the body physically from head to leg is called bathing (Ghusl) which is possible without any pain.

1. The obligation of washing the legs will be discharged when the wiping is done according to the rules. But it is preferable to wash the legs by removing the socks. Provided the wiping of the socks ensures the fulfilment of the conditions laid down under the rules.

18. DIFFERENT KINDS OF BATHING : غسل کے صفات

The following are the different kinds of bathing.

1. Obligatory. On the discharge of semen with lust.
2. After nocturnal pollution.
3. Copulation by two males.
4. After the menstrual course.
5. After the puerperium post partum period.

Warning:- The detailed explanation regarding the problems for making the bathing obligatory will follow.

Collective responsibility of muslim to wash a muslim's dead body.

Obligatory:- On a pagan who is under ceremonial impurity at the time of embracing Islam.

Tradition of the Holy Prophet (Sunnah):-

1. On Friday
2. On Idul Fitr
3. On Idul Azha
4. For Ahram, Haj or Umrah.

On the day of Arafath for the revellers of Haj.

Pleasant (مستحب)

1. On Shabe Barath ⁽¹⁾
2. On Shabe Qadar ⁽²⁾
3. On Shabe Arfa ⁽³⁾
4. On Solar or Lunar eclipse ⁽⁴⁾
5. For wearing new clothes
6. On return from Journey
7. Entering the Holy Ka'ba (visit and circumambulation).

1. The night of 15th Sha'ban.

2. The night of Shabe-Qadar falls in the odd nights of the last decade of Ramazan. There is a dispute about its determination yet the 27th night is commonly accepted.

3. The Ninth night of Zulhajja.

4. Provided there is no objection.

8. On entering "Madina" (In obeisance of the Holy Messenger.

9. At the time of supplication (Dua) for rain etc.

19. CONDITIONS FOR PERFECT BATHING

غسل کے صحیح ہونے کی شرطیں

1. The outer surface of the entire body is made wet with water. If any portion is left dry equal to the hair the ghusl will not be complete.
2. There should not be any thing on the body that does not allow the water to reach.⁽¹⁾
3. The condition for which the ghusl is made compulsory should not occur during the ghusl ⁽²⁾

20. ESSENTIALS OF BATHING (GHUSL) غسل کے فرائض

There are three essentials of ghusl.

1. Gargle
2. Taking the water inside the nose
3. Flow water on the entire body.

Warning:-⁽¹⁾It is compulsory to flow the water once on the entire parts of the body.

Warning:-⁽²⁾ If any place equal to hair remains dry on these parts ghusl will not be complete.

DETAILS OF THE FIRST ESSENTIAL:-

1. To gargle in ⁽³⁾ such a way that the water reaches inside the mouth entirely.
2. Instead of gargling, if a person drinks water mouthfully this essential will be complete ⁽⁴⁾.

1. For example tallow, tight ring finger, tight earring etc.

2. Bathing during the discharge of semen will not be correct.

3. Some people who have no knowledge take some water in the mouth and spit it out but it does not reach the throat and the base of the tongue. This will not complete the bath.

4. The spitting of the water is not the condition but it is safe to spit it out.

3. If something is found at the roots of the teeth or in the gap between them restricting ⁽¹⁾ the flow of water it must be removed provided there is no harm.

DETAILS OF SECOND ESSENTIAL:-

1. Drawing water inside the nose upto the soft area is compulsory.
2. The dirt which is gathered inside the nose due to the discharge of excreta must be removed and the water is drawn on the skin.

DETAILS OF THIRD ESSENTIAL:-

- 1 Drawing water on the entire surface of the body from head to feet⁽²⁾ which includes making the ⁽³⁾ hairs of the head wet (from root to the end), the hairs of the beard, moustashes, eyebrows, and its inner skin (even if these things are thick and the skin underneath them does not appear) washing inside of the ears and belly button. If there are holes in the ear and nose and they are not closed drawing water inside is also included.
2. If the hairs are braided it is not necessary for a woman to remove the plaits but only the roots are enough to be made wet. But it is compulsory for males to make the plaits wet and draw the water at the roots. If the hairs are loose it is compulsory for man or woman to wash them totally⁽⁴⁾. For woman making the roots wet only will not be enough.
3. If one wears a tight ring in the finger or earrings in the ears or nosepin and if the water does not reach the surface of skin without moving them they are to be moved and if they are extremely tight they can be removed at the time of bathing.

1. The pieces of bone, areca nut or paint on the lips etc.
2. The wiping of the body is not compulsory but flowing water (wiping is only desirable)
3. Even though something like gum etc. is licked.
4. Even a single hair is left dry the ghusl will be incomplete.

4. If there is blot on the forehead or dried flour is stuck due to kneading it must be removed and the skin be made wet ⁽¹⁾.
5. If a person is not circumcised he should draw the water inside the prepuce provided there is no difficulty, otherwise not necessary.

Warning:- If there is difficulty or harm in washing certain parts it is not necessary to wash them e.g. The inside surface of the eyes, ⁽²⁾ the holes of ears and nose which are closed etc.

21. TRADITIONAL (SUNNAT) WAY OF BATHING:-

There are five traditions. (Practiced by the Holy Prophet).

1. Washing both the hand up to the wrist.
2. Washing hidden parts ⁽³⁾ of the body.
3. Removal of dirt (Wherever found) from the body.
4. Making ablution,
5. To draw water thrice on the body.

22. DESIRABLES (MUSTAHIBATH) OF BATHING:-

The following are the desirable things (Mustahibat) in bathing (ghusl).

1. To make intention (Niyyat) for bathing.
2. Utter 'Bismillah' بسم الله while washing the hands.
3. Scrubbing the body.
4. Taking bath at a lonely place where no one can see.
5. Doing the things which are desirable in ablution.

(Except facing towards 'Ka'ba' reciting Dwa and drinking the remaining water).

1. If there is dust or sand on the body it is not necessary to remove it because they are not against purity. Similarly any colour or myrtle found on the body, or the oil or greasiness found on the body, by rubbing it, is not an abstacle to bathing.
2. Eventhough some dirty antimony is applied in the eyes.
3. Whether the dirt is found or not.

23. ABOMINABLES IN BATHING:-

The following are the abominables or unpleasant acts in bathing.

1. Without necessity taking bath at such a place where persons of prohibited degree will see.
2. Bathing nakedly facing towards Holy 'Kaba'.
3. Uttering Dua other than Bismillah.
4. Talking unnecessarily.
5. Doing the acts which are undesirable in ablution also.

24. THE TRADITIONAL (MASNOON) WAY OF BATHING:-

First make intention ⁽¹⁾ for bathing and utter 'Bismillahir Rahma Nirrahim' (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) wash both the hands up to wrist thrice. (Then wash the private parts eventhough there is no impurity). Then wash the body where there is impurity (After this hands are rubbed well on the earth and washed). Then undertake ablution ⁽²⁾ (if there is stagnation of used water at the place of taking bath the legs need not be washed ⁽³⁾). After completion of bath wash them at some distant place.

After ablution the hairs of the head ⁽⁴⁾ are first made wet by pouring water over the head, then on the right shoulder, then on the left shoulder (to such an extent that the body becomes wet ⁽⁵⁾ and the water starts falling) and entire body is rubbed with hands (it is one time that the water is poured on the entire body).

1. Niyyat means an intention to get himself clean from the ceremonial impurity. If so desired these words can also be uttered

(نويت ان اغتسل من الجنابة لرفع الحدث)

2. Complete the ablution including rubbing of the head. Only Bismillah بِسْمِ اللَّهِ is to be uttered and no other Dua.
3. When bath is taken while sitting on a wodden cot or stool then legs are also washed.
4. Comb the hairs by inserting fingers in the hairs right side first and then left side.
5. Not even a space equal to single hair is left dried.

Similarly two more times the water is poured on the head and shoulders so that the water reaches the entire body thrice as it was the practice of Holy Prophet (the bathing is complete). After taking bath get aside from the place. If legs are not washed previously they are now washed and cover the body with dry and clean cloth.

(Warning)

1. At the time of bathing any piece of cloth or leg gear (lungi) is kept tied to the body from naval to knee. One can take bath threadbare at a place where no one can see him (but by sitting down).
2. Bathing can be completed without ablution provided that three essentials (gargle, applying water inside the nose and drawing the water on the entire body) are fulfilled. And if after ablution water is drawn on entire body the first two essentials will also be fulfilled.
3. Some people first scrub their body and wash it and before completing the bath they undertake ablution after that they recite some Arabic words calling it as 'Niyyat' of the ghusl or pour water by breathed in on the head and shoulders thrice and feel that without this particular practice bathing will not be complete. More so some ladies who do not know the 'Niyyat' of 'ghusl' they get the water breathed in by others and use it as stated above. This is absurd and bogus⁽¹⁾. Whereas in bathing the important thing is to perform the essentials. (Gargle, applying the water inside the nose and on the entire body.) If any defect is found or any smaller space equal to hair is left dry the bathing will not be complete, even though thousand times the 'Niyyat' is recited and several mugs of water is poured on the body, no use. The impurity will remain as it is.

1. More or less there is Niyyat in it which is desirable (mustahab) for bathing and if it is left over no harm, the bath will be complete.

25. CAUSES FOR BATHING:-

The reasons which make the bathing (ghusl) essential are as follows:-

1. Discharge of semen with lust.
2. Nocturnal pollution.
3. Carnal conjunction.
4. End of menses
5. Forty days of childbirth.

(Warning):-Further details of each item and their requirements are given below:-

Explanation of the first requiremen. (Discharge of semen with lust).

1. This is a distinct feature. While awoke semen⁽¹⁾ is parted from its place and ejects from the body with lust⁽²⁾ (Whether it is by touching or seeing a woman or by imagination and perception or due to masturbation e.g. 'jalaq'etc.) Eventhough at the time of discharge of semen from the body there is no lust ⁽³⁾.
2. The semen is discharged with lust and a bath is taken. Before passing the urine or sleeping and walking ⁽⁴⁾ and observed namaz. Then after the bath the remaining semen is discharged without lust again the bath is essential. But no need to repeat the Namaz.
3. If the semen is not discharged with lust but due to lifting of weight or falling from a height or due to any shock it comes out bath is not compulsory.
4. If some one is suffering from a disease and the semen is discharged continously bath is not compulsory for him.

1. The semen of male is white and thick and female is yellow and thin.
2. If does not come out the bath will not be compulsory.
3. For example a person who held his male organ tightly not allowed the semen to come out and when the lust is over the semen came out.
4. The measurement of which is 40 steps or more (warning) After passing urine or sleeping or walking more than 40 steps took bath and thereafter the semen came out without lust then no bath is compulsory.

5. By discharge of prostatic secretion ⁽¹⁾ or urethral secretion ⁽²⁾ bathing is not compulsory.

DETAILS OF THE SECOND FEATURE

Nocturnal Pollution (Ehtelam).

1. 'Ehtelam' is pollution during sleep, whether coition is felt or not.
2. If a male or female after getting up from sleep finds the body or clothes wet and it is believed to be semen (whether the pollution is remembered or not.) or it is believed that it is prostatic secretion and remembers the nocturnal pollution or doubts that it is semen or prostatic secretion but the nocturnal pollution is remembered then in all these three cases bathing is compulsory. And if there is confidence that it is not semen but prostatic secretion or urethral secretion but the nocturnal pollution is not remembered or there is a doubt that it is semen or prostatic secretion but nocturnal pollution is not remembered but before sleep the penis was in erect position in both the circumstances bathing is not compulsory.
3. If the nocturnal pollution is remembered (discharge with lust also) but there is no effect of it on the body or clothes bathing is not necessary (The female is also included in this order).

Explanation of third feature:-

1. The glans ⁽³⁾ of any person (which is called 'hashfa' in Arabic) is penetrated in the vagina of a woman (particular part) or anus of a male or female is called carnal conjunction (wati).
2. In 'wati' the sodomite and his minion, bathing is compulsory for both. (Whether the semen is discharged or not). Provided

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| <ol style="list-style-type: none"> 1. Prostatic secretion is a thin liquid which comes out from the penis due to lasciviousness or due to some special movement. 2. Urethral secretion is that thick liquid which comes out followed by urine. 3. The Description of the round extreme portion of the penis is to explain the size that means if only the glans is inserted bath becomes compulsory. If the glans is partly inserted the bath will not be compulsory. |
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the sodomite and the minion are adult⁽¹⁾ otherwise whoever is adult bathing is compulsory for him (the minor will also be ordered to take bath so as to create the habit of cleanliness).

3. If a person commits carnal conjunction with any four footed animal or dead person or small girl (who has no taste for lust) bathing will not be compulsory unless there is discharge of semen ⁽²⁾.
4. If the head of the penis of a person is cut off the size will be valued from the remaining portion.

Warning: By these acts i.e. (discharge of semen with lust, nocturnal emission, sodomy) the person upon whom bathing is compulsory will be called ceremonially impure 'junubi' and the causes are called impurity (janabat).

Explanation of Fourth Feature (menses):-

1. Menses is the monthly flow of blood from the womb of an adult woman.
2. The period of menses is minimum three (3) days and nights and maximum ten (10) days and nights. If the bleeding is for less or more than this it is not menses but disease which is called Metorrhagia (istehaza)⁽³⁾.
3. During the period of menses, except extreme white any other coloured fluid comes out will be taken as menses.

1. If the woman is a virgin and the membrane of vagina is destroyed otherwise bath will not be compulsory for her.
2. The cause of bathing will be the discharge of semen and not the penetration (Warning) This regulation is for bath only. One should not take it as an act free of sin. Because sexual intercourse with the dead and animals and sodomy (livatat) are immoral and indecent acts of major sins that are prohibited one. All the Muslims should abstain from these acts.
3. In Metorrhagia (istehaza) is uterine bleeding usually of normal amount, occurring at completely irregular intervals, the period of flow sometimes being prolonged. It is generally due to bursting of the veins.

4. The early age of menses is atleast 9 years and maximum 55 years and the blood coming out before 9 years or to an older woman of 55 years will not be menses, it is Istehaza⁽¹⁾. However in case of the latter if the blood is pure red as used to bleed previously will be called menses.
5. The period of purity between two menses (which is called 'Tahar' طهر) is of minimum fifteen days. No limit for the maximum ⁽²⁾ period. If before fifteen days there is second bleeding it is called 'Istehaza'.
6. If during the period of menses purity is felt it is also counted as menses (This is called lucid interval of purity).
7. The women who has formed habit of menses if there is a bleeding for more than the habit and does not last more than ten days it will be understood as menses but exceeds ⁽³⁾ more than ten days as per the normal period according to habit it will be counted as 'Istehaza'. And for those whose habit is not formed ten days will be treated as menses and more than ten ⁽⁴⁾ days it is counted as 'Istehaza'.

Explanation of fifth feature:-

1. Pureperium (Nifas) is that blood which comes out from the womb of a woman after the child birth.
2. Nifas is counted from after half of the baby comes out. The blood which comes out before it is not 'Nifas' but 'Istehaza'.
3. The period of Nifas is maximum forty (40) days and nights and there is no limit of minimum. (It is also possible that Nifas does not, at all, occur to a woman).
4. During the period of Nifas except white matter the blood of any colour will be treated as 'Nifas'.
5. The intervening period of 'Nifas' and menses is fifteen (15) days minimum.

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| <ol style="list-style-type: none"> 1. Similarly the bleeding of uterine of a pregnant woman is metorrhagia. 2. Absence of menses during the whole life is also possible. 3. The habit of menses for 5 days is prolonged for 11 days then 5 days will count as menses and the remaining as of metorrhagia. 4. Till the habit is formed (This rule is to be followed). |
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6. If the habit of a woman is fixed and if the bleeding is for more than her habit but does not exceed forty (40) days it will be entirely treated as 'Nifas'. If it exceeds forty (40) days it will be treated as 'Istehaza'.
7. In case of abortion any part of the baby is formed it will be treated as 'Nifas'. (Otherwise not.)

26. RULES REGARDING THE MAJOR IMPURITY:

1. The things which make bathing essential and the conditions which prevail on the body of a human being under Shariat is called ceremonial impurity. (Hadase Akber **حدث اکبر**).
2. During the state of major ceremonial impurity (hadas-e-akbar) observing prayers, prostration, circumambulation of the Holy 'Ka'ba', touching the Holy 'Quran,' ⁽¹⁾ recitation of Holy 'Quran' intentionally ⁽²⁾ (even though it is less than one verse,) writing of any verse, touching of any ring on which any Quranic verses are inscribed or written, entering the mosque etc. are totally prohibited.
3. During menses and child birth a woman is barred from observing fast.
4. During the menses and child birth saying prayers are exempt, and when the menses are complete and the bleeding due to child birth is stopped there is no objection to observe the make up salath. It is compulsory to make up for fasting.
5. A woman who is a teacher and under menses can teach word by word without reciting a full verse.
6. During the menses sexual intercourse is prohibited and seeing the body of a woman from naval to thigh and touching and hugging it without veil is disapproved to the point of being forbidden. (However the rest of the body can be touched and can be rejoiced.
7. To sleep ⁽³⁾ with a woman under menstruation and to use her leftover, water and other material, and to get the food prepared by her etc. is lawful.

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| <ol style="list-style-type: none"> 1. If it is in a separate cover it is lawful to touch. 2. By seeing or oral. 3. To sleep separately or to abstain from union is abhorrent because it resembles the practice of christians or jews. |
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8. If a woman forgets her days of menses or suspicious about the period of menses and purity or to become free from menses, in such circumstances she can perform prayers after taking fresh bath.
9. The menses of a woman are stopped after ten days and nights carnal conjunction is permitted before taking bath. (however without bathing intercourse is unpleasant). And the menses which last for less than ten days and nights but according to the formed habit it is stopped then intercourse is not permitted unless she takes bath or a segment of one prayer is lapsed. (however after bath it is permitted or after lapse of one prayers time intercourse is permitted without taking bath) ⁽¹⁾ and if it lasts for a lesser period than the formed habit then unless and until that period according to the habit is not completed intercourse is not permitted. (eventhough a woman has already taken bath).
10. Metorrhagia (Istehaza) does not make the bath compulsory and under this state prayers, fasting, etc. all are permitted provided fresh ablution is made for every prayers.
11. During 'Istehaza' intercourse is permitted.

Warning:- On whom bating is essential he must take bath without delay⁽²⁾. If it is so much delayed that one segment of prayers is about to lapse it is obligatory to take bath immediately. Some women even after the ceaser of menses and puerperium delay in getting out of ceremonial impurity and wait for complete 40 days and feel themselves as incapable of observing prayers is nothing but ignorance and mistake. Immediately after ceaser get bathed and start observing prayers.

27. RULES REGARDING WATER:-

Kinds of water:-

The water is of two (2) kinds.

1. Absolute
2. Confined

1. It is lawful but not desirable.
2. There is a "hadith" that the angels of peace do not visit that house where a person under major ceremonial impurity is found.

Again absolute water is of two kinds:-

1. flowing
2. Stagnant

Stagnant water is also of two kinds,

1. Large quantity
2. Small quantity

The definitions and orders about them are mentioned in seriatum.

28. ABSOLUTE WATER:-

1. Absolute water is that water which is commonly known as water and the word water strikes in our mind to be rain water, sea water, river, canal, tank, cistern, pool, spring, well water, melted snow, hail storms and dew water.
2. Absolute water is pure which can be used for ablution and bathing and the impure things can be purified by it.
3. Absolute stopped water or water confined or collected in a container or by falling of fruits and leaves in it, it does not become impure even though its three attributes (colour, smell and taste) are changed. However when its thinness is over and it will not remain as water then using it for ablution and bathing will not be correct.
4. If pure things e.g. earth, lime, sugar, saffron and milk etc. or any other things are mixed with absolute water or boiled after mixing something with an intention to clean it such as soap, berry leaves, etc. due to which colour, smell and taste is changed but the nature of water is not changed that means the thinness and its name is remained then ablution and bathing with it is correct. If water becomes thick due to mixing of 'SATTU' (Ground wheat) or it is not commonly called water but it has acquired a different name as cool drink etc. or it is cooked by mixing something else with intention not to clean its dirt such as tea, soup^① etc. or gained the colour of saffron for

1. From these things the unclean things and clothes etc. can be cleaned provided they are capable to remove the dirt.

dying clothes or the colour of milk or its smell is predominant over the water in such circumstances ablution and bath with this water is not correct.

29. FLOWING WATER:-

1. Flowing water is that water which can carry the straw of grass with it is called by the people, flowing water.
2. The flowing water will not become impure even if some dirt is fallen in it or any animal is fallen and died unless and until any of its qualities (colour, smell, and taste are changed). If any one of the qualities are changed the water will become impure and it will become pure when its qualities are restored⁽¹⁾.
3. In any small canal a dead animal is found but half or more than half of the water does not flow through it and any of its qualities are not changed water will remain pure⁽²⁾. Otherwise the ablution and bathing will not be correct⁽³⁾.
4. The rain water falling⁽⁴⁾ from the conduit of any roof will be called flowing water and it is pure even though dirt⁽⁵⁾ is available at different places on the roof. However the dirt is not at the mouth of the conduit. Even if it is there and half and more than half of the water is not changed⁽⁶⁾ due to dirt.
5. Making ablution by some persons sitting together at the bank of the canal will be correct (Even though the canal is very small).
6. If there is less water in the canal and flows slowly ablution to be made in such a way that the used water does not mix with the other water e.g. in lifting the water delay should be caused so that the used water is flown away. (The rules regarding used water will be discussed later.)

1. Whether the dirt is sunk and purity of water is restored or the clean water, in large quantity, is mixed with it and the dirt is removed.
2. The water which flows downwards.
3. Unless and until the attribute of the water are changed.
4. As long as the rain falls.
5. The water dropped from the dirty roof (as long as the rain falls) will not make the clothes dirty provided, the attributes of water are not changed.
6. The rain water flowing through the drains is clean unless and until the dirt is not noticed.

30. STAGNENT WATER:-

Stagnent water is that which is stored at one place. (Does not flow.) It is of two kinds:-

31. Ample water**1. Ample (2) Small**

1. Ample quantity of water is such that if it is shaken at one side it will have no effect on the other side⁽¹⁾. (that means doing ablution and bathing with it will not create any effect on the other side.) The quantity generally determined for this (as determined by the religious theologians of the later period) is that the water which is called 'Dah Dardah' i.e. squarely 10 yards in length⁽²⁾ and 10 yards in breadth⁽³⁾ is also called 'Abe Kaseer'.
2. The depth of 'Abe Kaseer' is such that if the water is extracted by joining two palms the earth will not be touched and water will not become muddy.
3. 'Abe Kaseer' falls under the category of flowing water that means it will not become dirty even if some dirt is fallen in it unless and until any of its attributes are changed (it will become impure⁽⁴⁾ if any one of the attributes are changed).
4. If in this 'Abe Kaseer' (large quantity of water) some dirt is fallen which is not visible e.g. wine or urine etc. from every corner of it ablution or bathing will be correct. And which is visible like stool, dead animal, etc. then performing ablution and bathing with this water at a distance of four yards from the dirt⁽⁵⁾ will be correct.

1. The effect of dirt of one side does not effect the other side.
2. One yard is equal to 7 fist.
3. 40 yards in square. 36 yards round (warning) this measurement refers to length and breadth of the water. The depth is not important.
4. This will become pure when the impurity and its effect is removed.
5. The place of dirt is unanimously declared as dirty.

5. If a cistern or fountain is such that the water available in it seems to be 10x10 on the surface and it is less than 10x10 beneath, despite of falling dirt in it, ablution and bathing with this water is correct. Until and unless the quantity of the water will not reduce from the limit of 10x10 and when reduced from this limit then it will not be correct. Water in any cistern or pond is less than 10x10 on the upper side but 10x10 in the lowest level if any dirt is fallen in it ablution and bathing with this water, will not be correct, unless and until the upper layer of the water is exhausted and touches the limit⁽¹⁾ of 10x10.
6. If in any dirty cistern clean water is entered and starts flowing then its water becomes clean.
7. If in any cistern or tank lichen is grown and it is so thick that when water is moved it also move then ablution and bath will be correct otherwise not.
8. If there is foul smell in any pool of water but dirt does not appear or in any pool there is possibility of dirt being fallen but not sure then ablution and bath is correct.

32.LITTLE WATER (Small quantity of water):-

1. Little water is that which is not in large quantity. That means less⁽²⁾ than 10x10 yards.
2. Little water with slight quantity of dirt(e.g. one drop of wine or urine or blood or a little stool) will become dirty eventhough any of its attributes are not changed.
3. The animals which contain blood their body becomes dirty after death. If such animals fall in the little water and die the water will become dirty. However those animals which do not contain flowing blood fall and die or fall after the death the water will not become impure. Similarly if the watery⁽³⁾ animals die in the water it will not become unclean.

1. When this limit is reached ablution and bath will be lawful.
2. Or the effect of dirt of one side reaches the other.
3. That animal which takes birth in water lives in water and produce their offsprings in the water.

4. In the forest the rain water stagnated at different places even if it is little and apparently there is no dirt found in it, it is clean (only on perception it may not be taken as dirty).

Warning:- Well water eventhough little in quanatity but inspite of being little it will become clean by cleaning it. The rules regarding it will be explained seperately.

33. CONFINED WATER:-

1. Stagnant water in common parlance is that water which can not be called water e.g. rose, keoda, vinegar or water which is given special name as melon water or coconut water.
2. With stagnant water ablution and bath will not be lawful. However dirty things can be cleaned by it.

34. USED WATER:-

1. The water which is used for removing the dirt or spent to gain virtue ⁽¹⁾ provided that water falls from the body and no dirt is prima facie found on the body.
2. Used water is clean water (but it can not clean). Hence ablution and bath with this water is not correct. However the apparent dirt can be cleaned by it.
3. Drinking the used water or using it in food is abhorrant.

Warning:- While performing the ablution or bath it is to be taken care that the used water which falls from the body does not allow to fall in the remaining water which is to be used for ablution and bath (because there is a contradiction⁽²⁾ among the jurists regarding used water.

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| <ol style="list-style-type: none"> 1. For example ablution or bath is undertaken or the hands are washed before eating or after eating. <p>(Warning) The water used by a person already under ablution without intention to do ablution or to keep his hands and legs cool or to remove the dirt or to teach the method of ablution to another it will not be called used water.</p> <ol style="list-style-type: none"> 2. Take care to abstain from it. |
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35. RULES REGARDING WELL WATER:-

1. Well water is clean⁽¹⁾ water unless and until some thing falls in it making the water unclean.
2. The things which make the water unclean are of two kinds. First is that by which the entire water becomes unclean. Second is that which does not make the entire water unclean.

36. The things which make the entire water unclean are:-

1. Dirt little or more major or minor⁽²⁾ (A drop of wine or urine or blood or a small quantity of stool or any impurity and dirt is fallen).
2. Animals of big body⁽³⁾ (goat, man etc.) die after falling in the well even if not swollen or burst.
3. The animals containing flowing blood whether they are small like birds, mice, etc. or of average size such as hen etc. but not living in the water⁽⁴⁾ if they fall in the well and swell⁽⁵⁾ or burst or fallen after swollen or burst.
4. The dead body of a nonbeliever is fallen (whether before cleaning or after cleaning).
5. Dead muslim before cleaning⁽⁶⁾.
6. Falling of a single swine⁽⁷⁾ dead or alive).

1. Well means water which is stagnant and not 10x10 yards. The well which is 10x10 yards will come under the category of ample water.
2. The thick and light dirt will be explained in the chapter of dirt.
3. Warning(i):-There are three categories of animals that fall in a well according to the divine law goat, man, mouse. The animal equal to the size of a goat or bigger than the goat they come under the category of goats. The animals which are equal to a cat or bigger than a cat but lesser than a goat they fall under the category of cat. Those animals which are equal to size of a rat or bigger but smaller than a cat they are under the category of rat.
(ii):- Three rats are equal to one cat and two cats or six rats are counted as one goat.
4. Fish, Frog, etc.
5. Falling of hairs includes swelling and bursting.
6. Dead Muslims fall after washing, the water will not become dirty. It is the bounty of Islam.
7. The body of swine is like stool and urine is an absolute dirt. Hence if a single hair of it falls in the well the entire water will become dirty.

7. The animal whose leftover is dirty and suspicious which is removed alive after falling in the well provided its mouth is dipped in the water before removal.
8. The falling of water of the well whose entire water is declared dirty. (for example the bucket used in the dirty well or rope is used in the well as a result a drop of dirty water has fallen in the clean well the entire water of that well will become dirty).

37. Rules Regarding Falling of certain things which do not render the entire water of the well dirty.

1. Mouse or sparrow or equal to it (or bigger but smaller than cat) has fallen in the well and die or died before falling but not swollen or burst the entire water will not become dirty. Removing of 20 to 30 buckets of water from this well will make it clean ⁽¹⁾. (20 buckets are compulsory and 30 is desirable).
2. Cat or pigeon (or equal) or bigger to them but smaller than goat) has fallen in the well and die or died before falling but not swollen or burst, this will not make the entire water unclean and in such case removing of 40 to 60 buckets of water, the entire water will be clean ⁽²⁾. Removal of 40 buckets is obligatory and 60 buckets are desirable.
3. If the water of any well mentioned at Sr. No.1 and 2 is fallen in a clean well, the quantity of water which is to be emptied in those cases is also obligatory to be removed from this well.

Warning:- The rules laid down above will be applicable to the well water and will not apply to any small ⁽³⁾ quantity of water. Hence if the water contained in a pot etc. has turned dirty the entire water will have to be thrown away.

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| <ol style="list-style-type: none">1. It is the same order for two mice.2. It is the same order for a cat and a mouse together.3. The small pits containing rain water are included in this rule. |
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38. THE METHODS TO CLEAN THE WELL WATER:-

1. Any thing that has fallen in the well rendering its water dirty should be removed first. Then according to the procedure prescribed by Sharia, water is removed from this well. Unless that particular thing is not removed from the well, water will not be clean, eventhough any quantity of water is removed from it. Even after making efforts it could not be removed e.g. dirty wood, or a piece of cloth then ⁽¹⁾ by removing the sufficient quantity of water at that time. The well will be clean.
2. When the entire water of the well rendered unclean in such case the method of cleaning the well water is to remove the entire water from it until the bucket can not be filled to the extent of half with the available water. As a result the well will be cleaned.
3. If the entire well-water⁽²⁾ cannot be fully emptied 2 to 3 hundred buckets⁽³⁾ of water may be removed from it (two hundred buckets of water is compulsory and three hundred buckets is pleasant).
4. Under the circumstances where the entire water is not turned unclean 20 to 30 or 40 buckets of water as per the procedure⁽⁴⁾ is emptied from this well it will become clean.

1. Both the well and that particular object will become clean because the dirt of that object was not inherent. On the contrary the thing which is dirty by itself such as meat of a carrion in which case the well is left unused for a time till that object is dissolved. According to Islamic law that duration is six months. After that the well will be clean by removing the required water.
2. For the reason that the well is rich with sources and the removal of water will not have any effect therein.
3. This rule is for convenience sake otherwise the water to the extent available in the well is to be removed. The survey of the available water in the well be got done by two pious muslims who possess knowledge of the water. The number of buckets which they prescribe may be removed or the water of the well may be measured with the help of a rope and remove the water to that extent. (Suppose there is water to the extent of 10 cubit, by removing 100 buckets, water recedes upto one cubit then 900 buckets of water may be removed. When it is not possible 2 to 3 hundred buckets water is removed the well water will become clean
4. The procedure as mentioned in Rule 37.

5. If the quantity of water required to be emptied as per the orders (e.g. 40 buckets is obligatory but the available water is only 20 buckets) if the entire well is emptied the well becomes (1) clean.
6. The unclean well is got dried it will become clean(2), provided there is no effect of the dirt.

39. THE MEASUREMENT OF THE BUCKET:-

1. The bucket which is already in use in that particular well to extract water will be valid i.e. the same bucket is used to empty the water from the well.
2. If there is no specific bucket a standered bucket is valid which contains one sa'a (2 1/4seer 9 tolas and 7 mashas) of water (3).
3. It is not necessary that the water is removed mouth full of the bucket. If it will be more than half it will be treated as full bucket.
4. If a container is so big that it contains 20 buckets of water the removal of water with this container at one time will be enough.

40. ESTIMATION OF DIRT OF A DIRTY WELL.

Any well which is turned dirty by falling of any dirt or any animal it will be declared as dirty, from the time of falling of dirt and if the time is not known and there is no swelling or bursting of the animal, one day and night before and if found swollen or burst, from three days and nights before. In the first case the prayers performed is repeated, pertaining to one night and day and in the second case for three days and nights if the water of this well was used for ablution or bathing. Further the things which have touched this water should be washed.

1. After this if the water is gathered in the well there is no need to remove it.
2. After fully dried water is struck in it will be clean.
3. One sa'a is equal to (2 1/4seer 9 tolas and 7 mashas) or 189 tolas. 7 mashas

41. THE THINGS WHICH DO NOT RENDER A WELL DIRTY.

1. Animals dwelling in the water ⁽¹⁾ (fish, frog, etc) or the animals which do not contain flowing blood (house fly, mosquito, scorpion etc.) If they fall in the well and die or fall after the death this does not render the well dirty even if they are swollen ⁽²⁾ or burst.
2. One or two ⁽³⁾ droppings ⁽⁴⁾ of camel or goat (except hen and duck.) or the beat of the crow, vulture ⁽⁵⁾, bat etc. is fallen in the well the water will not become dirty.
3. (Except swine)⁽⁶⁾ Dry bones or nails or hairs of all animals are fallen (even if they are of carrion) the well water will not render dirty, provided the bones are shorn of flesh or sweat ⁽⁷⁾.
4. If there is a pit or drain near the well in which dirty water ⁽⁸⁾ is stagnated its effect is not felt in the well water will not be unclean.
5. If the skin of a man and flesh less than the nail size is fallen in the well it will not be unclean.

1. The watery animals are those which take birth in water and dwell in water certain animals though dwell in water but they are not born in water such as wild duck, duck, etc. or the wild frog which contains flowing blood. They are not watery the well becomes dirty by them.. (warning) The wild frog is that which does not have skin between his fingers. He is treated as rat if he falls in the well.
2. Drinking its water is abhorrent.
3. Little is the quantity by appearance it is little and the people also declare it as little.
4. The droppings are no doubt dirty but keeping in view the utility of water they are exempt if fallen in small quantity.
5. It is difficult to save from the beat of crows and vultures.
6. Swine is contaminated, its every thing is polluted and dirty (Warning) It is true that the dog is not contaminated unless and until its mouth is dipped in the water the water will not be polluted.
7. Otherwise it will be polluted and unclean.
8. If the effect is felt it will become unclean. The distance is not important but the effect counted.

6. The dead body of a Muslim after washing, similarly the child which wept after birth, has fallen,⁽¹⁾ after washing, the well will not be unclean ⁽²⁾.
7. If a man falls in a well and comes out alive or dived to remove the bucket etc. the water of the well will not be dirty, provided there was no dirt on his body or clothes.
8. Except swine if any animal falls in the well and removed alive the well water will not be dirty provided there was no dirt on its body and its mouth is not dipped(if its mouth is dipped the rules relating to left over will be applied that means the leftover is clean the water will be clean and the left over was dirty or of a suspicious nature or unbecoming (makrooh) the water will also be dirty and suspicious or abhorrent.

42. RULES REGARDING LEFT OVER FOOD:-

1. Clean Left Over:

- i. The left over food of a clean man is eatable whether he is a muslim or non believer⁽³⁾ whether man or women⁽⁴⁾ under ceremonial impurity or menses (with a condition that they have not eaten any prohibited food such as wine, pork, etc.)
- ii. Horse, permitted animals (four footed or winged) watery animals and those not containing flowing blood (permitted or prohibited) the left over of all of them is eatable. However country fowl and cow which eats dirt their left over is abhorrent.

43. ABHORRENCE OF THE LEFT OVER FOOD:-

The prohibited domestic animals such as cat, rat, lizard etc and prohibited birds such as crow, vulture, hawk, baz, etc. Similarly those permitted animals which are let loose and eat and drink anything they like such as hen, cow if they eat dirt their left

1. If not wept before death and fell in the well (washed several times before falling) the well will become unclean.
2. Provided neither swollen or burst nor any dirt is stuck to the body.
3. The dirt of the infidel is owing to his disbelief and not physical one. If it was apparent Rasoolullah (SAS) would not have permitted them to stay in the mosque. (This case is of necessity and not beyond necessity therefore their left over will have that effect).
4. The left over food of a woman is abhorrent for a stranger and vice versa.. It is not owing to abhorrence but as a precautionary measure to protect temptations.

over food is abhorrent (Makrooh-e-Tanzeehi). (However a cat immediately after eating a mouse puts her mouth in any thing that is prohibited).

44. LEFT OVER OF SUSPICIOUS NATURE:-

Mule who is born to a female donkey its leftover and the leftover of a donkey is suspicious (Warning) The mule born to a mare its left over is not suspicious.

45. THE ANIMALS WHOSE LEFT OVER IS PROHIBITED:-

1. Swine, dog, elephant, etc. the left over of all the prohibited four footed animals is prohibited.
2. The left over of any living being is eatable, if they eat any prohibited thing and put their mouth in any thing that thing will become prohibited. However after some interval the excreta falls from their mouth once or twice cleaning the mouth then the thing in which they put their mouth will not be unclean.

46. RULES REGARDING SWEAT AND SALIVA:-

1. The sweat of a human being is clean.
2. Every animal whose sweat and saliva that falls in his left over is clean, the left over is also clean. If their left over is prohibited or suspicious or unbecoming then it will be prohibited or suspicious or unbecoming.
3. The saliva that falls from the trunk of an elephant is prohibited.

47. RULES REGARDING DRY ABLUTION (TAYAMMUM):-

Definition of Tayammum:- In terms of shariat making ablution with clean sand and earth or by any thing which forms part of the earth, with intention, by striking and rubbing them on face and both hands is called tayammum.

48. RULES REGARDING TAYAMMUM:-

1. Ablution with clean sand and earth will be an alternative to ablution and bath with water (any one requiring ablution due to ceremonial impurity or under menses, or delivery of child

have no control over the water (in reality ⁽¹⁾) or rules ⁽²⁾ then instead of ablution and bath with water can have ablution with clean sand and earth which is permitted.

2. The circumstances which do not demand cleaning (recitation of Quran orally or visiting the grave yard and participation in burial ceremony) even having control over the water tayammum is permitted.
3. The circumstances which demand ablution compulsory ⁽³⁾ tayammum is also compulsory. And for those ablution is obligatory or sunnat or mustahab tayammum is also obligatory, sunnat and mustahab. Similar is the rule for bathing (tayammum for bathing). ⁽⁴⁾ When bathing is felt necessary.
4. With one tayammum many prayers of different segments comprising of farz, nafil, etc. can be performed.
5. Tayammum is lawful before prayers and it will not be revoked ⁽⁵⁾ by passing of time.
6. A person with 'Tayammum' can perform 'Imamat' of a person who has undertaken ablution with water.

49. CONDITIONS FOR PERFECT TAYAMMUM:-

There are six (6) conditions of 'Tayammum'

- (1) Invocation.
- (2) Rubbing.
- (3) Rubbing with three or more fingers.
- (4) Earth or any thing belonging to earth.
- (5) Clean earth or anything of earth that can clean.
- (6) When water is harmful.
- (7) Must be a muslim.
- (8) The part of the body on which tayammum is under taken must be free from any obstruction ⁽⁶⁾ and for women stopage of menses and bleeding after child birth is the condition.

1. Infact the water is not really available
2. By rule means there is water but cannot be used due to ailment etc.
3. See Rule 6
4. See Rule 18
5. Tayammum is lawful provided one is not physically handicapped because the tayammum of a handicap will be nullified with the passing of time.
6. For example fat, wax, tight finger.

Warning:- If any one of the above conditions are not fulfilled tayammum will not be complete.

50. ORDERS REGARDING INTENTION (Niyyat)

Details of condition No.1.

1. For tayammum invocation is a precondition. For perfect 'tayammum' intention to get divine blessings is sufficient. Saying Salat with this tayammum will be perfect. But the tayammum will be valid for such prayers intended for and for which cleanliness is necessary as an alternative to ablution.

Warning:- Intention for attaining purity from minor impurity, ceremonial impurity, through tayammum for the perfection of prayers is an alternative to the purity for the desired prayers.

2. If tayammum is made with intention to perform 'nafl' prayers or compulsory or regular prayers, other prayers can also be performed with it.
3. For certain acts which do not form part of any regular prayers (such as entering in the mosque, touching of Holy Quran 'Azan' and Iqamat etc.) or where the cleaning is not precondition (for recitation of Holy 'Quran' without ablution visiting graves, burial ceremony, etc.) if 'Tayammum' is performed namaz will not be correct with this tayammum.
4. If a person under ceremonial impurity undertakes tayammum, namaz can also be performed.
5. The tayammum performed for sajda-e-tilawat, namaz can also be performed with it.
6. Thanks giving prostration (Sajda-e-shukr):-Intention made for the thanks giving prostration (Sajda-e-shukr) or to show the method of tayammum to any other person, namaz can not be performed with this tayammum.
7. Tayammum undertaken to join the burial prayers or Idd prayers for want of time, otherwise these prayers will be missed, with this tayammum except that particular prayers no

other prayers will be lawful. If it is performed due to lack of water or due to any disease other prayers will also be performed.

8. Person under ceremonial impurity performs 'Tayammum' with due intention for ablution (that person will become free from ceremonial impurity also by the tayammum).
- 9 If a person gives ablution to an ill person intention should be made by ill person only.
- 10.If an infidel, to embrace 'Islam' and for this purpose performs 'tayammum' it will not be lawful for him to say prayers (namaz) with this 'tayammum' (because intention for 'tayammum' ⁽¹⁾ is conditional and the disbeliever is not capable to make an intention).

51. RULES REGARDING RUBBING (Masah):-

Details of second and third condition:-

1. In tayammum rubbing is a must.
2. Rubbing over the entire face ⁽²⁾ and both the hands including elbows is compulsory. In such a way that no place is left unrubbed (the eyes and eye brows and the space between the nostrils and if the hairs of mustaches ⁽³⁾ are longer hiding the lips, the hairs are lifted and the lips are rubbed. Similarly if there are bracelets or bangles in the hands they are pushed aside and the skin beneath it is rubbed. Hence the entire face and skin of both the hands is rubbed). Otherwise the tayammum will not be complete.
3. If on these parts there is some thing which hinders the rubbing e.g. fat, wax, tight ring in the finger this can be removed and if the dust has not reached ⁽⁴⁾ between the skin of the fingers it is compulsory to comb them.
4. Rubbing must be done with three or four fingers rubbing with less than three fingers is not lawful.

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| <ol style="list-style-type: none"> 1. As against the ablution intention is a precondition for tayammum. Hence the ablution undertaken during infidelity will be valid for the prayers 2. The limit of the face is shown in Rule-9. 3. It should not be misunderstood that it is lawful to elongate the mustaches. No, the shariat has ordered to cut them down. 4. For the reason that the hands are struck on a stone, etc. when there is no dust. |
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52. THE THINGS WITH WHICH DRY ABLUTION**(Tayammum) WILL BE LAWFUL:-****Details of fourth and fifth condition:-**

1. With the earth or any thing belonging to earth 'tayammum' is lawful, even if they are not dusty (and the things which do not belong to earth or part of the earth or belonging to earth the 'tayammum' will not be lawful).

Warning:- The things which form part of the earth are those which do not become mild by burning them with fire and they do not turn into ashes by burning them e.g. sand and stones such as aqeeq, cornelion, feroza (turquoise), marble, sulphur, antimony, red earth and black salt etc. and things which become mild by burning or turn into⁽¹⁾ ashes such as gold, silver, copper, brass, iron, wood, cloth and grain etc. do not belong to the nature of earth.

2. The things which do not belong to the category of earth but they are covered by dust 'tayammum' is lawful⁽²⁾.
3. With lime, lime mortar, burnt bricks, moist⁽³⁾ earth and earthen ware 'tayammum' is lawful. Provided on the pot there is no paint which is not of earthen category.
4. If some thing is mixed with earth which does not belong to the category of the earth the major portion thereof will be valid.
5. Simply with the dust 'tayammum' is lawful⁽⁴⁾.
6. At one place or with one unit of sand or earth many people or only one person can perform 'tayammum' several times.

1. Tayammum is not lawful with ashes whereas lime is exempt despite the fact that lime is the ash of stone and tayammum is valid with it.
2. Provided the dust is not on a dirty cloth whereas if it is gathered after the dirty cloth is dried otherwise not valid.
3. The condition is that the proportion of earth is larger but without emergency the wet earth should not be used for tayammum as there is possibility of turning the face ugly. If there is dire need it may be pasted on a cloth and after dry use it for tayammum.
4. During demolishing a wall or by any other way the dust covers the body. Tayammum will become lawful if the hands and face are rubbed with it.

7. It is necessary that the earth or any thing belonging to earth is clean and capable of cleaning (hence the earth is dried after it was dirty and the effect of the dirt is wiped of, prayers can be performed on it and not 'tayammum' ⁽¹⁾)

53. CIRCUMSTANCES UNDER WHICH 'TAYAMMUM' IS LAWFUL:-

Details of sixth condition:-

The circumstances making the 'tayammum' lawful on having no control over the water are as follows:-

1. Water is not available ⁽²⁾ and there is no trace of it up to one mile ⁽³⁾. (To the extent required for ablution or bathing).
2. Water is available but its use will increase the disease or apprehension ⁽⁴⁾ of abatement of recovery of health. Similarly when there is extreme cold the person under ceremonial impurity is afraid of losing any limbs by bathing or afraid ⁽⁵⁾ of contracting any disease when hot water can not be secured.
3. There is danger ⁽⁶⁾ of any beast or enemy while reaching the water.
4. Water is available but it is kept for drinking ⁽⁷⁾ and there is fear that we ourselves, co-travellers and animals ⁽⁸⁾ carrying will remain thirsty.

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| <ol style="list-style-type: none"> 1. If the earth becomes dry three times after receiving rain the tayammum is lawful 2. One mile is 1.609 kilometers. 3. During journey or outside the village. 4. Whether by experience or at the advice of a wise muslim physician whose sins are not known. 5. This is the rule for a person under major ritual impurity. It is not lawful for a person fearing the cold undertakes tayammum instead of ablution. 6. If there is wild animal near the water or there are robbers in the way. Similarly a bankrupt afraid of the creditors or woman terrified of being outraged of her modesty. If tayammum is undertaken with the fear of the people (as if some say, " If you do ablution I will kill you"). As soon as this fear is over the prayers offered with this tayammum will all have to be repeated. 7. Water is for kneading the flour, if it is for porridge it is unlawful. 8. Or the pet dog rearing of which is permitted in Shariath. |
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5. There is a well but bucket and rope (or anything⁽¹⁾ required to extract water is not available).
6. Water is available on cost and there is double cost or the cost is not known.
7. There is a fear of loosing⁽²⁾ the prayers, if ablution or bath is undertaken, for which there is no alternative or makeup such as 'Eid' prayers (funeral prayers, provided he is not the successor of the dead.)

Warning:-

- 1) If availability of water is expected it may be searched ⁽³⁾ for or if it is available with any one and there is hope of getting it, it is obligatory to ask for it, without search or seeking it the 'tayammum' is not lawful.
- 2) Tayammum is lawful, if any one on whom ablution or bathing is compulsory, is suffering from small pox or there are many wounds on the body used for ablution.
3. If the water available is sufficient only for ablution but on the clothes or body there is major dirt to the extent (prohibiting the prayers) this water can be used for cleaning the dirt then 'tayammum' can be performed instead of ablution.
4. If the water is of suspicious nature (such as the leftover of the donkey) undertake ablution and bath with it then perform 'tayammum'.
5. If a traveller carried water with his luggage and he forgot and performed 'tayammum' and observed prayers, it is lawful. (after saying prayers he remembered that water was available with him then it is not necessary to repeat the prayers.)

1. A towel, headgear, etc. which is dipped in the well and wrung out to extract water to make ablution.
2. loosing the prayers means the entire prayers are lost. Tayammum is not lawful if undertaken to join the partly finished prayers or with the hope of getting some takbeerat.
3. Search means to walk upto 300-400 yards personally or to send some one for search.

6. The prayers which carry make up prayers (Qaza) or alternate such as 5 times prayers of different segment or Friday prayers and there is apprehensions of being lost 'tayammum' is not lawful.

54. INGREDIENTS OF TAYAMMUM:-

There are two ingredients of tayammum.

1. Two strokes (that means the first stroke on the earth and rubbing the face, then the second stroke rubbing both the hands to the elbows).
2. The 'Isteab' that means the whole face and both the hands are rubbed in such a way that no space equal to hair is left unrubbed.

Warning:- For rubbing the digital webs of the finger the hands need not be stricken on the earth again.

55. THE TRADITIONAL(sunnat) WAY OF TAYAMMUM:-

There are eight (8) traditions:-

1. Recitation of 'Bismillah'. بِسْمِ اللَّهِ
2. Striking both the palms on the earth.
3. While keeping the palms on the earth push them ahead.
4. Pulling the palms backside.
5. Dusting the earth with hands.
6. At the time of striking hands the fingers are kept wide open.
7. Arrangement (e.g. face is rubbed first then right hand and then left hand.)
8. Rubbing is performed in quick turns.

56. METHOD OF PERFORMING TAYAMMUM:-

The method of performing 'tayammum' is to recite 'Bismillah' and make intention then both the palms are kept wide open from fingers and strike them on clean earth and push them ahead and then pull them back. Rub them on the entire face after removing the excess earth⁽¹⁾ without leaving any space. (If there is beard, it may be combed). Similarly both the hands are stricken again on the earth and after removing the extra earth, the four

1. The back of one thumb is hit twice or thrice on the back of the thumb of another hand allowing the earth to drop.

fingers of the left hand are placed on the back of the right hand fingers and pulled them upto elbows (rub the elbows) and the left palm (from the right elbow) is pulled inside so that it reaches the inner portion upto the right palm and then rub the right hand thumb on its back. Similarly the left hand is rubbed and without striking the hands on the earth the fingers are combed.

Warning:- The method of tayammum is same for ablution and bath.

57. THE THINGS WHICH NULLIFY THE 'TAYAMMUM':-

1. The things which nullify the ablution will also nullify the 'tayammum' and the reasons which make the bathing essential will nullify the 'tayammum' for bath.
2. The reasons for which 'tayammum' was performed if they are not existing any more (e.g. water is made available⁽¹⁾ or one is able to use water) will nullify the ⁽²⁾ 'tayammum'.
3. If for ablution and bath only one 'tayammum' was performed thereafter something taken place which nullified the ablution or water was secured with which only the ablution can be performed or previously ill and now became healthy and that the performance of ablution will not cause harm in all such circumstances 'tayammum' is lost as against ablution only but tayammum will be in force for bathing, unless and until the bath is made essential.

Warning:- Islam has permitted that when there is no control over the water 'tayammum' can be performed as for many days as possible there should not be any doubt that 'tayammum' will not clean fully. This is the evil perception because as a man attains purity through ablution and bath and enables himself to observe the prayers, similarly he becomes clean through 'tayammum' also. This is Allah's extra mercy which is special for the followers of our Hazrat Mohammed (S.A.S.) who has made the earth clean for 'His' servants like us. وَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكِ

1. If the water is made available after the beginning of the namaz, the tayammum and namaz both will be void and if found after completion of namaz both ablution and namaz are correct no need to repeat.
2. Eventhough another objection is immediately formed for example tayammum was performed due to non availability of water and when the water is made available he fell ill tayammum is nullified. Now another tayammum is to be performed for the second excuse.

58. PROBLEMS RELATING TO DIRT**Types of dirt:-**

There are two types of dirt.

1. Ceremonial impurity is that impurity which renders a person unable to observe prayers and touch the Holy 'Quran'. This is also called impurity (hadas).

There are two types of impurities (hadas).

- a. Major ceremonial impurity (hadas-e-Akbar). It is a condition under which without bathing (or performing dry bathing with clean earth and sand) one can not perform prayers and touch the Holy 'Quran.'
 - b. Minor ceremonial impurity (hadas-e-asghar) is that condition under which without performing ablution prayers cannot be performed and the Holy 'Quran' can not be touched.
2. Actual Dirt means filth and dirty things such as stool, urine etc. it is also of two kinds.

- i. Major Dirt (Najasat-e-Ghaliza):- there is no doubt ⁽¹⁾ about its being unclean (there is no difference of opinion about it among the Islamic Jurists.)

- ii. Minor Dirt (Najasat-e- Khafifa):- About which there is doubt of its being unclean (there is dissenting opinion among the Jurists).

59. CEREMONIAL UNCLEANLINESS (Najasat-e-Hukmi):-

- a. It is compulsory to remove legal dirt (which can not be wiped of under any excuse.
- b. Legal impurity can be removed only by water and it can not be cleaned by confined water.

Warning:- The methods of cleaning the legal impurity have already been explained in the rules regarding ablution, bathing and dry ablution.

60. ACTUAL DIRT. (Najasat-e-Haqiqi):-

1. Removal of ⁽³⁾ actual dirt is also compulsory but when it is to that extent which prevents the prayers and it is possible ⁽⁴⁾ to remove it without much effort.

1. When there is no dispute between two orders.
2. That means there is contradiction between two categorical orders.
3. That means removal of it from the body and clothes and place of worship.
4. And if it is not equal to the quantity which prohibits the prayers (Salat) it is not necessary to remove it (The dirt more than a Dirham prohibits the prayers.)

2. The actual dirt can be removed by water as well as by the confined water and it can also be removed by other methods.

Warning:- The method for removing the actual dirt and the rules regarding them are explained in the case of ablution, bath and tayammum.

61. MAJOR DIRT (Najasat-e-Ghaleeza):-

The following are the major dirts.

1. Anything which⁽¹⁾ comes out from the body of a man for which ablution or bathing is compulsory e.g. stool,⁽²⁾ urine, semen, prostatic secretion, urethral secretion, blood of menses, blood after child birth, blood of metorrhagia, puerperium, mouthful vomitting, ⁽³⁾ flowing blood and flowing puss⁽⁴⁾
2. Urine of the prohibited animals.
3. The dung of all four footed animals (permitted animals or prohibited ⁽⁵⁾ animals).
4. The beat of nonflying permitted birds (hen, duck etc.)
5. The semen of all the animals.
6. Milk of all prohibited animals.
7. Eggs of all prohibited birds.
8. Flowing blood⁽⁶⁾ and puss of all the living beings.
9. Wine, Sendhi, and Tadi (Liquors).
10. The water used for cleaning the dirt.
11. Water is used for burial bath.
12. The juice extracted from the dirty things.
13. Swine⁽⁷⁾ (dead or alive).

1. Other than farting as there is no dirt in it.
 2. Eventhough it is of a child under fostrage.
 3. Eventhough it is of a child under fostrage.
 4. Similarly dirty water that comes out with pain from eyes or ears or belly button.
 5. This includes the cat and the rat.
 6. The blood of watery animals such as fish, etc., is not a dirt.
- Warning:-** After slaying animals the blood found in the veins, muscles and bones is dirty. Provided it does not stick after having frozen. Moreover it is not of the same limb.
7. Swine is absolutely prohibited and every thing belonging to it (hairs muscles, bones skin etc.) is dirty and unclean.

14. The parts of the dead animals (big or small) which contain flowing blood.
15. Any amputated part of any living being that contains flowing blood.
16. The insects which are born in the dirt (stool, etc.)
17. The droppings of the leech.
18. The droppings of the snakes, its urine and skin.
19. The meat, fat and skin ⁽¹⁾ of prohibited animals including the dead animals which are not slaughtered properly. (The skin ⁽²⁾ becomes clean after tanning).
20. The saliva of a dead person.
21. The left over of the prohibited animals their sweat and saliva.
22. The moisture which comes out of the dead body of the animals containing flowing blood.

Warning:- The cud of every animal is counted as its dung and gal bladder as urine.

62. ORDERS REGARDING MAJOR DIRT:-

1. If the major dirt is thick or solid then if it weighs equal to a Dirham (4 $\frac{1}{2}$ Mashas) and if it is thin and if measures equal to one dirham in size (equal to the pit of the palm is exempt). That means if so much dirt sticks on the clothes and body and if prayers are performed without removing it, they will be valid eventhough disapproved to the point of being forbidden.
2. Dirt more than a dirham size is compulsory⁽³⁾ to be removed and if equal to the size of a dirham it is obligatory⁽⁴⁾ to be removed. If it is less than a dirham its removal is sunnath⁽⁵⁾.
3. If the thick dirt sticks which is less than a dirham in weight but in measurement it exceeds a dirham the validity will be according to weight ⁽⁶⁾.

1. Similarly the congealed blood or a lump of flesh in which parts of body have been formed.
2. Except swine because its skin will not be clean even after tanning.
3. Otherwise the prayers will be void.
4. Otherwise the prayers will be disapproved to the point of being forbidden.
5. Otherwise the prayers (namaz) will be abhorrent.
6. Because the thick dirt cannot be measured.

63. MINOR DIRT (Najasat-e-Khafifa):-

The following are the minor dirt.

1. The urine of permitted (halal) animals.
2. Urine of horse.
3. The beat of prohibited (haram) birds.

64. ORDERS REGARDING MINOR DIRT:-

1. If minor dirt sticks to clothes or body to the extent of 1/4th of that part is exempt.
2. Not the 1/4th of the entire clothes or body but a part of the clothes such as sleeves or piece of cloth used in a shirt or trouser or hand or leg.
3. If it is more than 1/4th is compulsory to be removed and if it is 1/4th it is obligatory and less than 1/4th its removal is sunnat.

Warning:-

1. The rule regarding major dirt and minor dirt (which are explained) separately pertain to clothes and body only. If in any liquid substance (vinegar etc.) or in a little quantity ⁽¹⁾ of water, a drop of dirt or bit thereof falls the entire thing will become dirty⁽²⁾.
2. If on any cloth or body both major and minor dirt sticks and the quantity of both separately are lesser than the quantity exempted, in such case the minor dirt will be⁽³⁾ counted as major dirt.
3. If on any cloth dirt (minor or major) sticks to the extent exempted but if it spreads such as dirty oil then it will not be exempted⁽⁴⁾.

Caution:- In the following context certain exemptions granted to the people are explained under Shariat.

1. This includes a well.
2. However the well will not become unclean if the beat of the forbidden birds has fallen therein.
3. When both clubbed will exceed the size of a dirham the prayers will be defective.
4. But it is compulsory to remove.

1. The small showers of any dirt (equal to needle point) stick on the clothes or body⁽¹⁾ are exempted. (even if the total thereof exceeds the limit legally exempted).
 2. The mud on the roads or dirty water found on the road is under exemption provided that the effect of the dirt is not noticed.
 3. The drops of water used for washing the dead body are fallen on the person washing are exempted.
 4. If one or two droppings of the animals are fallen in the milk while milking are exempt, provided they are removed immediately.
 5. The droppings of the mouse are grounded in flour but its effect is not felt in the flour it is exempted. Similarly if it is cooked with bread but it remained hard, as it was, then it is exempt.
 6. Urine of rat and cat (except utensils used for water) is exempt.
 7. Any dirt falls in the water of 10 x 10 capacity and its drops fall on the clothes or body are exempted. Provided the effect of this dirt is not visible in these drops.
 8. Dirty ground or floor or on any dirty thing (which is dry), if any body lays on it with wet body or puts his wet foot or spreads any wet cloth or while sleeping sweat comes out in all these circumstances if the effect of the dirt is not felt then it is exempt.
65. **THE THINGS WHICH ARE NOT UNCLEAN:-**

The following is the list of things which are not unclean:-

1. The blood of a martyr till it is on the body.
2. The blood of watery animals (fish etc.)
3. The blood and pus found in the wounds of all the living beings which do not flow from its place.
4. The blood in the flesh or veins of the slaughtered animals provided it is of the same part⁽²⁾.
5. The blood found in the heart, liver, spleen, after slaying.
6. Those animals which do not contain flowing blood⁽³⁾ (permitted or prohibited, living or dead.)

- | |
|--|
| <ol style="list-style-type: none"> 1. If falls in the water, other than clothes or body, when the water is not in large quantity or flowing then the water will become unclean. 2. If the flowing blood of other part sits then it will be unclean. 3. Such as spider, locust, scorpion, lizard, cockroach etc. |
|--|

7. Watery animals (dead or alive) ⁽¹⁾.
8. Skin of ⁽²⁾ the slaughtered animal (permitted or prohibited) which is not even tanned.
9. The skin of the dead animal after tanning.
10. (Except swine) the hairs ⁽³⁾, feathers, muscles, bones, hoofs cloven hoofs, horns, nails, beak, teeth, (either of slaughtered animal or dead) provided there is no fat or humidity on the body.
11. Living dog and elephant ⁽⁴⁾.
12. Snake skin.
13. The insects found in the clean things (fruits etc.)
14. The water of cocoons and their eyes and beat.
15. Rotten eggs (of permitted birds).
16. The milk of ass ⁽⁵⁾.
17. The saliva of a slept person (mouth water) from the mouth or stomach.
18. Less than mouthful vomitting.
19. The sweat of those whose left over is clean.
20. Eatables (flesh, sweet, etc.) if they are rotten and throw foul smell ⁽⁶⁾.
21. The gases which rise from the dirt.
22. Smoke of dirt (when the dirt is burnt).
23. Unclean things whose nature is changed ⁽⁷⁾.
24. The droppings of permitted birds which fly ⁽⁸⁾.
25. The beat and urine of the bats ⁽⁹⁾.

1. Their blood however much more it may be.
2. Except swine.
3. Similarly the hairs of a man when they are not plucked but cut or shaved.
4. According to consensus of opinion not unclean.
5. But its use is not correct.
6. But eating them is not lawful.
7. e.g. wine is turned vinegar or stool becomes earth or a carrion falling in the salt is turned as salt.
8. Such as pigeon sparrow, etc.
9. Either stuck to clothes or body or fallen in the water.

66. THE METHOD OF CLEANING THE DIRT:-

Warning:- The things which are dirty by nature (such as stool, wine, etc.) can never be clean. However if their nature is changed e.g. the stool transforms into earth, the wine takes the shape of vinegar then they will become clean. And the things which are not dirty by nature but temporarily become dirty by sticking dirt they will become clean by cleaning. A sketch is given below from which the method of cleaning and the things which can be easily cleaned will be known easily

THE METHOD OF CLEANING

1. Bathing:- Ghusl (washing) whether with clean water (or used water) which is clean and flowing and can clean the dirt, such as rose, vinegar, water melon and coconut water, or which is squeezed out from the trees as against the milk, oil, etc. due to their greasiness can not clean the dirt.	The things which become clean:- Things become clean with this method the dirt of which is not permanent but temporary that means those have become unclean by other dirt. e.g. clothes, body etc. (this method is applied thrice in case of the invisible dirt. In case of visible dirt it is applied till the dirt is removed) ⁽¹⁾
2. Alteration and change:- (Change of nature) Either by burning or by applying medicine or through any experiment.	With this method all the unclean things will become clean whether their dirt is natural or temporary.
3. Rubbing (wiping):- With wet hand or with wet cloth or with any wet thing.	By this method things are cleaned which are neither porous (nor capable to absorb the water) such as mirror, sword, knife table knife etc.

1.The details of this item will be explained in the context of cleaning the cloth.

4. Burning (burning with fire)	Through this method things which are made of earth or sand or any thing which is capable of being burnt and things which are not porous becomes clean.
5. <u>Licking</u> :- ⁽¹⁾ (Licking with tongue) Whether licked by animal (whose leftover is clean such as cow and goat) or an insane child or elder.	Through this method things temporarily become unclean will become clean e.g. breast of a woman (by vomitting of child) becomes clean if licked by a child ⁽²⁾ .
6. <u>Rubbing</u> :- (Rubbing of dry semen) scrubing with hand or rubbing or by any other way.	This method is only for clothes or body which has become unclean due to sticking of semen provided the semen has dried up (whether it is the semen of male or female).
7. <u>Peeling thrashing and rubbing</u> :- Whether peeling with knife etc. or by nail or by any other thing and rubbing on the ground by pouring earth on it.	This method is used for leather goods made out of leather such as socks, shoes, furcoat, etc.
8. <u>Digging and turning</u> :- ⁽³⁾	This method cleans the earth that became unclean. Turning the lower layer up by digging and vice versa so that the bad smell is vanished.

1. This method is related to item No.1.
2. This method is explained in the next page.
3. This method is also related to item No.1.

<p>9. <u>Drying</u>:- Whether by sun or fire or wind.</p>	<p>This method cleans the things which belong to earth or which are grown on earth. Provided they are standing on the earth. Such as trees, grass, wooden log frame of the doors and shutters etc.</p>
<p>10. <u>Removing water from well</u>:-</p>	<p>This method cleans the remaining water of the well and the mud found therein. Its bricks and buckets used for removing the water including the hands and legs of the person emptying the well will also be clean.</p>
<p>11. <u>Slaughter</u>:- Removal of blood according to shariat from the animals containing the blood.</p>	<p>Through this method meat of the permitted animals becomes clean and except swine the skin of all the animals will become clean. (Whether permitted animals skin or prohibited animals and whether the skin is tanned or not).</p>
<p>12. <u>Tanning</u>:-(Removal of the moisture from the skin). Either with chemicals or without chemicals. So that foul smell is removed.</p>	<p>By this method the skin of the animals except swine becomes clean. (Permitted animals or prohibited slaughtered or carrion).</p>

CAUTION:- Now in the following context things which can be made clean are explained separately and individually so that the entire method of cleaning of each item will be in the proper perspective.

'A' 1. Method of cleaning of the body:- If any part of the body becomes unclean, by washing it thrice (due to an exception and difficulty) or licked⁽¹⁾ it by any one thrice it becomes clean. If the dirt is visible then the limit of three times is not important. Whereas it should be washed till the dirt is removed.

2. If the semen is dried on the body then by scrubbing it the body will become clean⁽²⁾, provided the semen is not stucked on the portion where the urine or any other dirt ⁽³⁾ is already there. (it will not be cleaned by scrubbing but will have to be washed).
3. If the dirty oil has fallen on the body it will be cleaned by washing thrice even if it is still greasy. Contrary to it the fat of a carrion⁽⁴⁾ will not be cleaned unless the greasiness is not removed from the body.
4. Punctured place or any other part which has become unclean by sticking of blood or puss and if its washing harms wiping it with clean and wet cloth thrice will be enough.
5. If the dirty colour is fallen on the body or turned the hairs coloured by it they may be washed to the extent that clean water comes out even if the colour is not removed.

1. e.g.wine (which is dirty and unclean and its use in medicine is also not permitted without the opinion of the surgeon general) is mixed with the medicine and stuck to the fingers, if it is licked thrice or in the case of a woman's breast which has become unclean due to vomitting of the child and if the child sucks it thrice it becomes clean.

Warning:- That means if the above method is followed it makes clean it is not that this method is lawful for a muslim to lick an unclean part of the body or without any reason the child is allowed to suck the unclean breast.

2. This method is only meant for attaining the cleanliness from semen only. The other dirt will not be cleaned without washing (or licking).
3. If any one after passing urine has not washed it with water or dried with an earthen cake and at that place semen is stucked where urine is stucked in this case it will not be clean by scrubbing but washing is compulsory.
4. Because the fat of a carrion is exact dirt.

6. If some dirty thing is inserted inside the skin ⁽¹⁾ it becomes clean by washing. It is not necessary to remove that by thrashing the skin.
7. If the top of the breast of a woman becomes unclean due to falling of invisible dirt it will become clean if a child sucks it thrice. If the dirt is visible sucking it thrice is not counted but sucking it till the dirt is removed will be enough.

'B' Method of cleaning the clothes:-

1. If semen has fallen on the cloth and dried it will become clean ⁽²⁾ by rubbing ⁽³⁾ (eventhough after rubbing some effect is found on it) whether it is new cloth or old, either single or double and such cloth is made clean by rubbing and then becomes wet with water it will not become unclean.
2. If the semen has fallen on the clothes and they are still wet, only rubbing will not be enough, but compulsory to be washed, without washing they will not be clean.
3. (Except semen) any other dirt is fallen on the clothes and visible it is to be washed with clean water. Number of times washing is not the condition but the exact dirt and its diminishing effect is compulsory to be removed. Whether it is washed one time or more even then it is not removed, it is to be continuously washed till it is removed. However its spots are remained on it and it is difficult to remove them it is unnecessary to wash it (by applying soap or hot water) only the removal of the nature of dirt is sufficient e.g. dirty colour or blood has fallen on the clothes then it is washed to the extent that clean water comes out even if the colour remains.

1. As the Hindus and some illiterate Muslims tattoo the skin.
2. This method is special for semen. Except semen the other dirt will not be clean without washing.
3. There is a uniform rule for the semen of female, male, human and animal healthy and those suffering from spermaturia (bright disease).
4. If the dirt is removed by washing once it is alright if required to be washed four or five times it is washed four or five times. However it is necessary to be washed till the dirt is removed. If the dirt is removed by washing it less than three times, it is better to be washed three times.

4. If invisible dirt has been sticked to the clothes then by washing it three times and squeezing it every time by applying his personal force (full force means the person squeezing them out applies his own force⁽¹⁾ and if it is squeezed by the same person for the second time it will not shed further water.) the clothes will become clean.
5. After squeezing for the first and second time, it is better to wash the hands. However squeezing them for the third time will clean hands and clothes, provided in the third squeeze no water is shed from them, otherwise the clothes and hands both will be unclean.
6. If a person washes the clothes thrice and every time particularly in the third time after squeezing them with full force not a single drop is shed from them and after that the clothes are hanged and if it sheds water the clothes and hands and the water (which is dropped) all are clean and if it is not squeezed with proper force every thing is unclean.
7. Invisible dirt has fallen on a thing, which is difficult to be squeezed, such as big carpet, gunny bag, mat, etc. if they are washed thrice and every time after washing is dried then they will become clean. (The limit of drying is left to the extent till water shedding stops)⁽²⁾. Same method⁽³⁾ applies to a very thin cloth which will be torn if squeezed with force.
8. If any thing (squeezing thereof is difficult) is such that the dirt is not fully absorbed on it, is enough to wash it thrice. (Drying it every time and leaving it till shedding of water stops, is not necessary).
9. Dirty gunny bags, big carpet, or any dirty cloth which is difficult to be squeezed if thrown in the flowing water for a long time till the dirt is expected to have been removed they will become clean⁽⁴⁾.
10. Dirty oil or ghee fallen on the clothes they will become clean by washing them thrice eventhough their oilishness remains, ⁽⁵⁾except in the case of fat of a carrion⁽⁶⁾, in which case till this greasiness is removed the clothes will not be clean.

1. Here the force of the other person is invalid.

2. Fully drying is not the condition.

3. Based on the necessity.

4. The flowing of water is an alternative to the squeezing.

5. Because the oil or ghee is not unclean by itself. But they have become unclean due to mixing of some dirt in it. It will be removed by washing them.

6. Because it is dirty by nature.

11. The dirty cloth which is compulsory to be washed thrice it is not necessary to wash it continuously whereas the body is compulsory to be washed continuously⁽¹⁾.
12. If any part of any cloth has become unclean and not remembered, which part it is, then if any part is washed it will become clean⁽²⁾. But better to wash the entire cloth.

'C'. THE METHOD OF CLEANING THE SKIN:-

1. Except swine⁽³⁾ every animal (whether permitted or prohibited) when slain (according to Sharia) while reciting 'Bismillahi Allahu Akbar' its skin will become clean⁽⁴⁾. And if died without slaying (carrion) its skin will become clean after tanning⁽⁵⁾ (Whether tanning is done by a pagan or a muslim).
2. If the skin is tanned with a dirty thing (the tallow of a carrion etc.) or a tanned skin has become unclean with some dirt and if it is possible to wrench it then wash it thrice and every time squeeze it, will become clean. When squeezing is not possible wash it thrice and every time leave it till the water shedding stops.
3. If visible dirt has fallen on socks or shoes such as stool, dung, etc. (whether dry or wet) it will become clean by rubbing or by scrubbing them if the dirt is invisible such as wine or urine and it is wet then rub them with the sand or ash and then wipe off. If it is dry it may be washed.
4. If the dirt has fallen on the jacket and it is invisible and dry it will become clean by rubbing it.

D..METHOD OF CLEANING THE LAND ETC.:-

- a. If a particular land has become unclean it will be made clean by the following methods.
 - i. By drying⁽⁶⁾ and when the effect of the dirt (colour and smell) does not exist.⁽⁷⁾

1. The body cannot be wrenched therefore it has to be washed continuously.
2. Whether duly considered or not. There is one benefit in washing duly thought out that the namaz performed with these clothes need not be repeated. But washed without afterthought, the clothes are to be washed again to remove the dirt as well to repeat the namaz.
3. The swine being dirty animal its skin will never be clean either by slaying or by tanning.
4. The skin can be used for namaz as well for a bucket.
5. Tanning means removal of moisture and bad smell. It is either by applying salt or any medicine (bark of babool etc.) to be cooked with it or by drying in the sun or air.
6. Whether it is dried in sun or air or fire.
7. Saying prayers are lawful on any land which is got cleaned by becoming dry but tayammum is not lawful with it.

- ii. Due to falling of rain the effect of the dirt is removed.
- iii. By flowing water⁽¹⁾ thrice (in such a way that effect of the dirt is removed).
- iv. By pouring water thrice and every time rubbing with hand and wiping⁽²⁾ out with clean cloth.
- v. By turning the earth from upward down and vice versa.
- vi. Hiding the dirt by pouring earth etc. over it (in such a way that the smell of the dirt is vanishes).
- b. The land which became clean after it is dried and if water is poured on this land it will not become dirty again.
- c. The things which are standing on the earth or fastened ⁽³⁾ to it such as trees, grass, walls, threshold, pillars, etc. or laid as floor such as bricks, stones etc. They will become clean after dried and those which are not like them. (e.g. fallen tree or grass or unused bricks ⁽⁴⁾) they will not become clean unless they are washed. However the rough stone (grinding stone) becomes clean by drying like the earth.
- d. The earthen pots made of dirty clay will become clean by burning.
- E. Method of cleaning iron, glass, etc.
- 1. Iron, copper, brass, silver, made of gold such as sword, knife, kitchen knife, jewellery, glass, mirror, or coloured vessels, all such things which do not absorb water and if they become unclean, by rubbing ⁽⁵⁾ and by wiping or by washing them thrice they will become clean.
- 2. Carved jewellery or utensils etc. will not become clean unless they are washed.

1. If the earth is very loose.
2. If the earth is hard.
3. It cannot be separated from the earth.
4. Can be moved from one place to another place and which is not fixed to the land.
5. To the extent that the effect of the dirt goes away but in wiping or rubbing there is a condition that the object used is not carved one.

F. Method of cleaning the utensils

1. The new earthen pots or those made of wood etc. (which absorb water), if they become unclean they are washed thrice and every time left to be dried⁽¹⁾, they will become clean.
2. Painted utensils, crockery, old earthen utensils can be cleaned by rubbing⁽²⁾ or wiping also.
3. The earthen pot or pots made of stone will also become clean by burning.
4. If a dog has put his mouth in any utensil or licked it, it will become clean by washing thrice and drying it every time but it is better to wash seven times at least once with earth or sand.

G. The method of cleaning oil, ghee, honey etc.

1. If a mouse falls in the Hydrognated⁽³⁾ ghee and dies, if the ghee found around the mouse is removed, the rest of the ghee will be clean.
2. If in the fluid ghee or oil any dirt is fallen then water equal to 1/5 of it is mixed and boiled till the water evaporated and ghee and oil remains, or shaken by mixing equal water then the oil or ghee which comes up is removed and the water is thrown or in that container (in which oil or ghee is found) a hole is made in the bottom so that the water is emptied and the oil or ghee is remained. Similarly all the above methods are performed three times to make them clean.
3. When the honey becomes unclean 1/5 of its size water is mixed and boiled, when the entire water is evaporated and the honey comes in its original form then again water is mixed and boiled. If this process is done three times it will become clean.

1. That means it is left out till water shedding stops.
2. Which do not absorb water and not carved one.
3. Hydrogenated ghee is that if it is removed from one side the level of the ghee does not change.

H. Method of cleaning miscellaneous things:-

1. If the head and legs of the slain goat are stained with blood they will become clean by burning. If a little quantity of grain has become dirty in a barn (godown) (similarly at the time of thrashing if the animals have dropped their dung or pass urine) it is not known which part of it becomes dirty then a portion of it is removed and washed and mixed with the entire grain or a small portion of it is removed and given away to some one in charity. Then the entire quantity will become clean. If a small quantity of grain found in a place other than the thrashing ground and it becomes dirty or unclean it will be washed thrice and dried every time.
2. If a small quantity of cotton becomes dirty it will become clean by beating it. And in beating it there is possibility of being flown away, it will become clean by beating. Otherwise it will not be clean without washing. And if it is not known as to how much became dirty it will also become clean by beating it.

ORDER FOR CLEANING OR WASHING AFTER NATURAL EVACUATION OR PISSING:-**67. Definition of 'istenja'.⁽¹⁾**

Cleaning of the place of natural evacuation (front and back), from dirt is called 'istenja' (washing with hand or removal of dirt with water all have the same meaning)

68. ORDERS REGARDING 'ISTNENJA':-

1. Cleaning after evacuation is the stressed order of the Hadith (2) (Sunnat Mawkkadda) when the dirt has not been spread at the place of evacuation. If it is spread more than one Dirham in size washing it is obligatory and if it is more than one dirham in size it is compulsory.

1. Istenja does not mean pissing as it is commonly understood.
2. Whether the dirt is evacuated based on the routine or normal habit such as stool, urine, etc. or abnormally blood, puss or any dirt which stuck to that place.

2. Only after passing urine cleaning is desirable.
3. In opening a vein, farting and getting up from sleep, istenja is undesirable.
4. Cleaning (istenja) must be done both with mud cake and water. Eventhough cleaning only with mud cake⁽¹⁾ or water the tradition of the Holy Prophet will be fulfilled. But it is better to use both ⁽²⁾.
5. In cleaning with water seclusion is necessary and if it is not possible to get clean without removing the clothes, cleaning with water must be avoided⁽³⁾
6. There is no limit of mud cakes in cleaning whereas cleaning and removal of dirt is the condition either with one or more but it is desirable to use in odd numbers or minimum three.
7. If the hands of any person are crippled or paralysed, his wife can clean it. Similarly if the wife is handicapped it is for the husband to do it and if wife or husband are not available the cleaning (istenja) is exempted.

69. THE THINGS WHICH CAN BE USED FOR CLEANING THE DIRT:-

1. It is the traditional way to clean the dirt with earthen cake, stone ⁽⁴⁾, sand and water. Besides these every thing⁽⁵⁾ which is clean and capable of removing the dirt is permitted ⁽⁶⁾ (however

<ol style="list-style-type: none"> 1. Provided the dirt is less than one dirham in size otherwise washing is compulsory (even then the use of mud cake will however be traditional). 2. The best way is washing with water after applying mud cake. Least is to rely on water. Lastly is to depend upon the mud cakes for cleaning. 3. Cleaning with the mud cake will be sufficient because nudity is a sin and it is prohibited to expose the hidden part of the body. 4. The stone should not be very rough to cause pain, not so polished that will not remove the dirt. 5. Such as old cotton, the piece of old torn cloth, old skin, wood, etc. 6. But cleaning with other than these four things i.e. mudcake, stone, sand, water, will invite poverty and misery.

the things which are useful for human beings and animals such as eatables, fodder, leaves of trees, valuables or sacred such as paper or cloth (written or plain) or the spare water remained after ablution or 'Zamzam' ⁽¹⁾ water it is unbecoming to use them for cleaning. Further burnt bricks or tiles, coal, iron, glass, bone, lime, wall of the others, horse dung, and entire dirty things and the mud cakes or stone which is already used for cleaning ⁽²⁾ all such things used for cleaning will be unbecoming).

70. The method of 'istenja' and rules regarding passing urine & evacuation.

When any one feels necessary for evacuation and passing urine he should go to toilet or any other lonely place (If it is forest or a stretch of land go to a far off place where the people can not see him) while going carry the mud cakes with him. Ring or any other thing on which the name of 'Allah' and 'prophet' or any verse of Qura'n is engraved it should not be carried ⁽³⁾ and also not bear headed. When reach the door of the toilet then recite ⁽⁴⁾

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

then put the left foot try to enter inside and at the time of sitting ⁽⁵⁾ remove the clothes (to the extent necessary) and keep the legs apart . Putting force on the left leg. Must not face west or east, concentrate on evacuation not on the other things particularly on religious matters ⁽⁶⁾ and should not talk others and no

1. The absolute water eventhough useful and costlier but exempted.
2. But with the other side which is clean that means it was not used for cleaning now it can be used and it is not abhorrent if even only one mud cake that has three sides is used for cleaning.
3. And keep towards right side.
4. (Translation) O! Allah! I seek your refuge from all the dirt and wicked souls.
5. One gets quick relief.
6. It will be a cause of deprivation from virtue.

chanting the name of Almighty 'Allah'. Neither recite **الحمد لله** (1) (Alhamdu Lillah) on sneeze, nor to give reply to 'Azan,' nor to see his hidden parts without necessity, nor to see the stool, nor to spit, nor to clean the nose, nor to expectorate, nor to see hither and thither, nor to play vainly with the organ and not to see towards sky. Not to sit for a long time (2). Whereas sit gently by bending the head down feeling ashamed and shy. Try to get rid of the natural call fully and quickly. After evacuation according to the need the mud cakes are to be used. The first mud cake is moved from farward to backward and the second one from the back to the fore. Then the third one from forward to backward if it is summer season otherwise (3) the first cake from backward to forward, second from forward to backward and then third from back to fore. The female in every time bring the cake from back to fore. After cleaning stand up. Before standing the body is covered with clothes (4) then come out of the toilet by putting right foot outside first and recite (5) **غُفْرَانِكَ يَا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي** then dry the urine (6) with the mud cake (7) from the glans till fully satisfied (8) Then sitting easily at a place other than the place of evacuation wash with water in such a way that both the hands are first washed thrice. Then with fingers of the left hand the dirt is washed (by raising the fingers

1. However without moving the tongue there is no harm remembering in hearts.
2. Because it will develop piles.
3. During the winter season.
4. (Translation) O! 'Allah' I seek your pardon.
5. (Translation) Thanks to Allah who has removed my pain and granted peace.
6. This order is for males, ladies wait for some time then wash with water.
7. But hiding from the sight of the people, because using a mud cake openly to clean the urine while walking on a thoroughfare is very bad.
8. Whether by walk or expectoration or by striking the legs with force on the ground or by any other way. There is a tradition of Holy Prophet which narrates perfect cleanliness from the urine saves from torment in the grave which will be due to it.

first⁽¹⁾ with the middle finger then the nearer⁽²⁾ finger then with the little finger and then with the index finger), from the place of evacuation⁽³⁾ to the full satisfaction. After washing the body it is dried with a clean cloth or wiped of with hand several times (The wetness is nominally remained so that the dress is saved from the used water). The hands will also be automatically cleaned by this washing . But it is desirable that the hand is washed again by rubbing it on the soil and earth three times.

71. The places which are prohibited for passing of urine and evacuation:-

In and around the mosque and a place where the 'Idd'⁽⁴⁾ prayers are performed (Idgah), in the grave yard, in between the four footed animals, water, canal, well, on the steining wall of the cistern etc. (eventhough the dirt does not fall in the water) in the fields where crop is fully grown, under the fruit bearing trees, in a shed where the people use to sit, on the roads, near the gathering, under the conduit, place where ablution and bath is undertaken at a place where one has to face or back⁽⁵⁾ the Kabah (whether house or forest). In all such cases evacuation and passing urine is prohibited. Further in any hole, in the opposite direction of the air, on the hard soil, on the heap of dirt, while sitting on the lower level ground and passing urine on a higher place not correct.

72. The acts which are abhorrant (makrooh) at the time of cleaning bowls and passing urine:-

Without reason passing urine while standing or by laying on the ground or totally naked or bare headed at the time or keeping

1. Wash with the fingers from the palm's side using their width and not with their tips.
2. First wash the place of evacuation thereafter the place of urine.
3. That means wash exessively when not keeping fast. If keeping fast not to sit with ease not to wash extravagently.
4. If some place is reserved for toilet there is no harm.
5. If any one sits without knowledge but immediately changes his direction it is expected that he will be pardoned.

face or back towards 'Kabah' or carrying a thing on which the holy verses (Quranic verses, hadith, etc.) or the names of 'Allah' or the name of 'Prophet' are engraved or reciting the Holy words or touching the hidden parts with right hand or cleaning with it or any kind of misbehaviour all such things are abhorrent⁽¹⁾

73. The Timings For The Prayers (Namaz):- نماز کے اوقات

Timings for compulsory Prayers (Namaz) فرض نماز کے اوقات

Compulsory Prayers are five (5) فرض نمازیں پانچ ہیں

(1) Fajr (2) Zohar (3) Asr (4) Maghrib and (5) Isha

1. Timings of Morning Prayers (Fajr) starts from the day break

(2) till the sun rise.

2. Timings of the Noon Prayers (Zohar). It starts from the declining (3) of the sun when every thing casts its shadow (other than the real (4) image) equal to two shadows. That means it is upto the casting of double the shadow other than the real image⁽⁵⁾ (The timings of Friday (Juma) prayers is also the same).

3. The timings of the After Noon (Asr) prayers. It starts after the physical objects cast their shadow double of their size which lasts till the sunset.

4. Evening Prayers (Maghrib) starts after setting of the sun and lasts till the disappearance of the twilight (6).

5. Night Prayers (Isha). It starts after disappearance of the twilight in the horizon till the day breaks and the timings of the Vitar prayers are also the same which is performed after night prayers.

1. It is included in clause No.70.

2. Early morning means whiteness that spreads on the eastern horizon till the sun rises as against pseudo morning, which appears in the length. then darkness again spreads. The time of Morning prayers (Fajr) does not fall in the pseudo morning.

3. When the sun comes down from the head it is called decline.

4. At the exact noon the image formed of every thing is called the real image.

5. As a precaution the noon prayers are performed with the formation of single virtual image.

6. As a precaution the prayers of Maghrib are to be performed before the start of the white twilight.

[Warning:-

1. It is desireable (mustahab) to say the morning prayers (Fajr) after the spread of the brightness on the horizon. So much time is necessarily be reserved to repeat the prayers on any apparent defect, which includes recitation 'Holy Quran' (that is "sura-e-Fatiha and other forty or fifty verses) and the ladies should perform the prayers in darkness (1).
- a. The noon prayers (zohr) in the winter season are performed early and in the summer season with delay as it is desirable (but in all respects it is performed with in one virtual image).
- b. It is desirable that the after noon prayers (Asr) are performed with delay in all the seasons (the limit of the delay is that the sun will not turn yellow and one cannot see it with naked eye).
- c. The evening prayers (Maghrib) is desirable to be performed early in every season.
- d. The night prayers (Isha) are desireable to be delayed till 1/3 of the night is passed. Till the midnight it is allowed (mubah). In 'Vitr' prayers delay is desireable till the end of the night. The person who can not wake up perform it before sleeping.
2. During the cloudy days after noon and night prayers are performed early and the rest of the prayers with delay.
3. Afternoon prayers, till the sun becomes yellow, or till the shining of the stars saying evening prayers and night prayers after the midnight without any excuse is disapproved to the point of being forbidden. (Makrooh Tanzeehi).

74. PROHIBITED TIMINGS:-

The timings during which performance of prayers (namaz) is prohibited. They are three

- (1) At the time of Sunrise⁽²⁾ (2) At exact noon and⁽³⁾ (3) during sunset⁽⁴⁾.

1. Further the males during 'Haj' will perform the prayers (namaz) in the darkness at 'Muzdalifa'.
2. Till the sun rises to an extent of one lance (after 21 minutes)
3. Until the sun is not declined.
4. That means after the sun becoming red till it is set.

But afternoon prayers of the same day can be performed at the time of sun set, with abomination⁽¹⁾. Further saying of funeral prayers during the above three timings is lawful without abhorrance if the dead body (janaza) is brought at that time.

75. UNDESIRABLE TIMINGS:-

A) During the following timings performing of supererogatory (Nafil) prayers are undesirable⁽²⁾.

1. Before morning (Fajr) prayers (other than sunnat of fajr.)
2. After morning prayers⁽³⁾ till the sunrise to the extent of 21 minutes.
3. Subsequent to afternoon prayers (Asr) (till the sunset)
4. Before the evening prayers (Maghrib)
5. During the tight timings (except compulsory prayers of that segment).
6. At the time of calling (iqamat) for compulsory prayers ⁽⁴⁾.
7. At the time of delivery of sermons (either Friday or Idd, etc.)
8. Before Idd prayers (In home or Iddgah).
9. After the Idd prayers (only in Iddgah).
10. Before two compulsory prayers⁽⁵⁾ in 'Arafat' and 'Muzdalifa'.

B) During the following timings compulsory prayers (Farz) and obligatory (wajib) or supererrigatory (Nafil) and any type of prayers are abhorrent.

1. At the time of nature call i.e. evacuation or passing of urine.
2. At the time of farting.
3. After the food is served when one is hungry (these are rules due to which one can not concentrate on the prayers (namaz)).

1. This is better than makeup salat (Qaza) better to repeat afterwards.
2. This includes supererogatory prayers (Sunnat)
3. If one feels the sunnat of the morning prayers (Fajr) as defective or it is not performed before farz it is not correct to perform it immediately after the farz.
4. If there is no apprehension of missing the congregational prayers of 'Fajr' saying sunnat of 'Fajr' is not abhorrent.
5. 'Arafat' is the name of a mountain in 'Mecca' and 'Muzdalifa' is the place where during the Haj period two compulsory prayers are performed at a time.

76. JOINING OF TWO PRAYERS AT A TIME:-

Saying of two prayers at a time except at 'Arafat' and 'Muzdalifa' are not permissible. (In 'Arafat' the 'zohar' and 'Asr' prayers at noon and in 'Muzdalifa' Maghrib and Isha are permitted.)

77. RULES REGARDING AZAN:-

Definition of Azan:- The meaning of Azan is to give a call and inform ⁽¹⁾ and in terms of 'shariat' giving call for the compulsory prayers in a particular way with fixed words to the public is called 'Azan' ⁽²⁾.

78. THE WORDS OF AZAN:-

There are fifteen (15) words of Azan

اللَّهُ أَكْبَرُ⁽³⁾، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ⁽⁴⁾. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ . أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ⁽⁵⁾. حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ⁽⁶⁾ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ⁽⁷⁾! اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . لَا إِلَهَ إِلَّا اللَّهُ⁽⁸⁾

But in the call for morning prayers (Fajr) after Hayya Alal Falah the word Assalatu Khairum Minan Naum⁽⁹⁾) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ is also used . Accordingly there are seventeen words for 'Fajr' call.

1. So that all the muslims gather in the mosque to join the congregational prayers.
2. Person delivering 'Azan' is called moazzin.
3. (Translation) 'Allah' is great and Supreme in Command.
4. I give witness that there is no God except 'Allah' (it is a rule that unless a person knows fully well about some thing he cannot give evidence. here under this heading it is the intention to get meaningfull and committed affirmation.)
5. I witness that Hazrat. Mohammed (S.A.W.S.) is a messenger of Allah.
6. Come to say prayers.
7. Come for well being (that means for prayers which is for well beings.)
8. (Translation) Except God there is no one to worship.
9. Prayers are better than sleep (because the time of 'Fajr' prayers is such that a man will be in sound sleep rendering it difficult for him to wake up. Therefore it is a reminder that the prayers are better than sweet sleep.)

79. DEFINITION OF 'IQAMAT':-

To invite people present in and around the mosque to join the congregational prayers using specific words known as 'Iqamat' ⁽¹⁾ words which is generally called Takbeer.

80. THE WORDS OF 'IQAMAT':-

There are totally seventeen (17) words of 'Iqamat', Fifteen (15)⁽²⁾ are the same as 'Azan' in addition thereto قَدْ قَامَتِ الصَّلَاةُ ، قَدْ قَامَتِ الصَّلَاةُ . حَتَّى عَلَى الْفَلَاحِ .

81. ORDERS REGARDING 'AZAN' AND 'IQAMAT':-

1. Giving call⁽³⁾ (Azan) for all the five (5) compulsory prayers is stressed sunnat ⁽⁴⁾ for the males ⁽⁵⁾ whether it be obligatory prayers or make up⁽⁶⁾ or congregational or individual.

1. Which are used only for the 'Fajr' prayers.
2. Certainly prayers (Namaz) started.
3. For Friday prayers it is masnoon to give call (Azan) twice. First as usual from outside the mosque and second within the mosque opposite to the dias after the Khateeb having been sat to deliver the sermon. The second call (Azan) will be in a lower voice.
4. For ladies azan and iqamat are not masnoon whether it is for congregational or individual.
5. For the person saying prayers in his house call (azan) is not masnoon (desirable-mustahab) provided call was delivered from the mosque of the locality or tower because the call from the mosque is enough for all. When the call was not delivered from the mosque or there is no mosque at all then it is masnoon. Likewise call (azan) is not masnoon for a traveller but desirable (mustahab)
6. If the prayers are not performed by all of them due to some reason call (azan) may be delivered openly for it. If it is omitted due to any special reason the call (azan) may be delivered slowly so that the omission is not disclosed to others. Because the omission of namaz is not to be disclosed to others. As the omission of namaz is the proof of negligence and laziness. Negligence and lethargy is the positive commitments of Islam is a sin and it is not better to expose the sin.

(Warning) If the omitted prayers are many and they are performed at a time the call (azan) given for the first prayers will be masnoon. For the rest only iqamat.

2. 'Iqamat' like 'Azan' for obligatory prayers of five (5) times is masnoon.
3. Except for obligatory prayers no 'Azan' and 'Iqamat' whether it be collective prayers (funeral prayers) or 'Vitr' and 'Idd' prayers or supererogatory (nafil).
4. For Friday prayers giving call (azan) for two times is masnoon.

82. THE CONDITION FOR CORRECT AZAN:-

1. The call given for a particular prayer must be within the prescribed segment. It is not correct to give call (azan) before time otherwise it will be repeated, (whether it is morning prayers or any other prayers).
2. The words of 'azan' should be in 'Arabic' as approved by the Holy Prophet.
3. The call giver (moazzin) be a male.
4. The call giver must be a sane⁽¹⁾ (insane child and mentally deranged is not justified).

83. THE TRADITIONAL WAY AND DESIRABILITY OF 'AZAN' AND 'IQAMAT':-

1. The call is given from a high place outside⁽²⁾ the mosque and 'iqamat' within the mosque.
2. 'Azan' is delivered by standing position.
3. Call is given with loud voice.
4. At the time of giving call the index fingers are put in the ears.
5. The words of the call 'azan' are recited maintaining some pause⁽³⁾ between words and the 'iqamat' quickly.

1. Maturity is not necessary. A sensible boy can deliver the azan. Hence the azan by an insensible is not correct.
2. When loudspeaker is used for the call (azan) it can be delivered from inside the mosque because the loudspeakers are kept out of the mosque which will serve the purpose. The second 'azan' of Friday is delivered from inside the mosque opposite to the dias.
3. If a person delivering the call (azan) in quick terms like iqamat it is desirable to be repeated.

6. In 'azan' at the time of reciting Hayya Alas Salah, (حَيَّ عَلَى الصَّلَاةِ) turn the face towards the right side and at the time of Hayya Alal Falah (حَيَّ عَلَى الْفَلَاحِ) towards left side (in such a way that the chest and steps should not turn from the 'Qibla'.
7. 'Azan' and iqamat are recited facing the 'qibla'.
8. The words of 'azan' and 'iqamat' are recited in the serial order.
9. At the time of delivering 'azan' and 'iqamat' no other talk is allowed (even it may a reply to the salam).

First Warning:-

1. At the time of delivering⁽¹⁾ 'azan' one must be free from major impurity which is sunnat and minor impurity is also desirable.
2. At the time of iqamat one must be free from both impurities ⁽²⁾

Second Warning:-

The moazzin should possess these qualities, sane, loud voice, knowledge of the general principles of the religion (the direction of 'qibla' and timings of the prayers), accomplished with the knowledge of Hadith, pious and religious minded. (Further he must have a commanding appearance so that he can reprimand those who miss the congregational prayers.)

84. THE APPROVED FORM OF 'AZAN' AND 'IQAMAT':-

- a. The approved form of 'azan' is that the call giver (moazzin) (making himself free from legal impurity and ceremonial impurity) from outside of the place of worship and from an elevated place facing the 'kaaba' stand straight and while keeping the index fingers of both hands in the ears. Tell 'Allahu Akber (in a loud voice) four times in two spells. Affirmation of belief (shahadathain) four times. First affirmation twice and second affirmation twice each with a small break then while

1. If a person delivered the call 'azan' is under ceremonial uncleanness it is disapproved to the point of being forbidden. Such azan is desirable to be repeated.
2. If the iqamat is said when one is under ceremonial uncleanness or legal uncleanness it is also disapproved to the point of forbidden. But repetition of iqamat is not desirable.

turning the face towards right recite Hayya Alas Salah two times in two breaths and turning the face towards left Hayya Alal Falah⁽¹⁾ two times in two breaths. Then Allahu Akbar two times in one breath and La Ilaha Illal Llah in one breath. The call (azan) will be complete. For the 'fajr' call (azan) the words 'Assalatu Khairum Minan Naum' is recited twice after the words 'Hayya Alal Falah' in two breaths without turning the face. The words of 'azan' are recited seperately and with small pauses. The first two words of Allah Akbar are recited giving time to an extent that the persons listening them can reply.

Similarly after every sentence of 'azan' a little pause is to be maintained.

- b. The rules for 'iqamat' are the same as 'azan'. The difference is only that the 'azan' is delivered out side the mosque whereas the 'iqamat' inside the mosque. 'Azan' is delivered some time earlier than the compulsory prayers and iqamat just before the compulsory prayers. Azan loudly and iqamat slowly. Instead of Assaltu Khairum Minan Naum as recited in the fajr, Qad Qamatis Salah is to be recited. In it there is no need to keep index fingers ⁽²⁾ in the ears and to turn the face ⁽³⁾ towards the right and left while reciting Hayya Alas Salah and Hayya Alal Falah.

Warning:-

1. (i) If in the Allahu Akbar الله اكبر the alif of Allah is uttered with elongation like long vowel (آله) and the noon of اشهد ان is uttered with an expansion will amount to unbelief. (ii) while uttering Akber (اكبر) by adding alif (اكار) between 'Ba' and 'Ra' 'azan' becomes defective.

1. In such a way that the chest and feet are not turned out from qibla.
2. Because the fingers are kept in the ears to increase the sound which is not required here.
3. Because the 'iqamat' is to inform persons present.

(iii) The 'Daal' (د) of the word Mohammed uttered with 'pesh' (پ) will be wrong. Whereas it is to be uttered with 'Zabar' (ز) taking care of these things is quite necessary.)

2. If the call giver (moazzin) makes any change in the order of preference or forgets certain things he should repeat from where he has forgotten. If he utters أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ first and then أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ he should repeat the words from where he missed and not from the beginning according to the preferential order and complete it.

85. ABHORRANCE IN THE CALL 'AZAN':-

1. Overriding affect. (that means uttering affirmation (shahadatain) slowly first and later with loud voice)
2. Creating melody⁽¹⁾ (that means presentation of alphabets and vowels with low and high tune, change in the words and turn them like a song).
3. Delivering azan under one's own capacity.
4. Contravening the principles of the approved form of (azan) (these contraventions are abhorrent).

86. THE PERSONS WHOSE AZAN OR IQAMAT IS PROHIBITED & ABHORRENT:-

1. The call (azan) delivered by an infant or insane person is prohibited which is to be repeated.
2. Call (azan) by a woman, by an inebriated person and debauched is abhorrent. The call given by the debauched though abhorrent need not be repeated. Whereas the call by woman and intoxicated one is desirable to be repeated.
3. The call or iqamat given by a person under ceremonial impurity (junubi) (the person requiring post coitus bath) are both abhorrent. The iqamat by such person need not be repeated.

Warning:-

1. The call (azan) and iqamat is given by a man or sensible boy is lawful.

1. Delivering and listening of the call like a song are both abhorrent. Whereas in a decent tone which does not change the sound of the words is good. Decent tone and nice accent of the call giver without melody is better.

2. The call (azan) by person without ablution is correct but the Iqamat is abhorrent.

3. The call (azan) by an illeterate, illegitimate and a blind⁽¹⁾ is lawful without doubt. Any way it will be better to avoid it.

87. Recall (Tasweeb):-

1) Reminding after azan and iqamat for namaz is called tasweeb (using words Assalath, Assalath or salath is ready etc.)

2) Tasweeb is lawful for salath except Maghrib.

3) The duration of azan and tasweeb in Fajr will be such during which 20 verses of Quran can be recited. This pause should also be maintained between tasweeb and iqamat.

4) The duration between azan and iqamath will be to allow some time to observe 2 to 4 sets of prayers in between (10 verses of Quran can be recited in each rakat).

5) The second call for salath (tasweeb) is not necessary to be in Arabic. It will be enough if one says that the salath is ready. Any signal will also serve the purpose such as coughing etc. to alert the persons to gather for salath.

88. RULES FOR THE PERSONS LISTENING THE CALL (AZAN):-

1. It is obligatory for a muslim, male or female, ceremonially cleaned or uncleaned to respond to the azan.

2. After listening azan except responding it, no other engagement even salam and reply thereto. If reciting Quran stop reciting and to stop walking even.

3. After hearing the first azan of Friday (Juma) it is obligatory to go to the mosque for Friday (Juma) prayers. It is prohibited to make any adventure at that time.

4. It is not necessary to respond to the second azan of Juma

5. When there are many calls from different mosques for the same salath it is obligatory to respond to the first one.

6. One should not respond or reply to the azan under the following states.

1. When there is someone to show time to the blind person.

1. In namaz.
2. During the sermon of Eid or Friday.
3. Observing funeral prayers.
4. While hearing or imparting religious education.
5. While eating.
6. During coition (sexual intercourse).
7. During evacuation.
8. Under menses.

89. ANSWER TO AZAN:-

1. Response to azan is of two kinds, by word and by deed. By word is that a person who is inside the mosque provided he is neither teaching nor learning he should respond by words. The person outside the mosque he must reply by words and by deeds. After hearing azan while leaving all the engagements even recitation of Quran, one should present himself in the mosque that is the only answer in addition he should give reply with his tongue.
2. The answer to the call (azan) is that he is to repeat the words of azan slowly. But in response to **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ** the reply should be **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (1) and in reply to **صَدَقْتَ وَبَرَّرْتَ** (2) he should say **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ**
3. On hearing for the first time the words **أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ** should utter **صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ** (3) and by hearing for the second time while fixing the nails of the thumbs on the eye it is desirable to say **قُرْءُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ. اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ** (4).
4. After azan (5) the moazzin and the audience should both recite this dua. **اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدَانَ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا إِنَّ الَّذِي وَعَدْتُهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ**

1. No power or force except with the help of Allah.
2. You told the truth and better.
3. O'Messenger of Allah, Allah will shower His Blessings on you.
4. O'messenger of Allah, I feel delighted with your name. O'Allah favour my ears to listen the name of the Holy Prophet and my eyes to have His Glimpse.
5. After the end of azan neither the moazzin nor the audience to add the words **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** whereas they should recite durood and dua. There is no authenticity to utter **وَأَرْزُقْنَا شَفَاعَتَهُ** after the **وَعَدْتُهُ** and at the end **أَرْحَمَ الرَّاحِمِينَ**

and at the end of dua uttering **أَرْحَمَ الرَّاحِمِينَ** is not necessary⁽¹⁾.

5. It is desirable to raise hands during dua and rub them on the face after dua.

90. REPLY TO IQAMAT :-

It is desirable to give reply to Iqamat by words and by deeds.

By words is to repeat the words which are heard. In reply to **قد قامت الصلاة** say⁽²⁾ **اقمها الله ادامها** and by deed is to join the congregation immediately.

91. AZAN & IQAMAT FOR OTHER THAN SALATH:-

1. On the birth of a child it is desirable (mustahab) to deliver azan in his right ear and iqamat in his left ear.
2. A person who is in distress or suffering from epileptic affects or burnt, it will be useful to deliver azan in his ears.
3. A person who lost his route and there is no one to guide him or there appears, evil spirits who tease the people in all such cases it is better to give azan.

92. MISCELLANEOUS RULES REGARDING AZAN & IQAMAT:-

1. It is abhorrent to observe farz namaz without call (azan) and iqamat.
2. After hearing azan it is abhorrent for a person to leave the mosque without⁽³⁾ saying salath.
3. In the call (azan) and iqamat there is no invocation (niyyat) whereas it is a virtuous deed.
4. It is abhorrent for a moazzin to deliver azan and say salah in one mosque and repeat the same in another mosque.
5. The person who gives the call (azan) is entitled for iqamat. With his permission or in his absence another person can do so. But it is abhorrent to deliver iqamat against his will.
6. For the sake of louder voice many persons can deliver azan.
7. Moazzin can lead the prayers after delivering azan and iqamat.
8. On sneezing utter **الحمد لله** or its reply (is not lawful) during salath
9. When there is shortage of time for salat, azan can be avoided.

1. O, Allah the master of this perfect dua (Azan) and the namaz which is performed grant favour to Hazrat Mohammed Mustafa (S.A.S.) to be our intercessor and honour him and offer the seat at Muqam-E-Mahmood as You have Promised which you will without doubt arrange.

Warning:- Vaseela is an exalted place in Heavens. This place will be provided to our prophet by His Grace. There is a Hadis that whoever seeks vaseela after Azan for mediation it will become compulsory for him to mediate.

2. Trans. God shall always grant permanency to namaz.
3. However he can join the jamath by returning after some time which is not abhorrent.

10. If moazzin while delivering azan is fainted or his voice is choked or forgotten there is no one to prompt him in such cases it is traditional way (masnoon) to repeat it.
11. It is necessary to maintain some gap between azan and iqamat. Azan is delivered at the start of the time and iqamat in the middle except for maghrib, for which a gap as required for reciting three small verses of Quran or one big verse is maintained.
12. If there was a big gap after iqamat and the jamath was not formed, iqamat will have to be repeated, if there was no delay it need not be repeated.

93. RULES PERTAINING TO MOSQUE

Respect of the mosques:- Important points to be observed in the mosques are as follows:-

1. While entering the mosque use the right leg and while coming out use the left leg and at both occasions recite drood-e-shareef.
2. No reservation of place in the mosque.
3. Do not jump⁽¹⁾ over the people.
4. No irrelevant or worldly talks⁽²⁾ in the mosque.
5. Do not recite poetry⁽³⁾ in the mosque.

1. And do not try to go ahead by disturbing the rows.
2. Even lawful talk in the mosque is abominable. The sin will swallow the virtues as the grass is swallowed by the animals. Worldly talks in the mosque, during religious education, near the dead body, in the grave yard, during azan and during recitation of Quran will spoil the virtuous deeds of thirty years.

warning:-When the lawful talks are prohibited then what will be the fate of those who use filthy language and arrange unlawful assemblies in the mosque.

3. The poetry containing the praises of Allah and His Messenger can be recited. If they contain the sermons reminding the bounties of Almighty Allah and his exaltation, if they contain the knowledge and tributes to the saints it is better to read them. If they contain the historical facts of the past nations and antiquity it is acceptable to be read. If they contain description of the curves and contours of men and women etc. is abhorrent to read. If they contain the insinuations or slanders against any muslim it is prohibited.

6. Avoid⁽¹⁾ eating, drinking and sleeping.
7. The mud and dirt of the legs need not be cleaned with the pillars or walls of the mosque.
8. Do not allow⁽²⁾ the infants and the insanes in the mosque.
9. Do not search for anything lost in the mosque.
10. The garbage of the mosque or grass should not be thrown on ugly places.
11. Do not snap the fingers in the mosque.

94. THE THINGS WHICH ARE ABHORRENT IN THE MOSQUE

1. Closing⁽³⁾ the doors of the mosque.
2. Cleaning of bowls on the roof of the mosque, passing urine and sexual intercourse.
3. Rinsing the mouth and making ablution inside the mosque⁽⁴⁾
4. Spitting or cleaning the nose on the walls of the mosque⁽⁵⁾.
5. Entering the mosque with soiled body.
6. Entering the mosque with the footwear full of filth.
7. To unsheath the sword in the mosque.
8. Uproar and quarrel in the mosque.
9. Laughter, ludicure and amusements in the mosque.
10. Eating things in the mosque which give bad⁽⁶⁾smell.

Similarly without cleaning the mouth after smoking⁽⁷⁾

Warning:-Persons under ceremonial impurity and manstruation are prohibited to enter the mosque.

1. It is not abhorrent for those who are in etekaf (secluded oneself for prayers) and travellers.
2. If there is apprehension of making the mosque dirty it is abhorrent.
3. During odd hours for the purpose of safety and security it is not abhorrent to close it.
4. It is not abhorrent to keep a container in which the used water of ablution is collected so as to save the water from falling on the ground where the people offer prayers.
5. If found necessary it is to be collected in his own clothes.
6. As the stinking smell annoys the people similarly the angels too.
7. Such people can enter the mosque after brushing the teeth by miswak.

95. CONTEMPTABLE TO ASK AND GIVE ALMS AND CHARITY IN THE MOSQUE

1. It is prohibited to beg for alms in the mosque.
2. It is abhorrent to give alms to one who jumps over the necks of the people who gather to observe prayers.

96 .INTOXICANTS ARE PROHIBITED TO ENTER MOSQUE

It is prohibited to enter the mosque after taking intoxicants, even though not dozed it is better to remove him from the mosque.

97. BUSINESS AND TRADE IN THE MOSQUES

1. Business and trade or to do any profession in the mosque is unlawful⁽¹⁾.
2. Under seclusion for prayers (Etekaf) buying and selling is lawful provided the goods are not stocked in the mosque.
3. There is nothing wrong if a person keeping watch and ward of the mosque can do some job therein for earnings.

98. FUNERAL PRAYERS IN THE MOSQUE

Funeral prayers need not be performed⁽²⁾ in the mosque. However if there are no mosques for such prayers or it is raining etc. it can be performed in the mosque when necessity arises.

99. MARRIAGE IN THE MOSQUE:-

It is desirable (mustahab) to celebrate the marriages and to deliver sermons of Nikah in the mosque.

MISCELLANEOUS RULES OF THE MOSQUE

1. Not lawful to use the mosque as a thoroughfare.
2. It is not better to inscribe or write the verses of Quran on the walls of the mosque.
3. Decoration of the walls particularly the niche (mehrab) towards qibla of the mosque (more or less) is abhorrent.

1. The mosque is meant for offering religious prayers therein and not for worldly affairs.
2. This will waste the virtue.

However simple decoration of the ceiling is made there is no harm. If more it is also abhorrent.

4. The money used for⁽¹⁾ decoration of the mosque eventhough it is for the ceiling of the mosque is preferable to be distributed among beggars.
5. Religious education can be imparted in the mosque.
6. The nests of the pigeons and bats can rightly be removed from the mosque eventhough they contain the eggs and new borns.
7. Mosques are kept clean from dirt and cobwebs.
8. The mosques should be kept fragrant.
9. The services to mosques is very auspicious and like virtuous deeds. Almighty Allah will grant His grace and compassion to the Muslims⁽²⁾. And enable us to observe the daily prayers. Because the salath is the main virtue through which we can invite Lords Bliss and Divine Pleasure. The rules in detail in this regard will follow.

1. The main decoration of the mosque is by prayers only which are performed therein.
2. (Translation) The formation of virtue.

End of Part III



Religious Education and Training Centre for Girls**KULYAT-UL-BANAT, JAMIA NIZAMIA**

Situated at Qazipura, Hyderabad

Praise be to Almighty Allah, Jamia Nizamia has formed Kulyat-ul-Banat (Girls college) for religious education and training to the muslim girls. Education is imparted in this centre according to the syllabus of Jamia Nizamia from the beginning upto Ph.D. Education is quite free in this college.

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The academic year of Kulyat-ul-banat starts from 9th Shawwal to 15th Shaaban.

The girl students who know urdu reading and writing well be given admissions.

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KULYAT-UL-BANAT, JAMIA NIZAMIA

Situated at Qazi pura, Hyderabad

Ph.24512306

MESSAGE

Shaikhul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (R.A.) in the year 1292 H. for the publicising of the Islamic knowledge and propagation of its teachings had founded Jamia Nizamia.

By grace of Almighty Allah Jamia Nizamia is fulfilling its mission of imparting religious education and publication work. From this Islamic institution lakhs of students have acquired religious knowledge and we hope that its educational activities will continue till the end of this world.

Thereafter the founder of this Jamia, in the year 1330 H. has formed a Publication Bureau by name 'Majlis-e-Isha'at-ul-Uloom for the publication of the rare books, to be used for reference and research of the religious knowledge. This publication bureau has so far got published books containing the very important issues like Fiqh, Sufism, Islamic Philosophy, History and Seera, Theology, Marvels and Miracles, Seeking assistance (iste'anat), Repudiation of Wahabiat and Khadiyanat, visiting the graves of Muslims, knowledge of the invisible, categorisation of the saints, nativity of the Holy Prophet (S.A.W.S.) (Milad Mubarak), Sighting Almighty Allah, Revelations (Wahi), Love And Affection, Hearing by the dead persons, Call and Guidance, Standing in obeisance of the Holy Prophet (S.A.W.S.), Means (wasila), Meraj, (Assension) etc., written by the founder of the Jamia Nizamia and the other religious scholars. By reading these books one can enlighten the faith and belief to gain firmness in practice of the religious duties. Further Research Centre of Jamia Nizamia has also got published the books known as 'Nisab Ahle-Khidmat-e-Sharia' duly verified and corrected. This book is the abstract of reliable books on Fiqh, and problems pertaining to Ahle Sunnat Wal Jama'at. Similarly the book Al-Kalam-al-Marfoo has also been got published in Arabic.

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Reg.1059



NISAB AHLE KHIDMAT-E-SHARIA

SYLLABUS FOR OBSERVERS OF ISLAMIC LAW

PART I To VI

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إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ

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

NISAB AHLE KHIDMAT-E-SHARIA

(Syllabus for Observers of Islamic Law)

PART - IV

Comprising of Necessary Rules

Namaz, Jama'at and Imam, Tajweed

Syllabus (Nisab) for Imam.

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CONTENTS

S.No.	SUBJECT	Page
1	Definition of Salaat	179
2	Consequences of giving up Salaat	180
3	Principles of Salaat	181
4	Conditions for making the salaat compulsory	182
5	Conditions for making the Salaat correct and perfect	182
6	Explanation of the First Condition (Cleanliness of the body)	183
7	Explanation of the Second Condition (Cleanliness of the clothes)	184
8	Explanation of the Third Condition (Cleanliness of the place)	184
9	Explanation of the Fourth Condition (Hiding of private parts of the body)	185
10	Explanation of the Fifth Condition (facing Kaaba)	187
11	Explanation of the Sixth Condition Invocation (niyat).	187
12	Essentials of the salaat (Arkane Namaz)	189
13	Details of first Essential (Takbeere Tahreema)	190
14	Details of second Essential (Standing up 'qiyam')	191
15	Details of third Essential (Qiraat)	192

16	Details of Fourth Essential genuflexion (Ruku)	193
17	Details of Fifth Essential Prostration (sajda)	194
18	Details of Sixth Essential Final sitting in prayers ('Qaida Akheera')	194
19	Details of Seventh Essential(ending the salaah with intention).	194
20	Obligations of the Salath (Wajibaate salath).	195
21	Traditions of Salath (Namaz ki sunnatain).	199
22	Desirabilities in the Salath (Musthabat).	201
23	The rakats of salath.	201
24	The correct way of saying salath.	202
25	Congregational Prayers.	210
26	Conditions for correct Imamah	213
27	Conditions for the followers (iqteda)	213
28	Conditions necessary for Imamah	215
29	Rules regarding Imam & Muqtadi	216
30	Type of followers ,Mudrik, Lahiq,Masbooq and Masbooq Lahiq in the salath	219
31	Farting in the Salath	221
32	Rules regarding appointment of Khalifa (alternate Imam)	223
33	Defects in the Salath	225

34	Abhorrance of the salaah (makroohat).	231
35	Disapproved to the point of forbidden	231
36	Unbecoming things in salaah	233
37	Salaate Vitr	234
38	Details of Sunnat and Nafil Salath	235
39	Stressed Sunnat and nafil (Tahiatul Masjid, Tahiatul Wudu and Ishraq, Chaasht, Tahajjud & Namaz-e-Istekhara.	236
40	Taraveeh Salath	238
41	Details about Joining the compulsory Salath	240
42	Make Up (qaza) Salath	242
43	Compensatory Prostration (Sajdah Sahu)	246
44	Certain forms of error and their orders	248
45	Rules regarding doubts arising in the salaah	251
46	Prostration on recital of certain verses of Quran (Sajdh Tilawat)	251
47	Prostration for gratification (Sajda Shukr)	253
48	Traveller's Salath	255
49	Funeral prayers	257
50	Traditional and acceptable way of funeral prayers	258
51	Merits of Duroode Shareef	263

IN THE NAME OF ALLAH THE MOST BENEFICENT AND MERCIFUL
PRAISE BE TO ALLAH WHO IS THE CHERISHER OF THE
UNIVERSE AND THERE IS BETTER RESULT FOR THE VIRTUES.

Peace and blessings be on the lord of apostles our lord
 and master Hazrath Mohammed (S.A.W.S) and his family,
 Blessings and peace enduring constant unto the day of judgement.

Preface:-

Before the essentials of salath are explained it is just and proper to present the importance and the emphasis on salath through which it can be evidenced that the Almighty Allah has declared the salath as a very important and excellent prayer, on every muslim, being a muslim to what extent the salath is compulsory for him.

Definition of Salath:-

The word Namaz is also used for the word salath. The meaning of which is prayers and in shariat terminology it is a name of certain acts standing up, genuflexion, prostration, etc. (qiyam, Ruku, Sajda, etc.)

Preference of Salath:-

Salaat is that prayer which is made compulsory first and it will be withdrawn first from this world and the first question on doomsday will be about salath.

No Religion is exclusive of Salath:-

The salath was made compulsory on all the holy messengers of Allah right from the Holy Prophet Hazrath Adam (A.S.) to till date. However the number and mode was different. And now in Islamic shariath the procedure prescribed is most perfect.

SALATH AND ISLAM

Salath is the first and foremost regulation⁽¹⁾ of Islam. It

1. After belief.

will not be an exaggeration if it is said that a muslim is identified by salath. The holy messenger (S.A.W.S) said "The salath is the pillar of religion whoever protects salath he has protected the religion and whoever relinquished he destroyed the base". "He (S.A.W.S) further said," The religion without salath is like a body without head".

Importance of Salath:-

Salath is compulsory for a muslim five times a day (whether rich, poor, wealthy, ill, resident or a traveller). Even when there is clash of armies and fierce fighting performance of salath for muslims is compulsory. A woman when labouring, a critical moment for her, and less than half of the body of her baby has came out even at that time there is order to perform salath and the delay is not permitted. The importance of salath is further evidenced from the Hadith that eventhough it is not compulsory on a minor yet he is pursued to observe prayers. It is further decreed to punish the child for not observing the salath after attaining 10 years of age, so that he forms the habit of saying salath. There are reminders in the Quran and Hadith at many places for observance of salath. Salath is quite compulsory on the muslims and there is no escape from it till death.

The Consequences of giving up Salath:-

Huzoor (S.A.W.S) declared that salath maintains distance between a believer and unbeliever. Those who have purposely given up salath are turned an unbeliever (almost near about unbelief). He also declared that the salath should not be given up because those who give up salath will be cut off from Islam. There is no place for him in Islam. Whoever relinquishes salath he will be destined with Firaun, Qaroon, Haman, Ubai Bin Khalf (the invertrate enemies of Islam) on the Day of Judgement. After Knowing these declarations one can clearly understand the consequences and the results and his connection with Islam.

The Bounties of Salath:-

Salath refreshes the bonds of master and servant. It makes

the life of a muslim virtuous and polite and keeps him away from all evils. In other words salath is a fortress wherein no sin is allowed to enter. Huzoor (S.A.W.S) has further declared as follows:-

1. When a muslim observes namaz his sins are wiped out as in the autumn the leaves drop from the trees.
2. After taking bath in a canal five times in a day there will not be any dirt on the body, similarly by observing namaz five times one attains purity from the gravity of sins.
3. The minor sins committed during two namaz will be wiped out.
4. Everything is affected by fire but not the forehead of a person who observes namaz.
5. Namaz is the light (Noor) for a Momin.
6. A person who observes daily prayers regularly, the light (Noor) will be with him on the day of Judgement and the namaz will plead for his pardon.
7. Namaz is the key to heavens.
8. No sooner the namaz is begun than the doors of heavens are opened. Nothing will create any hurdle between the person performing the namaz and the Almighty Allah.
9. Nearness to Allah is ensured in prostration (sajda).
10. In namaz, the observer of namaz makes deliberations with Allah.
11. Further it is said that "Namaz is my comfort and satisfaction".

Principles of Salath:-

1. Definition⁽¹⁾:-

1. Salath is obligatory on every sane and major muslim as individual⁽²⁾ duty (whether male or female) five times a day.
2. A person discarding the obligation of salath is an infidel.

1. Meaning 'Fajr', 'Zohr', 'Asr', 'Maghrib', 'Isha'.

(Warning):- The timings of salaath and Azan and the principles of Azan have been elaborately explained in the III part of the book.

2. That means it is divine order and its compliance is obligatory on every individual, sane, major muslim. This duty cannot be absolved if a few individuals perform it.

3. Relinquisher of salath (due to laziness and indolence) is the sinner of the first rate, punishment for it, according to Imam Azam Abu Hanifa (R.A) is imprisonment till he repents (contrary to it the other Imams⁽¹⁾ are in favour of death penalty).

2. Conditions for making the Salath compulsory:-

The following are the conditions for making salath compulsory :

1. Believer⁽²⁾. 2. Major⁽³⁾. 3. Sane⁽⁴⁾. 4. Availability of time⁽⁵⁾.

Further a woman should be free from menses⁽⁶⁾ and confinement⁽⁷⁾.

3. Conditions for making the Salath Correct and Perfect⁽⁸⁾:-

1. Cleanliness of body.
2. Cleanliness of the clothes.
3. Cleanliness of the place.
4. The hidden parts of the body are covered.
5. To face Qibla.
6. Intention.

1. It means Imam Malik, Imam Shafai, Imam Ahmed Bin Hanbal(R.A.)

2. salath is not obligatory on an infidel.

3. salath is not obligatory on a minor.

4. salath is not obligatory on insane.

5. If time is not available e.g. immediately after embracing Islam or after attaining majority or getting cleaned from menstruation and confinement or recovery from insanity, to utter 'Takbeer Tahreema' then the salath of that segment will not be obligatory.

6. salath is not obligatory on woman during menstruation or confinement and the salath of this period is waived.

(Warning) :- Such women after making ablution may sit on the prayer carpet so that the habit of saying salath does not die.

7. The details of the symptoms of menstruation and confinement are shown in part III.

8. These are called external obligations because they are compulsory to be attained before starting the salath and the principles which are internally compulsory are called the ingredients of the salath which will be explained in due course.

Explanation of the First Condition (Cleanliness of the Body) :

1. The body of a person performing salath is compulsorily to be cleaned from real and ceremonial impurity and of both. (that means if any filth is licked to the body, it is to be cleaned). Make ablution if not made. If there is ceremonial impurity bathe the entire body.
2. It will be compulsory to get clean from actual impurity when the filth is licked to an extent that causes hindrance⁽¹⁾ to salath. Moreover in the process of removing the filth clothes need not be removed before the people⁽²⁾
3. If the filth is licked to the body and washing it will cause danger to the body or there is no water, etc., available to remove the dirt the salath can be performed in the same condition of the body⁽³⁾.
4. If water is not available for doing ablution and bathing or the use of the water will be harmful to the body 'Tayammum' (dry ablution) can be undertaken.
5. In the absence of any reason performing of salath without ablution and bathing⁽⁴⁾ is totally wrong and it is prohibited 'haram', if performed intentionally.

1. For example, if the real dirt is more than a 'Dirham' (equal to one rupee coin) or minor dirt more than 1/4 of it.
(Warning):- The dirt which is less than the size of a 'Dirham' and the minor dirt less than 1/4 of it the performing of salath is permissible with it. But it is better to get clean from it.
2. If the dirt cannot be removed without taking off the clothes and the hidden parts of the body are exposed then salath can be performed with the same clothes. Because removal of clothes before the people exposing the hidden parts of the body is worse than the dirt and sinful.
3. If water is subsequently made available or the condition is lifted then already performed salath need not be repeated.
4. Ablution, bathing, Tayammum and the problems regarding impurity have been elaborately explained in part III of this book.

Explanation of the Second Condition (Cleanliness of Clothes)

1. It is obligatory to keep the clothes clean from any kind of dirt and filth.
2. If water is available to the extent which can be utilised either for washing the dirty clothes or for undertaking ablution and if both of them cannot be done with this water the clothes may be washed and salaah is performed while doing 'Tayamum' (dry ablution).
3. If water is not at all available and the clothes are totally dirty or more than 3/4 of them are unclean and the person saying the salaah has the discretion to say the salaah nakedly or with the same clothes. However if the entire clothes or more than 3/4th is dirty in such case it is left to the person to perform the salaah nakedly⁽¹⁾ or it is performed with the same clothes. Anyway it is better to perform namaz with the same clothes, when 1/4th of these clothes or more than 1/4th is clean in which case it is not correct to perform namaz nakedly but to perform namaz with the same clothes⁽²⁾.

Explanation of the Third Condition (Cleanliness of the Place)

1. The place where prayers (Namaz) is performed (from the feet to the place of prostration)⁽³⁾ is compulsory to be clean from all sorts of impurity or filth.
 2. If namaz is performed on a piece of cloth, floor or a salaah mat etc, which is also compulsory to be cleaned to such extent on which salaah is performed (The entire cloth need not be clean).
1. salaah is to be performed while sitting when naked. The Ruku and Sajda by gestures because there is much importance of the hidden parts of the body.
 2. Similarly if one has silk clothes that is prohibited for a muslim and Namaz with it is abhorrent. When there is no clothes with him he is to perform Namaz with the same clothes. It is not correct to do so nakedly.
 3. This limit is correct that means the place for performing salaah from prostration to the feet is compulsory to be clean.

3. If the salath (namaaz) is performed by laying a clean cloth on any place of impurity or floor etc, salath (namaaz) will be correct. But there is a condition that the clean cloth should not be so thin that the things beneath it are visible.
4. If any cloth is two fold and the upper flap is clean and the lower flap is unclean but both are not stitched together performing of salaah on it is permissible.
5. While performing namaz if the clothes worn by the person saying namaz are fallen on some place of impurity or filth there is no harm.
6. If the bed sheet of cloth laid under any patient is dirty and the condition of the patient is such that the moment the sheet is changed it becomes unclean or the changing of the bedsheet itself causes harm to the patient then performance of salath on it is permissible to perform salath on the same bed sheet.

Explanation of the Fourth Condition (Hiding of Private parts of the Body) (Satr Aurat)

1. 'Aurat' means hiding of private parts of the body which is compulsory⁽¹⁾. (Whether he is performing salaah alone at a lonely place or in public).

(Warning) In Fiqh terminology 'Aurat' means the parts of the body which are compulsory⁽²⁾ to be hidden and their exposure is prohibited. The limit for a male is from navel to the knees and for a free female⁽³⁾ the entire body⁽⁴⁾ except face and palms and sole (the dangling⁽⁵⁾ hairs are also required to be hidden as decided unanimously).

1. Hiding is from four sides, (right, left, front and back) and not from beneath, for example, if any person looks the hidden parts of the person saying salaah, from beneath, his namaz will not be defective.
2. Hiding of private parts (Satr) is absolutely compulsory during the salaah and otherwise.
3. The female slavery is extinguished therefore the details relating to her are not explained.
4. Opening of face by a grown up lady in the presence of stranger is prohibited for fear of trouble.
5. The hairs on the head are undoubtedly included in the parts to be hidden.

2. If during the performance of namaz any part of the body to the extent of⁽¹⁾ 1/4th⁽²⁾ is opened by itself which forms part of 'Aurat'⁽³⁾ and it is continued till the performance of one posture (Rukun) the salaah will become defective (whether it is the part of evacuation and the place around it or the part other than this. (Aurathe Ghaliza or Khafeefa)⁽⁴⁾. If it is got opened intentionally the salaah will in no time becomes defective eventhough it is kept open for less than performance of one posture.
3. If parts are opened at different places and if all such portions form 1/4 of that part, in which case also the salaah will become defective.
4. If many portions are opened and every one is less than 1/4th and if all such portions are joined together and they will be equal to 1/4 of the smallest part in such case also the salaah becomes defective⁽⁵⁾.
5. Such a thin cloth through which the body is visible⁽⁶⁾ such as net etc., will not be enough to hide the 'Satr' i.e., hidden parts and the person performing the salaah with these clothes will be incorrect.
6. Hiding the private parts from the other persons is compulsory and not from himself. For example a person performing salaah without trousers and only with the shirt (below the knees) looks⁽⁷⁾ the

1. Knee, thigh and the ears of woman, neck, etc. each one is counted as separate part.
 2. If less than one fourth is opened there is no harm.
 3. The timing of one posture is equal to uttering 'Subhana Rabbial Aala' three times.
 4. The place of evacuation of the urine and stool and the portions of the body which are around them are called 'Aurate Ghaliza' and other than them are called 'Aurat Khafifa'.
 5. Out of the body of a woman if some portion from neck, belly, back is opened and the total of all these open portions is equal to one fourth of the ear then the salaah will be defective.
 6. Wearing of such thin clothes by women other than salaah is also not correct. According to Hadith it will entail divine curse.
 7. As against it if the other person sees, the salaah will become defective.

hidden parts of the body through the collar then salaah will not become defective, however it is abhorrent.

Explanation of the Fifth Condition - (Facing Ka'ba)

1. In the state⁽¹⁾ of saying namaz (salaah) it is compulsory to face Qibla (Holy Ka'ba).
2. For a person who is not able to face Qibla either due to some ailment or fear of the enemy or for any other reason, facing Qibla is not a condition he may perform namaz (salaah) facing any side he may.
3. If there is no trace of Qibla as to which side it is and there is no reliable muslim, to enquire about, it is better to think more and more and then decide as to which side the Qibla will be. Lastly where there is likelihood face the same direction and say namaz (salaah). During the salaah if the guess is changed then change the direction immediately because if there is gap of one posture 'ruku' the salaah will become defective. However, after the salaah is performed and the mistake is detected then there is no need to repeat⁽²⁾ the salaah. The process of thinking more carefully about Qibla is called 'TAHARRI'.
4. A muslim performing salaah without 'TAHARRI' is not correct⁽³⁾ (eventhough it is performed facing the Qibla itself).

Explanation of the Sixth Condition Invocation (NIYYAT)

1. 'NIYYAT' means the intention to perform the salaah. (Without any hesitation⁽⁴⁾, it is to be determined that performing so and so salaah i.e. 'Fajr' or 'Zohr'.
2. It is not the condition to utter the words by tongue but it is appreciated (so that there must be confirmity in tongue and mind and satisfaction is attained but without intention utterance by tongue is not correct).

1. 'Funeral' and 'Sajda Tilawaat' are also included in it.

2. Because the salaah was performed after due thought (Taharri) therefore the duty is complete.

3. Because the 'Taharri' a compulsory item has been omitted.

4. If a person without consideration as to which salaah he is performing then the salaah will not be lawful.

3. If at the time of making invocation or resolve there is a mistake in words e.g., for Zohr salath one utters it as Asr or Maghrib there is no harm. It will be Zohr salath only.
4. For the compulsory (Farz) salath fixation is also necessary for example "intend to perform the salath of 'Fajr', 'Zohr', or 'Asr', determination of salaah is necessary (otherwise the salath is not lawful). However it is not necessary to utter that it is the salath of 'Fajr' or 'Zohr' of this day or this time whereas it is enough to say only 'Fajr' or 'Zohr'.
5. If it is make up (Qaza) of compulsory Salath it is necessary to declare it as compulsory and also to point out the day to which it belonged. If only one Zhor Salath is missed no need to mention it.
6. To resolve for the obligatory (Wajib)⁽¹⁾ salath the name of the salath is necessary to be declared⁽²⁾ that particular salath e.g., salath of 'Witr', 'Eidain' or of vow (nazr). If it is for Eidain which Eid and it for vow (nazr) which vow. Similarly prostration in respect of special verses of the Holy Qur'an (Sajde Tilawaat).
7. Declaration of the number of sets (rakats)⁽³⁾ while resolving for the salaah is not a condition (whether it is 'Farz' or 'Wajib') even if by mistake it is declared as two 'rakats' of 'Zohar' or four of 'Fajr' the salaah will be alright.
8. For the 'Nafil', 'Sunnat' and 'Taraveeh' salath a total declaration is enough at the time of resolving for salath. For a correct salath specific declaration is not necessary that it is 'Nafil', 'Sunnat' or 'Taraveeh' salath whereas if one resolves that it is for the sake of Almighty Allah it will be correct. Anyway it is better and precautionary one to specify that it is 'Nafil' or 'Sunnat'.

1. Otherwise the salath will not be complete.
2. Specification of 'Witr' is compulsory, but it is not compulsory to use the additional words as 'Wajib' or 'Sunnat'. Hence in the resolve the word 'Wajibul witr' need not be uttered whereas it is uttered as 'Salaatul Witr'.
3. It is preferable to fix the number of sets of salath in his intention.

9. The 'Muqtadi' (follower while performing the salath) behind the imam in his resolve⁽¹⁾, declares that he is behind the Imam. But in Friday, funeral and Eidain salath this declaration is not a condition because these salaths are specialised as congregational prayers.
10. It is enough for the Imam to resolve for his own salaah. It is not the condition to make a resolve for his Imamah⁽²⁾.
11. In any salaah the declaration that 'facing kabah'⁽³⁾ is not a condition (whether it is 'Farz', 'Wajib', 'Sunnat', or 'Nafil').
12. Initial Takbeer (Takbeer Tahreema) should be immediately followed by the intention. If intention is made before the 'Takbeer Tahreema' it will be correct provided there is no gap between the two which is harmful to the salaah (such as eating, drinking, talking, etc.) but after the 'Takbeer Tahreema' making intention or resolve for the salaah is not correct.

(Warning) :-

The outer obligations of the salaah have been discussed and now the obligations inside the salaah are started.

4. THE ESSENTIALS OF THE SALATH (Arkane Namaz)

The Essentials of salaah (within) are seven which are discussed as below :-

1. Initial Takbeer (Takbeer-e-Tahreema)
2. Standing (Qiyam)
3. Recitation of Quran (Qirat)
4. Genuflexion (Ruku)
5. Prostration (Sajda)
6. Last Sitting (Qayeda Akhira)
7. To end the salaah with Salam.

1. If Niyat of Iqteda (accepting the leadership) is not declared the salaah will not be correct.
2. In order to get reward of the congregational salaah it is better for the Imam to resolve about his Imamah.
3. Facing Qibla is only a condition.

Details of the First Essential :
Initial Takbeer (Takbeer⁽¹⁾ Tahreema)⁽²⁾:

1. It means uttering 'Allahu Akbar'⁽³⁾ is compulsory at the time of starting the salaath.

(warning):- In 'Allahu Akbar' the 'Alif'⁽⁴⁾ of 'Allah' is not correct to be vowelized, or to add one more 'Alif' to it or to utter 'AAlah' or 'A-Allah', or to pull the 'Ba' of 'Akbar', in order to utter 'Akba'ar'⁽⁵⁾. Further in the word 'Allah' after 'lam' the sound of 'Alif' is compulsory that means it is to be uttered as 'Allah' otherwise the 'Takbeere Tahreema' will not be correct⁽⁶⁾.

2. Initial Takbeer (Takbeere Tahreema) is immediately to be followed by the intention while standing straight otherwise the salaath will not be correct. For example if the Imam is found in the 'Ruku' and 'Takbeer Tahreema' is uttered in the state of standing or in the state nearer to 'qiyam' than 'ruku' the salath will be correct. If it is uttered while bending⁽⁷⁾ or the word 'Allahu Akber' in 'Ruku' the salath

1. 'Takbeer Tahreema' is a precondition in the salaath except funeral prayers (In funeral prayers it is a 'Rukun'(basic element). In furtherence this has been quoted under the essentials of salaath because it is combined with the salaath as the door is combined with the house.
2. That after this Takbir, on the person making salaath, eating and talking, etc, all such permissible things become prohibited as such it is called 'Tahreema'.
3. Any other equivalent word to 'Allahu Akbar' such as 'Allah Kabeer' or 'Allahu Azam' can be uttered but utterance of 'Allahu Akbar' particularly is compulsory.
4. Eventhough such 'Alif' which can be vowelised is called 'Hamza', but because 'Alif' is popular among the people therefore 'Alif' is mentioned here.
5. If unintentionally uttered the salaath will be nullified and uttered intentionally such person is turned disbeliever.
6. When the 'Tahreema' is not correct the salaath will also be incorrect.
7. In such a state which is nearer to the Ruku.

will be null and void⁽¹⁾.

The follower (Muqtadi) has to utter tahreema with the tahreema of the Imam in a way that his 'Alif' of 'Allahu Akbar' is jointed with the 'Rey' of the Imam (if the muqtadi utters 'Allahu Akbar' before the Imam the salaah will be null and void). 'Takbeer Tahreema' is not compulsory for dumb and illiterate⁽²⁾.

Details of the Second Essential (Qiyam) :

1. 'Qiyam'⁽³⁾ means to stand erect is compulsory (in every salath except Nafil) provided there is no excuse (and in Nafil salaah it is not compulsory as it can be performed while sitting even without any excuse).
2. Qiyam is compulsory to the extent during which one verse of the Holy Quran can be recited. To the extent of recital of 'Sura Fateha' and a small 'Sura' it is obligatory and more than this is 'Sunnah' and 'Mustahab'.
3. Qiyam is not compulsory on a person who is not capable to stand (for example an ill person, very aged, naked who has no clothes to cover his private parts of the body. All these persons can perform salaah including compulsory one by sitting).

1. (Warning):- 'Some ignorant when they find the Imam in the Ruku they immediately (to make a bid to achieve Ruku) uttering 'Allahu Akbar' they bow. Due to which the 'Takbeere Tahereema' is not fulfilled in the state of standing (Qiyam) and instead of getting a Rakat they lose the entire salaah. Hence it is compulsory to keep in mind this issue and while performing the Tahreema in the state of standing (Qiyam), then go for Ruku.
2. For a dumb and illiterate only intention is enough, not necessary to utter or move the tongue.
3. The limit of Qiyam is that if both the hands are let loose they will reach the knees. (Warning) the Qiyam should be with both the legs and with only one leg is abhorrent.

Details of the Third Essential (Qira'at) :-

1. Qira'at⁽¹⁾ means recitation of a verse⁽²⁾ of Holy Quran is compulsory⁽³⁾ in the salaah (whether the verse is long or short)⁽⁴⁾.
2. Qira'at is compulsory on a person who is capable of it.
3. Qira'at is compulsory in the first two Rakats (whether former or later⁽⁵⁾) and Vitru, Sunnat, and in all the Rakats of the Nafil.
4. The recitation of Quran should be in the correct pronunciation and if any one fails to do so even after having capacity the salaah will not be complete (except that an handicapped who hammers).
5. The followers (Muqtadi) will not recite Quran behind the Imam whereas he will stand silent⁽⁶⁾.

Details of the Fourth Essential Genuflexion (Ruku) :

1. In the muslim form of genuflexion (ruku) it is compulsory to bow to the extent that the hands reach the knees and when it is in the sitting state the forehead comes near the knees⁽⁷⁾.
2. Only bowing is compulsory. Genuflexion (ruku) for a longer period is not compulsory.
3. If a person has developed hunch back or hump back he will show the gesture of ruku with his head.

1. Recitation of the Holy Quran is called Qira'at e.g. Sura Fateha and any other Surah.
2. The obligation will be complete by reciting so much yet it will not be a limit because the recitation of Sura Fateha followed by other additional Sura is compulsory.
3. Memorisation of one Verse is an individual obligation for every Muslim, sane and major, and memorisation of Sura Fateha and any small Sura is compulsory.
4. The small verse must be at least comprising of two words.
5. But in the first two Rakat recitation is compulsory.
6. Because the recitation by Imam is the recitation by followers.
7. Only bowing the head is not enough for Ruku.

Details of the Fifth Essential Prostration (Sajda) :-

1. Prostration (Sajda) means putting the head on the ground which is compulsory. In such a way that the forehead, knees and any one finger of the feet touches the ground⁽¹⁾. If both the legs are kept away from the ground, sajda is not performed.
2. In every set (rakat) two prostrations are compulsory⁽²⁾.
3. It is obligatory that the seven parts of the body touch the ground. Fingers of both the legs, both the knees, both hands and the forehead⁽³⁾ (with the forehead the nose should also touch the ground because without any excuse laying the forehead alone is unbecoming).
4. If it is not possible to put the forehead on the ground owing to any reason such as wound, pimple, etc. resting the nose only on the ground is enough⁽⁴⁾ (but without any excuse to be content with the nose only the prostration will not be complete).
5. If the forehead and nose or any one of them cannot be put on the ground such person is to make a gesture of prostration by his head.
6. Sajda is to be made on hard matter and fixed on which the forehead can be fixed otherwise⁽⁵⁾ sajda will not be complete.
7. If the place of sajda is higher than that of the feet it is allowed upto one span. If it is higher than this height and there is no proper reason for it it is invalid.

1. Forehead, one knee and any finger of one leg has to touch the ground in order to complete the obligation yet it will not be enough (7) parts of the body are compulsory to be touching the ground in sajda.
2. Out of which the first sajda is compulsory and the other is unanimously compulsory.
3. Placing major portion of the forehead is compulsory.
4. The hard portion of the nose should be placed whereas if the sajda is made on the soft part of the nose or on its tip it will not be correct.
5. For example if sajda is made on grass, husk, and cotton and the forehead does not feel hardness the sajda will not be complete.

8. If the folds of the turban etc. come down the forehead but the forehead touches the ground and rests on the ground then sajda will be correct otherwise not.
9. If after the first sajda and before sitting properly or near to sitting second sajda is made then this second sajda will not be correct.

Explanation of the Sixth Essential Last Sitting **(Qaida Akhira)**

1. After doing two prostrations (sajda) by completing the last set (rakat), this sitting is called Qaida Akhira which is compulsory (farz).
2. It is compulsory to sit to an extent during which 'Attahiyyat' (upto 'abduhu wa rasooluhu') can be uttered. To sit more is not compulsory⁽¹⁾.

Explanation of the Seventh Essential **(Ending of Salath with Intention) :**

1. After all the postures required for salath are done it is compulsory to end the salath with one's own intention. That means doing something contrary to the salath such as uttering 'Assalamu alaikum' or turning from Qibla⁽²⁾ or talking etc.
(Warning) The details of the essentials of salaah are over. But in this connection it is compulsory to know :
(1) the sequence between the postures which are not repeated and (2) performance of all the postures while awake as these two factors are also compulsory :

1. The postures which are not repeated in every (rakat) such as Qiyam, Qira'at and Ruku maintaining sequence between them is compulsory. Qira'at before Ruku and the Ruku before Sajda is obligatory to be performed. If the above sequence is not maintained the salaah will not be perfect.

1. However it is traditional.

2. Turning face from Qibla or by talking the obligation will be over but utterance of the word Assalam to end the salaah is obligatory.

2. From Takbir Tahrima till the end all the postures are performed while awoke. If any action such as sajda or ruku is performed while asleep or in drowsiness it will have to be repeated⁽¹⁾ and in the last compensatory prostration is compulsory, otherwise the salaah will become defective and if the entire salaah is performed under drowsiness and sleep the salaah will be null and void⁽²⁾.

5. Obligations of the Salath:-

The following are the obligations of salaah:-

1. Recitation of sura Fateha.
2. Combined sura.
3. Fixing of recitation of sura fateha and joining sura in the first two rakat.
4. Maintenance of the sequence.
5. Correct performance of various postures.
6. First sitting (Qaida oola).
7. Tashahud.
8. Qirat with voice.
9. Qirat with no voice.
10. The word salam at the time of ending salaah.
11. Prayer Words (Qunut witr).
12. Takbeerat Eidain.

(Note):- The details of each item given below

(1) Qirate Fateha

1. Recitation of sura fateha one time in first two Rakat of farz namaz and in all other rakat is obligatory.
2. Recitation of sura fateha is obligatory before the other sura.
3. If there is apprehension of the time of that segment is being explained recitation of one verse in place of sura fateha will be enough by which the obligation will be over but due to dropping of wajib such salaah should be repeated.

1. However in wakefulness, after starting a posture (ruku), one sleeps or felt drowsy there is no compulsion to repeat that posture (ruku). (The salaah will be complete).
2. Because one set (rakat) comprises of many postures (ruku) and not one.

4. Memorisation of sura fateha is compulsory on every major and sane muslim.

2. ADDITIONAL SURA (Zamme Sura)

1. After sura fateha recitation of any other Sura in the first two rakat of farz namaz is compulsory and in all the remaining rakat is obligatory. (Recitation of other sura before sura fateha will not fulfill the wajib).
2. The second sura should be of minimum three verses (such as sura Kausar) if three verses of any big sura are recited will be enough. (reciting less than three verses is abhorrent).
3. If a big verse (such as Ayatal Kursi) or two medium verses which are equal to three small verses are recited, the obligation will be over.
4. To memorise at least a small sura is obligatory on every muslim.

Recitation of Quran with voice in the first two Rakat.

1. In compulsory salaah of fajr, maghrib & isha, it is obligatory to recite Quran with voice in the first two rakat (If the Quran is recited with voice in the third or 4th rakat the obligation⁽¹⁾ will not be fulfilled).

Maintenance of Sequence.

1. Any posture which is to be performed twice in every set (rakat) such as prostration⁽²⁾ (sajda) maintenance of sequence therein is obligatory⁽³⁾ (after the first prostration second prostration is also to be performed. If a person leaves the second prostration and compensates it in the last Rakat the salaah will be complete⁽⁴⁾ but the wajib will be left⁽⁵⁾).

1. The farz will however be fulfilled.

2. Only Prostration is twice. No other posture is twice in any rakat.

3. In the postures which are not twice such as standing (qiyam), recitation (qirat) & genuflexion (ruku) sequence is compulsory in them.

4. Provided the missed prostration is compensated in the last rakat. If it is not compensated the salaah will be null and void.

5. For the missing of wajib (obligation) compensatory prostration shall be performed .

2. If the person saying salaah is a 'masbooq' ⁽¹⁾ (late joiner of congregational prayers) it is obligatory for him to maintain order of priority. For example if he joins in the last Rakat of the 4 Rakat salath he will stand up and say two Rakat of recitation of Quran loudly ⁽²⁾ and the last Rakat without sound.

Correct performance of all postures (Ta'deele Arkan):

1. Correct performance of all postures in the salath is called 'Ta'deele Arkan' in other words a small gap is to be maintained between genuflexion and prostration to the extent of reciting one Tasbeeh (Subhana Rabbi Al Aala or Subhana Rabbi Al Azeem).
2. Standing after Ruku (Qauma) and Sitting between two prostrations (Jalsa) are obligatory to an extent that one tasbeeh can be uttered in between them.

First Sitting after two Rakat (Qaida Oola) :

1. First Sitting after two Sets (Rakat) of three and four Rakat is obligatory during which 'Attahiyyat' ⁽³⁾ can be uttered (whether it is Farz, Wajib, sunnat or Nafil salath).
2. In Qaida Oola uttering of 'Attahiyyat' is obligatory. If this sitting is prolonged ⁽⁴⁾ the Wajib will be lost and compensatory prostration will become compulsory.

Tashahud (Attahiyyat)

1. It is obligatory to utter Tashahud one time in every sitting.
2. If Tashahud is uttered more than once and due to its repetition compensatory prostration is imposed.

Recitation of Quran with Voice (Qirate Jehri):

1. It is obligatory for the Imam to recite Quran with voice in both the rakat of Fajr and the first two rakat of Maghrib and Isha

1. 'Masbooq' means a person who has joined the Imam in the congregational prayers after one rakat or more.
2. When one Rakat is completed with Imam after the second Rakat Qaida Oola must be performed.
3. Upto 'Abduhu Va Rasooluhu.
4. For example if 'Alahuma Salle Aala Mohammed' is uttered.

(whether it is of the same segment or make up 'Ada' or 'Qaza') and in the salath of Juma, Eidain, Taraveeh and Vitr of Ramzan. In the prayers performed individually⁽¹⁾ it is discretionary to recite Quran with voice or slow⁽²⁾ for Fajr, Maghrib and Isha. If the make up salaah is performed in the day time recitation of Quran is to be performed slowly.

2. The Nafil salath which are performed in the nights the individual performer has discretion to recite Quran with voice or slow but it is obligatory on the Imam to recite with voice.
3. A late joiner (Masbooq) has discretion to recite Quran with voice or without voice in his missed 'Jehri' Rakat.
4. If an individual is performing 'Jehri salath' without voice and another person happens to join with him then it is obligatory for the person already saying salath to recite Quran with voice. Further recitation of sura fateha is to be repeated (whether recited less or full).
5. The limit of sound is that the nearer person can listen.
(Warning) Sanaa, Taooz, Tasmiyah, Aamin, Tasbihat, Tashahud, Drood and Dua all of them will be uttered slowly whether the salaah is 'Jehri' or 'Sirri' (Imam or individual).

Recitation of Quran Slowly (Qirat Sirri) :

1. It is obligatory on the Imam and the individual both to recite the Quran slowly in all the rakat of Zohr, Asr and the third rakat of Maghrib. The third and forth rakat of isha.
2. It is obligatory to recite the Holy Quran slowly in the Nafil salath which are performed in the day time.
3. The limit of the slow recitation of Quran is that one can hear it for himself.

The Word Salaam at the End of salaah :

1. To complete the salaah with the word 'Assalam'⁽³⁾ is

1. Individual performer of salaah.
2. It is preferable to recite with voice. But the voice of the individual should not be more than the voice of the Imam.
3. To utter 'Alaikum' is not obligatory.

obligatory⁽¹⁾, (uttering the words Assalum-u-alaikum va rahmatullah is Sunnat).

2. It is obligatory to utter Assalam twice⁽²⁾.

Supplication or Submissiveness in Witr (Qunoot Vitri) :-

1. It is obligatory to recite Dua-e-Qunoot in witr salath (whether it be 'Allahumma Innaa Nastynuka'⁽³⁾ till end or any other supplication (Dua).

2. Takbeer Qunoot is also obligatory.

Takbeerate Eidain (Praise of Allah in Eid salath):

1. In the salaah of Eidain (other than the usual takbeerat) three takbeerat in every rakat totally 6 additional rakats⁽⁴⁾ in the whole salaah is compulsory to be uttered.

2. In the second rakat of the Eid salath a takbeer to go in for rukus⁽⁵⁾ is also Obligatory.

(Warning):- The Obligations of salath are over. Now the traditional way (Sunnat) and desirabilities (Mustahabat) in salaah are explained.

6. The Traditions of salath (Namaz Ki Sunnatein):

The following are traditional way of the Holy Prophet (S.A.W.S) for performing salaah:-

1. Raising of both hands upto ear lobules⁽⁶⁾ for takbeere tahreema⁽⁷⁾
2. Tying of both hands under the navel⁽⁸⁾ keeping the right hand over the left.

1. If the salaah is completed by uttering any other word other than 'Assalam' the obligation will be lost.
2. By uttering salam at only one side the takbeere tahreema will be completed. That means on the word salaam and before uttering the word 'Alaikum'.
3. The utterance of the special supplication (Dua) is based on the traditional way of the Holy Prophet.
4. Every takbeer is obligatory by itself.
5. This takbir is obligatory in the salaah of Eidain and in other salaah it is Sunnat.
6. Before takbeere tahreema.
7. And for takbeere qunoot and takbirat Eidain also.
8. After takbeere tahreema.

3. Uttering Sanaa in the first rakat⁽¹⁾ i.e. 'Subhanakallahumma' till the end.
4. Uttering Ta'avvuz in the first rakat⁽²⁾ i.e. 'Auoozubillahi Minash Shaitanir Rajeem'.
5. Uttering Tasmyah in every rakat before Alhamd i.e. 'Bismillah Hir Rahman nir Raheem'.
6. Uttering Aamin at the end of Alhamd.
7. Uttering Aamin, tasmiah, sanaa, Ta'avvuz slowly.
8. Uttering takbeerat i.e. Allahu Akbar at the time of going from one posture to another in the salaah. (For ruku and sajda etc.).
9. Uttering tasbeeh, thrice or five or seven times in the ruku i.e. Subhana Rabbial Azeem.
10. Holding the knees with fingers keeping them apart in the ruku.
11. At the time of raising the head utter tasmyah Va tahmeed (Samiallahu leman hamida and rabbana lakal hamd). Imam is to utter tasmyah and the follower tahm.
12. Utter 'Subhana Rabbial Aalaa' thrice or eed and the individual performer of salath both more during sajda.
13. In the Jalsa (short sitting) and Qaida (long sitting) kneel down on both the knees sitting on the left foot which is tucked to the left ham. The right foot is propped up resting on its toes.
14. In the final sitting recite Droode sharif after Tashahud.
15. Recite Dua masoora⁽³⁾ after Drood sharif.
16. For salam utter the words 'Assalamu alaikum Va Rahmatullah'.
17. At the time of conveying salam turn the face towards right and left.

1. After folding hands.

2. After Sanaq.

3. Dua masoora is that Dua which is mentioned in the Holy Quran or Hadith.

7.THE DESIRABLITIES IN THE SALATH (Mustahabat)

The following things are desirable in the salath :-

1. One should keep 4 inches distance between both the feet in the position of standing (qiyam).
2. Keep the eyes on the place of prostration in the position of qiyam, during ruku on the feet, during prostration on the nose, while sitting on the laps, during the first salam on the right shoulder, during the second salam on the left shoulder.
3. The fingers of hands are kept open in ruku, in prostration joined together, in jalsa and qaida in their natural position.
4. The head, back and buttocks are kept in the same level during ruku.
5. At the time of going for prostration the knees are placed on the ground first, then the hands, then nose then forehead and while rising the reverse.
6. During prostration keep both the hands opposite to the ears and the fingers of the feet towards Qibla.
7. Utter tasbeeh three times or more but in odd numbers in ruku and sajda.
8. During qaida keep both hands on the thighs.
9. During gape close the mouth⁽¹⁾.
10. Control coughing to the extent possible.

8.THE RAKATS OF SALATH

There are five times prayers every day wherein there are 17 rakat farz⁽²⁾, 2 rakat at the time of Fajr, 4 rakat at Zohr, Asr and Isha, 3 rakat for Maghrib and on Friday 2 rakat farz instead of 4 rakat of zohr.

1. There is hadith that "Allah dislikes Yawning", therefore, it has to be avoided to the extent possible either with teeth, lips, or by the dorsal surface of the palm. Experience says that, if one thinks that Prophets have never yawned, it will be vanished then.
2. Besides these, the details of Sunnat and Nafil will come in future.

9. The Correct way of Saying Salath:-

The traditional and desirable way of saying salath is that after ablution, facing Qibla, dangling both hands keeping distance of four fingers between the feet, one should stand⁽¹⁾ (with clean mind from all the worldly affairs with devotion to Almighty Allah⁽²⁾) and recite 'INNIE WAJJHATU WAJHIYA LILLAZIE FATARAS SAMAWATI WAL ARZA HANIEFAUN WA MAA ANA MINAL MUSHRIKEEN'⁽³⁾.

إِنِّى وَجَّهْتُ وَجْهَى لِّلَّذِى فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ
Make invocation with the heart and tongue in a tacit or express way in order to maintain (unanimity between tongue and heart.)

THE NIYAT OF FAJR - I say two rakat farz namaz of fajr exclusively for Almighty Allah facing Kaba.

THE NIYAT OF ZOHR - I say four rakat farz namaz of Zohr exclusively for Almighty Allah facing Kaba.

THE NIYAT OF ASR - I say four rakat farz namaz of Asr exclusively for Almighty Allah facing Kaba.

THE NIYAT OF MAGHRIB - I say three rakat farz namaz of Magrib exclusively for Almighty Allah facing Kaba.

THE NIYAT OF ISHA - I say four rakat farz namaz of Isha exclusively for Allah facing Kaba.

At the time of Invocation (Niyat) raise the hands upto the ear lobules (in such a way that both the thumbs touch the ear lobules and palms facing Kabaa while the fingers neither wide open

1. In such a way that the fingers face towards Ka'ba
2. According to Hadith the Holy Prophet has said "An Tabudallah ka'annaka Trahu Fa'inlam Takun Trahu Fa Innahu Yaraka" pray to Allah as though you see Him and if you cannot see, the Almighty Allah is looking you. There is no doubt that one who develops such a feeling it amounts to fearfulness and submissiveness. Stand bowing head with polity and shame, with love and affection to gain His pleasure and to avoid His wrath.
3. (Translation):- I have made myself attentive towards Him who has created the earth and sky and I surrendered to Him. I am not one of those who associate something with Him.

nor closed), after niyat utter initial Takbeer (Takbeer -e- Tahreema) 'Allahu Akbar' (الله أكبر⁽¹⁾) and then tie the hands on the belly⁽²⁾ (the right palm is kept on the back of the left palm, while making a ring with the thumb and little finger catch hold the left wrist and the remaining three fingers are placed on the dorsal surface of the left hand) keep eyes on the place of prostration (Sajda) then recite Sanaa (slowly)⁽³⁾ i.e.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

then Ta'avvuz⁽⁴⁾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ then Tasmiyah⁽⁵⁾ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

then Sura Fateha⁽⁶⁾

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ۝

after saying Aamin⁽⁷⁾ recite any additional sura or three small verses of big Sura. (for example Sura 'Kausar')⁽⁸⁾

۝ اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ اِنَّا اَعْطَيْنَكَ الْكَوْثَرَ

After reciting the above while uttering 'Allahu Akbar' (الله أكبر) perform Ruku (in such a way that with the Alif of Allah move for Ruku and with the Ray of Allahu Akbar complete the Ruku). In Ruku hold fast the knees with hands by keeping apart the fingers; hands are straight and keep the eyes on the feet. Then say 'Subhana Rabbial Azim'⁽⁹⁾ سُبْحَانَ رَبِّيَ الْعَظِيْمِ

1. (Trans.) Allah is most high.

2. On the 'Alif' of Allah the hands are moved and on the 'Ray' of Akbar tie the hands.

3. (Trans.) O 'Allah' I glorify your purity, reverence and unity your name is very sublime and you are mostly revered and there is no God except you.

4. (Trans.) I seek refuge with Allah from the evils.

5. (Trans.) Begin in the Name of Allah the most Beneficent and Merciful.

6. (Trans.) All praises be to Allah who is the Cherisher and Sustainer of the worlds. Most beneficent and merciful. Lord of the day of judgement. Thee alone we worship and thee alone we seek for help. Guide us to the correct path, the path of those on whom you showered your grace and not of those on whom your wrath has fallen and those who went astray.

7. (Trans.) Kindly Accept it.

8. (Trans.) We have granted to you the fountain of abundance. Therefore you must turn towards your lord in adoration and sacrifice. Your enemy will surely be cut off from all future hope.

9. (Trans.) My lord is pure who is sublime and full of honour.

thrice or five times or more (in odd numbers)⁽¹⁾. Then saying 'Sami Allahu Liman Hamidah'⁽²⁾ (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) stand⁽³⁾ straight⁽⁴⁾ then say 'Rabbanaa Lakal hamd'⁽⁵⁾ (رَبَّنَا لَكَ الْحَمْدُ) (now the hands are not tied but kept loose and stand to the extent saying one Tasbeeh, then make prostration (Sajda) (Bend on the Alif of Allah and on the 'Ray' of Allahu Akbar prostrate). For going in prostration first knees, then hands, then nose and forehead are placed on the ground (the forehead is between two palms in such a way that the thumbs are in the line of lobules). In prostration all the fingers of the legs⁽⁶⁾ are rested on the ground, the arms are separate to the armpits, the belly from the knees, the hams with the shins, the elbows are kept away from the ground, the fingers of hands and legs are closed together and all towards Qibla, the eyes are cast on the nose, say (سُبْحَانَ رَبِّيَ الْأَعْلَى) (Subhana Rabbial Aala)⁽⁷⁾ thrice, or five times or more. Get up by saying takbeer⁽⁹⁾ (while rising lift the forehead then the nose and the hands) sit on the left foot and the right foot is propped up keep both the hands on the thighs⁽¹⁰⁾ (the tips of the fingers stretched upto knees) the fingers

1. This order is for individual prayer. If he is a leader (Imam) he should not exceed the 'Tasbeehat' to the extent more than three. So that, the followers may not feel burdened. Therefore there are directions for the Imam to minimise the 'namaz' for the sake of ease of the followers.
2. (Trans.) Allah has listened his praises who has praised him.
3. Qauma is to stand for some time before doing prostration.
4. Start standing with the 'Seen' (س) of 'sami allah' (سَمِعَ اللَّهُ) and finish the 'Ha' (ح) of 'hamidah' (حَمِدَهُ) with 'qauma'.
5. (Trans.) 'O' my cherisher all the praises be to you.
6. At least one finger is to be on the ground, otherwise the prostration will not be lawful.
7. My lord is pure who is more exalted.
8. This order is also for individual worshiper. Order of brevity is for the Imam as described with regard to bowing down (Ruku).
9. Move for standing on the 'Alif' of Allah and sit down on the 'Ray' of Akbar.
10. Right hand on the right lap and left hand on the left thigh.

should be in the direction⁽¹⁾ of Qibla. The eyes are on the laps, sit right till one tasbeeh is recited⁽²⁾, perform the second prostration (by saying takbeer) like the first one. So for one set (rakat) is complete. Get up for the Second Set (rakat) by saying takbeer (for getting up do opposite to what is done in the sitting) stand up straight, (while standing first raise the forehead then nose then both hands and both knees, need not sit on the legs and not to provide help, to the hands, from the ground). After standing tie the hands and complete the second set (Rakat) like first one, without saying Sanaa, Tauooz but Tasmiyah only, recite Sura Fateha and any additional Sura which is not recited in the first set (rakat) e.g. Sura Iqlas⁽³⁾

(قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝)

then perform Ruku, and Sajda, etc, and sit down as done in between prostration⁽⁴⁾, then recite Tashahud⁽⁵⁾

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ، on 'Laa ilaaha' raise⁽⁶⁾ the index finger⁽⁷⁾ of the right hand by closing the little finger with other nearer fingers and by making a ring with the middle finger and the thumb raise the index finger exactly at 'La Ilah Illalah' and drop it on 'illallah'⁽⁸⁾.

1. Neither so wide nor so close.
2. Jalsa is that sitting.
3. (Trans.) Say 'O' Mohammed (S.A.W.S): "He is God the one and alone. God is eternal and absolute. Neither He begets nor He is begotten and there is none like Him.
4. That sitting is called 'Qaida'.
5. (Trans.) All the praises and all our prayers monetary and physically are for Allah. 'O' Messenger of Allah peace and blessings be upon you further, peace be upon us and virtuous believers and I bear witness that, there is no God except Allah and Hazrath Mohammed Mustafa (S.A.W.S) is the servant and messenger of Allah.
6. Raising the index finger is the tradition of the Prophet.
7. This is the particular way of following the tradition of the Holy Prophet.
8. The fingers are kept in the same position till the sitting.

After reciting 'Tashahud' recite 'Drude Sharif'(1)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ(2)

then Dua

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ
اَلْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ(3)

and end the namaz with salam on both right and left. (With an intention that is conveying salam to the angles)(4) utter

'Assalam-u-Alaikum va Rahmatullah'(5) first on the right shoulder and utter 'Assalam-u-Alaikum va Rahmatullah' towards the left. One should move the head towards right and left,

1. It is compulsory to recite Drude Sharif once in the whole life (whether it is in the namaz or outside). And at the time of hearing Sallu Alaichi wa Sallimu Tasleema' or hearing the name of the Holy Prophet (S.A.W.S) for the first time in any congregation, it is obligatory and reciting it thereafter is desirable. The merits and excellence of Durde Sharif will be explained in future.
2. (Trans.) O! Allah, shower your mercy on Haz.Mohammed (S.A.W.S) and his family members as showered on Haz. Ibraheem (A.S.) and his family. No doubt all the praises are for you, because you are most Exalted. O! Allah shower your blessings on Haz. Mohammed (S.A.W.S) and his family as showered on Haz. Ibraheem (A.S.) and his family, no doubt every praise is for you as you are excellent.
3. (Trans.) O! Allah pardon me and my parents and my teachers and all the Momin males and females and all the muslims males and females (Whether they are alive or dead), for the sake of your mercy and beneficent. O! Most merciful of the mercifuls.

Warning :- Or any other Supplication which is available in the Quran and mentioned in the Hadith. e.g. اللهم انى ظلمت نفسى ظلما كثيرا ولا يغفر الذنوب الا انت اللهم انت فاغفر لى مغفرة من عندك وارحمنى انك انت الغفور الرحيم

(Trans.) O! Almighty Allah definitely I have surpassed in my sins and there is no one except you to pardon me. Hence pardon me with your grace and shower mercy upon me. Surely you are alone competent to grant pardon and show mercy.

4. I hope that I convey my salam to the angels who are here and there.
5. (Trans.) peace be upon you and divine mercy.

so as to enable the followers to see his cheeks from the back. The sight be on the shoulder only.

Warning. No.I . The method of 2 rakat Namaz is over. If the salaah is of 3 or 4 rakat, after 2 rakat recite 'Tashahud'(Attahiyat) upto 'Abduhu Wa Rasooluhu'(عبدہ ورسولہ), in the first sitting (qaida) and get up immediately while saying Takbeer. In the remaining sets (rakat) recite only Sura Fateha with Tasmiah and bow down for (ruku) (other sura will not be joined). If the namaz is of 3 rakat, in 3rd rakat recite Sura Fateha only. Otherwise after the fourth rakat sit down by performing 2 prostrations and recite 'Attahiyath', Durud Shareef and Dua. Then end the salaah with Salam.

Warning. No.II . In the 1st and 2nd rakat of Fajr after Sura Fateha, if he is a traveller, or due to any emergency recite any Sura which is convenient. If time allows in Fajr and Zohar recite the 'Verses of Sura-e-Hujurat to Sura Brooj'(1), which is called 'Lengthy Suras' (Tiwale Mufassal), and in Asr and Isha Medium Suras (Ausaate Mufassal) recite 'the Verses from Sura Brooj to Lam Yakun' (لم یکن) and in the Maghrib recite Small Suras (Qisar-e-Mufassal) from Sura 'Lam Yakun' (لم یکن) to the end of Quran. It is traditional way to recite a big Sura in the first rakat of Fajr Namaz compare to other rakat. In the other Namaz the verses of both rakats should be equal in number. No matter if one or two verses increase or decrease. In the Suras order of preference is to be maintained and it is to be remembered that one small Sura coming in between is not overlooked.

Warning No. III . While saying salath one should not see hither and thither whereas the eyes are kept on the places as indicated(2). Not to close the eyes while standing (in Qiyam). Keep all the parts of the body free from movement and stand erect. Place the weight on both legs, by maintaining a gap of 4 inches between them Recite Quran slowly and clearly.

1. It means any Sura from out of these suras in every Rakat.
2. That means in 'qiyam' on the place of Sajda and in Ruku on the feet, in Sajda on the nose, in 'qaida' on the lap and while conveying salam on the shoulders.

Warning No. IV . After completion of salaah raise the hands upto the chest and spread (In such a way that the palms are towards the sky and there is space of 4 inches in between), then make supplication with the Almighty Allah. After Supplication rub both the hands on the face. After Zohr, Maghrib and Isha Farz salath a brief supplication is recited. (1)

‘ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ ’ and then follow up with the Sunnat salaah and after Fajr and Asr salaah sit down as long as possible. Chant the daily round of prayers formula and make supplication. After Farz salaah (If there is no Sunnat after Farz Namaz, and if there is Sunnat, after Sunnat) Recite three times

‘ اَسْتَغْفِرُ اللهَ الْعَظِيْمَ الَّذِي لَا اِلَهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَ اَتُوْبُ اِلَيْهِ Kursi ’ (2) ‘Sura-e-Iqas’, ‘Sura-e-Falaq’ ‘Sura-e-Naas’ and 33 times ‘Subhanallah (سبحان الله)’, 33 times ‘Alhamdulillah’ (الحمد لله) and 34 times ‘Allahu Akbar’ (الله اكبر) and one time ‘Kalma-e-Tauheed’

لَا اِلَهَ اِلَّا اللهُ وَ حْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَ يُمِيْتُ وَ هُوَ حَيٌّ لَا يَمُوْتُ
بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

as it is desirable (Mustahab).

Warning No. V . Individual, Imam, Muqtaadi and for women there is only one method of saying salaah. However the difference, is as follows:-

(A).Imam:-

1. After Ruku he will utter Tasmiah only.
2. At the time of Salam he will convey salam to the angels and the followers.
3. Salath with voice (Fajr, Maghrib, Isha) recite Quran loudly.
4. In all the salath Initial Takbeer (Takbeere Tahreema), Takbeer for Transition, (Tasbihate Inteqalat), Tasmiyah and Salaam will utter loudly. But the 2nd Salam compared to first Salam will be in lower voice.
5. After ending the salaah he will include the followers in his supplication⁽³⁾.

1. Trans. O! God you alone is immortal and from you there is peace and blessings. Most Exalted and Honoured. You are alone most respected.

اَللّٰهُ لَا اِلَهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَهُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ مَنْ ذَا الَّذِى يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَّمَا خَلْفَهُمْ وَّلَا يَحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهٗ السَّمٰوٰتِ وَالْاَرْضَ وَّلَا يَئُوْدُهٗ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيْمُ

3. After the Salath of Fajr and Asr the imam will sit towards right or left or by facing the followers, provided no late joiner is continuing his missed salath/ opposite to him and for the remaining salath he will not change the direction.

(B).Followers in Salath (Mukhtadi) :-

1. With his own invocation he will also make intention that he will be following the Imam.
2. From the Initial Takbeer (Takbeere Tahrima) till the end of salath he will follow every act of the Imam (In such a way that no act will precede the Imam).
3. In the salath with voice 'Jhar' he will utter Aameen slowly after completion of Sura Fateha.
4. Except recitation of Quran (qirat) he will emulate the Imam in the entire Salath⁽¹⁾. But after the 'Ruku' instead of Tasmiah he will utter Tahmeed.
5. In his Salam he will include the angels, the followers of Imam to his right and left.
6. After completing the salath he will utter 'Aameen' on the Supplication (dua) of Imam.

(C).Woman. :-

1. At the time of Takbeere Tahrima raise the hands up to shoulders only.
2. After Takbeere Tahreema tie her hands on the chest in such a way that the right hand palm will be on the back left hand palm.
3. For genuflexion she will bend slightly and sit shrinked, bend her knees, hold the knees lightly and keep the fingers close (will not keep open).
4. In prostration she will not open her armpit but spread her hands on the ground and shrink her body.
5. In the first sitting (qaida) she will protrude both the legs towards right and will sit on the left buttock and keep the fingers closed.
6. In salaah she will never utter any thing loudly.
7. At the time of performing salath any thing happens or any one crosses her from the front she will not say Subhanallah like males whereas she will hit one hand on the other.

1. The initial Takbeer 'Takbeer Tahrima' and Takbeers for change of positions, Tahmeed etc. will utter slowly.

8. She will perform the Fajr namaz in the dark.
9. She will not deliver the call (Azan).
10. She will not lead the males in Namaz.
11. Will not join the congregational prayer. If joins she will stand in the extreme back of all.
12. Congregational prayers for muslim women is disapproved to the point of forbidden. However if they arrange congregation their Imam will not stand ahead of all but in the middle of the first row of the congregation.
13. Friday prayers are not compulsory for them they shall perform only Zohar Namaz.
14. The Eid Prayers and 'Takbeerate Tashreeq' are also not obligatory on them.

10. Congregational Prayers (جماعت کا بیان) :-

1. Congregational prayers (jamat)⁽¹⁾ means performance of salath combindly at least by two persons. In such a way that one among them is the leader and the other is the follower. The leader is called 'Imam' and the follower is called 'Muqtadi'.

1. In congregational (Jamaat) prayers, there is a Topmost condition. Rasool-e-Kareem (S.A.W.S) never missed Jamaat. Even when he was ill and unable to walk, went to the mosque with the help of 2 persons and performed the Salaat with congregation. He declared that there is 27 times more award in performing Salaat with Jamaat than performing individually and directed to perform salaat with Jamaat. As the wolf victimizes a lonely sheep, similiarly the Satan seduces a person who distanced himself from the company. In another narration, it is narrated that the Holy Prophet has told, "If I had no mercy on the children and women I would have got myself engaged in the Namaz of 'Isha' and would have ordered the servants to burn the houses with belongings of those who discard the Jamaat". Shaik Abdul Haq Mohaddis Dehlvi (R.A.) writes, that the punishment for relinquishing the salaat with Jamat is death by burning as is evident from this Hadis, such a severe punishment is not prescribed anywhere in muslim law except for relinquishment of Jamat or on embezzelment of the booty.

2. In the five time prayers joining of a person with Imam will amount to jamat, eventhough he may be a sane boy. But for the Jamat of Friday prayers etc. Jamat cannot be formed without 3 persons other than Imam and those 3 persons are capable of being Imam.
3. For Congregational prayers (jamat) mosque is not compulsory whereas it can also be performed in a residential place. The reward of the mosque⁽¹⁾ is special with the mosque. (There is a reference of Hadith that the salaah performed in a local mosque carries 25 times more reward⁽²⁾ than the salaah performed in the house⁽³⁾).
4. If there are two mosques in a locality the mosque which is nearer is preferable. If both are at the same distance the older one.
5. If in the local mosque the salath is not performed with jamat, it is not better to go to another mosque leaving it. Whereas the salaah must be performed without Jamat in the same mosque (This order is in respect of five time daily prayers, Friday prayers must be performed in Jame Masjid).
6. If one arrives in the nearer local mosque after the Jamat is over it is desirable to seek the Jamat in another Mosque⁽⁴⁾.

Merits of congregational prayers (jam'at):-

The following are the merits of the congregational salath :-

Compulsory for Friday and Eid Prayers.

Stressed Sunnat - For the five times prayers (nearer to Wajib).

Collective Sunnat - (Sunnate Kifaya) Taraveeh and eclipse Prayers.

Desirable (Mustahab) - Vitr in Ramazan.

Abhorrent - Vitr in other than Ramazan.

1. This reward is in addition to the reward of Jamaat.
2. Similarly the reward is 500 in Jame Masjid, 5000 in 'Baitul Muqdas', 50000 in Masjid-e-Nabavi (Madeena) and one lakh in Masjide Haram (Macca). (Hadith Shareef).
3. This means Farz Salath and not Nafil, because it is better to perform Nafil in the house itself.
4. It is also discretionary to return back to the house and perform the salath with Jamaat by gathering the inmates.

Disapproved to the point of being forbidden:-

Prayers during lunar eclipse and all the Nafil prayers. The congregational prayers exclusively for women (In which the imam is also a female⁽¹⁾).

Exceptions for the Congregational Prayers :-

The following are the Exceptions to Congregational Prayers:

1. Illness.
2. Nudity.
3. Excess of rain and floods.
4. Extreme Cold.
5. Quite dark.
6. Cyclone during night.
7. While going to mosque there is fear of theft of the belongings and commercial goods or of the money lender when one is unable to repay the loan.
8. Busy with attending any diseased person.
9. Meals are kept ready and quite hungry due to which there will not be concentration in the prayers.
10. Feeling uneasiness due to natural call.
11. Fear of missing the Caravan.
12. Busy in religious Studies⁽²⁾.
13. Due to oldage unable to move.
14. Blind.
15. Lame and Chopped handed.

Warning :- Due to these reasons if the Jamaat is missed no sin, otherwise he will be a sinner.

Caution :- For a sound congregational prayers certain conditions are there. Some belong to Imam and some to the followers. As such both are explained here in seriatim.

1. It is abhorrent for young woman to appear in the Jamaat.
2. Because the acquisition of religious knowledge is collective responsibility.

The Conditions for Correct Imamat :-

1. To be a Muslim.
2. An Adult.
3. A Sane.
4. Male.
5. Free from physical defects. (e.g. Lispings, Bleeding of nose and discharge of urine etc).
6. Conditions for saying Namaz Cleanliness and covering the required parts of the Body (Satre Aurat).

Conditions For correct Iqtida :-

1. The follower has to make Niyyat of Namaz and Iqtida⁽¹⁾.
2. The Leader and the follower (Imam and Muqtadi) are in the same premises (if the Imam is in one and the Muqtadi in another⁽²⁾, or the Imam is mounted on a ride and the Muqtadi is on foot or vice versa or both are riding differently, or there is a gap of 2 rows between Imam and Muqtadi the Iqtida will not be correct⁽³⁾ in an open place or jungle).
3. The Imam and the Muqtadi are performing the same salath (if the Imam is saying one compulsory salath and Muqtadi another Compulsory salath then the Salath will not be correct).
4. The salath of the Imam is to be perfect one (If for any reason the salath of the Imam becomes defective the salath of all the followers will become defective⁽⁴⁾).
5. Muqtadi will not stand ahead of the Imam (But he should stand in the back or in the same line), if he stands ahead of the Imam the Iqtida will not be correct. Standing ahead of Imam

1. To make an intention that I perform so and so salaah behind the Imam .
2. If the Imam is in the mosque and the follower (muqtadi) is on the roof the acceptance of leadership (Iqtida) is correct because the roof of the mosque is the part of the mosque.
3. A big house of 30 feet wide courtyard or more comes under the same order.
4. If the defect in the salaah has not come to the notice of the Muqtadi in time it is compulsory for the Imam to inform them to the extent possible (through a messenger or letter etc.), so that they can repeat their salath.

will be counted when the heel of the Muqtadi will go forth the heel of the Imam. And if due to the largeness of the fingers of the Muqtadi they go forth of the fingers of the Imam, but the heel is not, it will not be counted as standing ahead of the Imam (Iqtida will be correct).

6. It is necessary for Muqtadi to know the changes in the postures of the Imam (From one posture to another), either by looking at the Imam or the followers standing by or by hearing the enlarger (mukabbir) who repeats the words of the Imam. If the change of the postures by Imam is not noticed due to some obstacle or other reasons, the following (Iqtida) will not be correct.
7. The follower is compulsory to know whether the Imam is a resident or a traveller (if the Imam ends his salath with only two Sets (rakat) and the Muqtadi is not aware whether the Imam has ended the salath due to forgetfulness or due to his journey, the accepting of the leadership (Iqtida) will not be correct).
8. The follower (Muqtadi) in all the postures (Except recitation of Quran⁽¹⁾) follow the Imam (to perform every act with the Imam), if any act is missed or it is performed prior to the Imam⁽²⁾ the Iqtida will not be correct.
9. The follower (Muqtadi) (in his total performance of the salath) is lesser than Imam or equal to Imam, in no way exceed the Imam (that means the Imam is capable of performing all the postures including 'Ruku' and 'Sajda') the Muqtadi should also be capable enough to do so or if the Imam is performing the salath with jestures the Muqtadi is also performing the salath by jestures (because the Imam and the Muqtadi are equal), then acceptance of leadership (Iqtida) is correct. If the Imam is capable of doing the Ruku and Sajda but the Muqtadi only

1. The Muqtadi need not recite (Quran) because the recitation by Imam is as if by Muqtadi.

2. The details about 'Lahiq' can be seen at page no. 41

able to saying salath with jestures in which case also the Iqtida will be correct, because the Muqtadi falls short of the Imam in performing the salath, the Iqtida will be correct. But in quite contrast the Imam is performing the salath with jestures and the Muqtadi is perfroming the Ruku and Sajda or the Imam is incapable to recite Quran with qiraat⁽¹⁾ and the Muqtadi is a Qari then in such case the Muqtadi is superior to the Imam, the Iqtida will not be correct⁽²⁾.

Warning :- A follower (Muqtadi) with wet ablution can follow the Imam who is under dry ablution, the person performing the Nafil can follow the Imam who is performing the Farz salaah. Similarly a resident can follow a traveller in salaah⁽³⁾.

Conditions necessary for Entitlement of Imamat :-

1. The most capable for Imamat is a Islamic scholar, that means a person who knows all the essentials of salath⁽⁴⁾ very well and he is not prima facie a sinner, then a Qari, a Qari is one who can recite Quran correctly. (In correct intonation by following rules of phonetics with melodious voice) then who is more pious⁽⁵⁾. Then a person who is older than others⁽⁶⁾ (If all are equal in these attributes) one who enjoys the priority⁽⁷⁾ among them. (if all are equal in this category) then a person who is more affable. Then that who is more handsome, then that who belongs to a good lineage, then that who belongs to respectful lineage. (e.g. the people belonging to Prophet's family are preferable) then whose dress is better and clean.

1. Illiterate (ummi) is that person who does not know a single verse.
2. If the Muqtadi is a qari and the Imam is ummi (illiterate) the Iqtida will not be correct. The salath of the Imam will also not be correct.
3. The Iqtida by a handicap is lawful behind similar handicap.
4. Paticularly the problems pertaining to merits and demerits of the salath.
5. A virtuous person is one who evades prohibited and abominable things besides the suspected things.
6. That means who has spent a longer life in Islam.
7. That means whose knowledge, whose Qira'at, or whose piety is more than others is capable for Imamat.

2. If many people are of equal status then that who is selected by majority.
3. In a mosque where Imam is appointed others have no right to do Imamat (Eventhough the other people are more able than him).
4. In a mosque where the Imam is not appointed but anyone stands for Imamat without consent of the people is disapproved to the point of forbidden. If the displeasure of the people is due to wordly affairs it is not important.
5. The Imamat of a sinner⁽¹⁾ or a person of wavering faith⁽¹⁾ is disapproved⁽²⁾ to the point of being forbidden.
6. To appoint a blind, paralysed, leper, melcoderamic, slave⁽³⁾, illegitimate person etc. as Imam is abhorrent. If there is no better person than that it is not abhorrent. Similarly the Imamat of a handsome youngster (whose beard is not yet grown) and illiterate insane person is abhorrent.
7. Permanent delirious, befogged, minor, female, eunuch, physically handicapped⁽⁴⁾ and a late joiner of salaath (masbooq). These persons are not capable of Imamat (salaat will be incorrect behind them).

Rules pertaining to imam and muqtadi :-

1. If muqtadi is alone⁽⁵⁾ (man,women,minor boy) he should
 1. A sinner is one who is involved in grave crimes such as vendor of sendi and wine, adulterer, usurer etc.
 2. Because the Imam claims respect therefore a sinner, innovator in religion is not capable for Imamat, whereas it is obligatory on the part of the Muqtadi to affront them.
 3. There is no existence of slaves in this country.
 4. Lisper, stammerer, and the person who is suffering from bleeding of nose and leakage of urine, etc.
 5. If it is a female or minor girl can stand behind.

- with the Imam⁽¹⁾ on his right side⁽²⁾. And if there are more than one they have to stand behind the Imam⁽³⁾ in a line and the Imam has to stand before them in the middle.
2. If a Muqtadi stands on the right side of the Imam and other person comes to join the salaah the first Muqtadi should come back⁽⁴⁾ so that the line can be formed behind the Imam. If that person does not come back the other joiner should pull him back but the first Muqtadi need not immediately move on pulling, but after some gap he should come back by himself. If there is no space at the back side or the Muqtadi does not move then the Imam should proceed forward by himself⁽⁵⁾.
 3. If there are various categories of persons among the followers (Muqtadi) the rows are to be formed as follows. First the line of males, then minor boys then hermaphrodites, then ladies and then minor girls.
 4. The lines of the followers should be straight, that means people should not stand hither and thither whereas all in a straight line joined together in a way that their shoulders are joint.
 5. It is abhorrent to stand in a separate row when there is space in the first row if the first row⁽⁶⁾ is filled one should stand in the second row⁽⁷⁾.

1. The heel of the Muqtadi should not go forth the heel of the Imam.
2. It is abominable for a single Muqtadi to stand at the left side of the Imam or to stand in his back.
3. To stand at the right and left side of the Imam is abhorrent and for more than two Muqtadis it is disapproved to the point of forbidden.
4. (Making an intention for the correct performance of salath) move backwards in one step.
5. The Imam has to go one step ahead.
6. According to showering of divine blessing the first row is the best of all then second then third till the last, but in funeral prayers vice versa.
7. If a person finds space in the front row he has to fill the gap by leaving the back line, even if it disturbs the back lines in order to pass before the persons performing the salath, there is no harm.

6. The followers are obliged to follow the Imam in every act of the Namaaz, in such a way that every posture (ruku) is performed without any delay with the Imam (to do ruku or sajda or to raise the head in precedence of the Imam is disapproved to the point of being forbidden⁽¹⁾). However if the Imam exceeds the postures (ruku) by mistake (two ruku or three sajdas) or stand for the 5th rakat then it is not necessary to emulate.
 7. For the imam It is prohibited to the point of forbidden to recite lengthy Suras⁽²⁾, long rukus and sajdas etc. It is necessary for the Imam to keep in mind the difficulties of the followers (Muqtadis) and their age etc. And recite the Quran keeping in view these factors. However at the time of necessity shorten the recitation from the limit as required by the traditions is better⁽³⁾.
 8. If there is contradictions among the (Imam and Muqtadi) about the Number of Sets (rakat) e.g. If the Muqtad insists that only three rakats are over and the Imam says that four are performed and the Imam has full confidence that he has observed four rakats the statement of Imam will be authentic. If the Imam is in suspicion then the statement of the Muqtadi will be authentic and repeat the salath. If one muqtadi stresses on three rakats and remaining Muqtadis and Imam are in doubt in such case it is better to repeat the salath to be safe.
 9. It is not necessary for Imam to make intention of his Imamat. however if any woman follows him it is necessary for him to make intention for the woman also. Otherwise the salaah of the woman will not be complete. Such woman (Whose Iqteda has been intended by the Imam) should stand behind all. If she stands besides or in front of any male the salaah of that man will
1. In no act the Muqtadi will precede the Imam. Some people raise heads from Sajda in advance of the Imam which is bad. There is a Hadis, in which the Holy Prophet (S.A.W.S) has said: "Does not that person afraid who raises his head in advance of the Imam, from that curse of Almighty Allah whose head may be made of a donkey".
 2. That which exceeds the limit fixed by the practice of the Holy Prophet (SAWS).
 3. So that the followers will not be put to hardship resulting in reduction in the number for Jamaat.

be defective⁽¹⁾.

10. If the Imam is of Shaafai Sect and if he raises hands while going in for ruku or at the time of standing or in the salath of Fajr he recites 'Qunut' the Muqtadi of Hanafi Sect should keep quiet (Need not raise the hands and not to recite 'Qunut').

11. **There are four types of followers (Muqtadi):-**

1. Mudrik.
2. Lahiq.
3. Masbooq.
4. Masbooq Lahiq.

The orders regarding all the four are as detailed below.

1. **Mudrik :-**

1. Is that person who observes the salath with the Imam from the beginning (the details given before this and will be explained in future in respect of this follower (Muqtadi) only.

2. **Lahiq :-**

1. Is that person who follows the Imam from the beginning but subsequently some or all the rakats are missed⁽²⁾.
2. The rule for Lahiq is that first he has to complete the rakats which he missed, after performing them join the Jamat if it is continued, and follow the Imam, Otherwise complete the salath alone⁽³⁾.

1. But in funeral prayers the salaah will not be defective.
2. If he slept during the salaah or his ablution is nullified and he went to renew his ablution. During this period few or all the Rakats are missed. Similarly a permanent resident accepts the Imamah of a Traveller, after completion of the Qasar salath the Muqtadi will be a 'Lahiq'.
3. For example in the Zohr Salat, If a person slept in the 2nd prostration (sajda) of the first rakat or the ablution is nullified and after he woke up or returned duly renewing his ablution, by that time the Imam has sat down in the Qaida, after completing the 2nd rakat the Lahiq should perform the sajda again and perform the second rakat without qirat. Stand silently to the extent claimed by the qirat and go for the ruku and sajda then for qaida. After qaida if Imam continues salath then follow the Imam. Otherwise the remaining postures are performed like Imam. If the Imam advanced in the salath and completes even then the lahqi may not leave the sequence which is called 'Iqtida'.

3. Lahiqli will be treated as Muqyadi in his missed rakat. He will neither recite the Quran behind the Imam like a Muqyadi nor perform compensatory prostration (sajda sahu) for his error. Likewise a lahiqli will neither recite the Quran in his missed rakats nor do compensatory prostration⁽¹⁾ for error.

3. Masbooqli :-

1. Is that person who has not joined the Jamat from the beginning but before his joining, the Imam has completed a few or all rakats.
2. Masbooqli should complete the Namaz to the extent available with him. After completion of that portion of salaati with the Imam and then stand up and complete his missed rakats.
3. A Masbooqli has to perform the missed rakats as alone person by reciting the Quran and can perform the compensatory prostration, if he commits any error therein.
4. A Masbooqli has to perform his missed rakat of Qirat⁽²⁾, then those which are without Qirat and according to those rakats which are performed by him with the Imam, he will do Qaida. In the salathi for Zohr one joins the Imam in the fourth rakat should, when the Imam after completing his namaz reaches qaida he should recite only 'Attahiyyaat' and sit down⁽³⁾ and when Imam turns for conveying the salaam⁽⁴⁾ he has to stand up and complete his missed 3 rakat. Towards that sequence, in the first rakat he should recite 'Subhanakallahumma....' and 'Auzubillah...' and Bismillah...' and Sura-e-Fateha and other Sura then go for ruku and sajda and sit for the qaida (because this rakat is the second one as he has already performed one Rakaat with the Imam).

1. If the Imam performed compensatory prostration (sajda sahu) the Lahiqli will have to perform sajda sahu only after completing his own salathi.
2. In the first rakaat recite 'Sana' and 'Ta'avvuz', eventhough it is recited at the time of joining the salathi.
3. It is better to recite 'Attahiyyaat' very slow, so that it can be completed till the Imam ends his salathi and salam. If the Attahiyyaat is recited quickly he must keep quiet.
4. To left.

already performed one Rakaat with the Imam). Then after Qaida stand up and complete other two rakat wherein he has to recite Bismillah بسم الله الرحمن الرحيم Sure Fateha and any additional Sura. But no Qaida is required after this rakat (Because this rakat is the third one when counted with the rakat performed with the Imam). Then stand up for the 3rd rakat. In this rakat 'Bismillah' and only 'Sura Fateha' is to be recited and should not mix any other Sura (because this rakat is the 3rd one including that which is performed with the imam and it is without qirat).

5. If the masbooq has joined a rakat when the Imam is engaged in reciting Quran loudly then he need not recite Sana (praise)⁽¹⁾.

4. Masbooq Lahiq :-

1. Is that person who has joined the salath after completion of some rakats by the Imam and after joining also he missed some more rakats.
2. Masbooq Lahiq should complete the rakat which are missed after joining (wherein he is lahiq) and then complete those which are missed before joining iqtida as a masbooq. For example, a person joined the Jamate 'Asr' after one rakat, in the 2nd rakat, and in the 3rd rakat he was dozed or his ablution is nullified. After awakening or after fresh ablution he has to perform 3rd rakat like a Muqtadi without reciting the Quran loudly. Thereafter if the Imam is available till the Qaida-e-Akhira it is better otherwise the remaining rakats which have been completed by the Imam upto Qaida-e-Akhira is to be performed as a follower (Muqtadi), the rakat which was missed before Iqtida is to be performed now.

11. Farting (Hadas) in the Salath :- If farting takes place during Namaz⁽²⁾ (It means the ablution is nullified) on certain conditions the salath will not be void. Whereas it is lawful to treat it as a halting point if farting takes place in any posture (e.g. at the time of prostration)

1. Because the recitation of Sana is Sunnat and hearing of Quran is obligatory.
2. If the dirt is leaked with farting the forming of the basis 'Bina' will not be correct.

after fresh ablution the salaah can be continued with the same point i.e., prostration (Sajda). But for a lone person it is preferable to repeat the whole Namaz. If the Muqtadi or imam is effected by farting they have to perform the remaining salaah with Jamat from that point only⁽¹⁾, provided the Jamaat is continued till they return after making fresh ablution, otherwise it is preferable for them to repeat it as fresh.

Base (بُءِ) :- The following are the conditions for utilisation of base (halting point) of incomplete salaah.

1. Farting should not be a cause for bathing (only a cause for ablution).
2. Farting is not voluntary (Whereas it is beyond control⁽²⁾).
3. Farting is not abnormal⁽³⁾ (Whereas it is normal⁽⁴⁾).
4. After farting no posture is performed⁽⁵⁾.
5. No posture is performed during movement⁽⁶⁾.
6. No action is to be performed⁽⁷⁾ which will be contrary to the salaah.
7. Uncalled for action is not to be performed⁽⁸⁾ after Farting.
8. Not to delay more than one posture without any reason after Farting⁽⁹⁾.

1. So that no one will be deprived of the reward of the congregational prayers.
2. A drop of urine or leakage of gass or flowing of blood from the wound etc.
3. Unconsciousness and delirium etc.
4. Gass, urine, stool etc.
5. If there is farting during the prostration intentionally raising of head for other postures.
6. While going for ablution and returning after ablution recitation of Quran. Because recitation of Quran is one of the postures of salaah.
7. Eating, drinking, talking, etc.
8. When water is available closely but going to a distant place intentionally.
9. One should go immediately for ablution. But due to some reason there was some delay there is no harm. e.g. there are many rows in the Jamaat and one finds himself in the 1st row thereby making it difficult to come out by disturbing the rows.

9. The previous farting is not remembered⁽¹⁾.
 10. The Muqtadi not to perform the remaining salaah on other place except the original one⁽²⁾ when the Jamaat is continued.
 11. No unfit person is to be appointed as Khalifa by the Imam.
 12. The person saying the salath regularly (Sahibe Tarteef) does not remember his earlier make up salath (qaza).
- Warning :-** If any of the above conditions are not fulfilled the base (bina) will not be correct.

Rules regarding appointment of khalifa :-

1. If the Imam has underwent farting (hadas) (even it is in the last sitting after tashahud) he should get aside and in the same posture make any one out of the Muqtadis to stand in his place⁽³⁾, so that the remaining salath is got completed and he himself go for ablution. (Such Muqtadi is called Khalifa).
2. Better the Imam appoints a person who is capable enough, out of the followers (muqtadi), to lead the Namaz. Further, it is better to appoint mudrik as Khalifa (Even though Khalifa made from out of Masbooq⁽⁴⁾ and Lahiqa also lawful⁽⁵⁾).

1. e.g. one had rubbed on the bandage but at the time of ablution the wound is healed and the bandage has fallen, or made dry ablution but after farting water was made available etc.
2. When there is hurdle between the Imam and Muqtadi (prohibiting the Iqida) and if there is no hurdle or in making ablution Jamaat is over, then the salath will be correct to be completed at the place of ablution.
3. Either by a gesture or by pulling towards 'Mehrab'.
4. The imam has to show to the Muqtadi etc, that so many Rakats are due e.g. if there is one Rakat raise one finger and 2 Rakats 2 fingers for 3 Rakats 3 fingers, if the Ruku is due put the hand on the knee. If the prostration is due on the forehead, if the recitation of Quran is due on the mouth. For Sajda-e-Tilawat on forehead, and tongue. If Sajda sahu is due on the chest.

Warning :- If the Khalifa has the knowledge there is no necessity to show by gesture.

5. It is better that no other person except mudrik is made a Khalifa, and it is also better for the Masbooq, etc. not to become Khalifa.

3. If the Imam has not made Khalifa the muqtadis by themselves make Khalifa or any one of the Muqtadis come forward and stand at the place of Imam and better to make intention for Imamat. Provided the Imam has not gone out of the mosque, If the salath is being performed in forest etc. he has not crossed Sutra or rows⁽¹⁾.
4. If there is only one Muqtadi behind the Imam and the Imam has underwent farting and without making Khalifa to the Muqtadi he left the mosque, the Muqtadi without making intention of Imamat will become Imam provided he is capable of becoming the Imam of the imam.
5. If the Imam has made Khalifa to any Masbooq he should complete the rakat etc., which were due on the Imam and after completing them he should make a mudrik to stand in his place, so that the mudrik can end the salath with Salam. Then the Masbooq should complete his own missed rakat.
6. The Imam will make Khalifa where the Bina (the point at which the salat was halted) is lawful, when the Bina is unlawful he can not make Khalifa.
7. If a Imam owing to fear or shame or shyness or due to any other reason cannot recite the Quran to the extent compulsory then it is lawful for him to make Khalifa.
8. After making Khalifa the imam will not remain as Imam he will be muqtadi of his Khalifa.

Warning :-

1. While Saying salaah if farting takes place one should go for ablution immediately and return after ablution as early as possible and make his original salath at which he stopped as basis. In this basis the 'Ruku' and 'Sajda' in which the 'Hadas' has taken place is to be performed as compulsory.
2. After ablution a person remained alone he should complete his remaining salath at the place of ablution⁽²⁾ or any other place

1. If the Imam has exceeded these limits the salaah will be nullified.
2. It is preferable to perform the salath at the original place, because the salath is to be completed at one place.

and if he was Imam or Muqtadi or if the Jamaat is continued he should join the Jamat and complete the remaining Salath as Lahiq. That means the rakats which are missed, without qirat and then follow the imam and if the jamat is over perform the remaining salath alone without qirat. In such case they have got the option to perform the salath at the original place or at any other place.

12. Deffects in salath :-

The following acts will nullify the salath:

1. Talking during salath⁽¹⁾ (whether intentionally or by mistake) or (in the dream or awoke, less or more). The following acts also amount to talking and spoil the salath:

i. Answering to any person (eventhough they are Quranic words).

ii. To say Salam.

iii. To respond to the Salam

iv. Uttering **يَرْحَمُكَ اللَّهُ** reply to the sneezing⁽²⁾.

v. Uttering **الحمد لله** Lillah on good news.

vi. Uttering **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** on bad news.

vii. On some exclamatory news uttering 'Subhanallah' or 'Laa'ilaha Illallah **سُبْحَانَ اللَّهِ - لَا إِلَهَ إِلَّا اللَّهُ**

viii. On some pain or menance etc., uttering Ah! or Oh! or Uf!

ix. On some pain or menance weeping⁽³⁾ loudly which form

alphabets (Weeping on hearing about Heavens or Hell will not spoil the salaath).

1. Talk means there are minimum two alphabets or one alphabet which give the meanings that can be understood. e.g. (قِي) 'qi' which is a command sentence. The meaning of which is to save, take care. However, if the alphabet is meaningless it will not spoil the salaath.

2. In reply to our own sneeze to utter 'Yarhamukallah' (يَرْحَمُكَ اللَّهُ) or by addressing himself 'Alhamdu Lillaah' (لِلْحَمْدِ لِلَّهِ) is not the spoiler of the salaath.

3. If only tears came out without any sound the salaath will not be spoiled.

10. Expectoration without any reason (with two alphabets⁽¹⁾ for example, Akh, Akh, اَ , اُ Sound. (If this excuse⁽²⁾ is genuine⁽³⁾ salaah will not be spoiled.
11. Making a Dua like begging with the people⁽⁴⁾.
12. Recitation of Quran by seeing⁽⁵⁾ (to cast eye on the writing of a paper and conceive its meaning but not recited with tongue the salaah will not be spoiled.).
13. Wrong recitation of Quran⁽⁶⁾ (In such a way that it will give wrong meaning or change the meaning or the words will become meaningless⁽⁷⁾ or recitation like singing by ignoring vowels provided the meaning is changed⁽⁸⁾ will spoil the salaah).

1. If no alphabets are formed and with no reason expectoration takes place it is not a spoiler but abhorrent.
2. If any one is suffering from cough or unintentionally coughed.
3. Expectoration by Imam to clean his throat or by a mukhtadi to point out the mistake of Imam or it is for the purpose of informing the other that this person is performing salat.
4. Saying O! Allah give me clothes, give me food, give me wife or such Dua which can not be fulfilled by creatures, whereas if it is a part of Quran and Hadith. Salaah will not be spoiled.
5. Whether Imam or individual.
6. Whether this error is in alphabets or sentences e.g. any alphabet or sentence is changed or reduced or increased or to disturb its place. However mistakes in vowels (Zabar َ Zer, - pesh ُ) will not nullify the salaah, because many people can not differentiate between them. Further in some alphabets where it is difficult to differentiate, such as 'Saad' (س) 'Seen' (س) etc. The change in these alphabets such as reciting 'Seen' (س) instead of 'Saad' (س) will not nullify the salaah. Provided one can not differentiate or not able to express them properly and if one has command and despite of having capacity purposely or intentionally changes them this will spoil the salath.
7. And if there is a mistake which does not change the meaning to much extent and such word is available in the Quran the namaz will not be void.
8. If there is no change in the meaning the salaah will not be void.

Warning :- 1. Every person saying salaah specially the Imam is compulsory to learn the grammar, phonetics⁽¹⁾, (Tajweed) and make efforts to recite Quran correctly as far as possible, so that there is no controversy of spoiling salath.

14. Prompting⁽²⁾ in the salath⁽³⁾ or accepting the promptings⁽⁴⁾, when the person prompting is not a follower (Mukhtadi) and a person accepting is not his Imam (if a muqtadi feeds his Imam the salath will not be defectiv⁽⁵⁾, eventhough the Imam has recited Quran to the extent required or not).

Warning :- 2. If the Imam has completed recitation to the extent compulsory he should move for genuflexion (ruku), otherwise start another Sura immediately (he should not give chance by keeping quiet to the muqtadi to prompt him), and the muqtadi should not prompt the Imam immediately after the Imam is stopped. Whereas he should not prompt⁽⁶⁾ unless there is dire need⁽⁷⁾ because prompting suddenly is abhorrent.

Warning :- 3. In the salath responding to the prompting of a person other than Muqtadi nullifies the salath⁽⁸⁾.

1. Rules regarding phonetics (Tajweed) are mentioned in the supplement enclosed to this book at the end.
2. That means to prompt a person who hesitates or falters in recitation of Quran.
3. Whether the person who has prompted is also in the salaah or not in all such cases the salaah of the person prompting will be nullified.
4. Whether the prompting is accepted from a person engaged in the salaah or from the person who is not in the salaah in all such cases the salaah of the person accepting the prompting will be nullified. However the person prompting has not completed his prompting. he recollected the same automatically the salaah will not be nullified.
5. Neither the Muqtadi nor of the Imam.
6. At the time of prompting the intention is to prompt the Imam and not recitation.
7. The Imam recites wrongly and tries to proceed or the Imam stops recitation and stands silently.
8. If a person who is not in the salath said to a person engage in salaah "get aside" the salaah of that person will become void if he obliges him. But if he did not get aside immediately whereas keeping in view the rule of shariat he got aside by himself after sometime his salaah will not be void.

2. Eating, drinking, intentionally or unintentionally (Eventhough it was very small in quantity⁽¹⁾ yet something equal to parched gram or less is found in between the teeth⁽²⁾ and swallowed⁽³⁾ it, the salaat will not be nullified).

3. Loud laughter⁽⁴⁾ by a major person in salaat⁽⁵⁾.

4. Excessive act (Amal-e-Kaseer)⁽⁶⁾:- It is neither part⁽⁷⁾ of the salath nor to correct⁽⁸⁾ the salaat.

Warning : Scratching in salaath etc, Eventhough not an excessive action but scratching thrice in one posture and raising hands is called excessive action (Amal-e-Kaseer) which revokes the salath.

5. Standing of a woman with a man side by side on the following conditions:-

1. The woman is a mojour⁽⁹⁾ or attaining puberty.

2. There is nothing between them⁽¹⁰⁾.

1. Equal to cumin seed (Till).

2. If it is equal to a gram or more the salaat will be nullified.

3. Chewing nullifies the salaat, similarly keeping the sugar in the mouth and swallowing the saliva also nullifies.

4. In the salaat of Ruku and Sajda. But in funeral prayer loud laughter will not nullify the salaat.

5. Loud laughter means laughing in such a way that the next man can hear, this this will nullify the ablution and salaat both. Laughing in such a way that he himself can hear but the next man did not, this is called amusement, which will nullify the salaat only but ablution will not be void. Laughed in such a way that neither himself nor any other person heard it, it is called smiling. This will not nullify either salaat or ablution.

6. Excessive action is that action which creates an impression that he is not saying salaat or he himself feel that it is excessive action.

7. To do two Ruku and three Sajda in one Rakat, though they are excessive action, but being the postures of salaath, they do not disturb the salaath.

8. If the ablution of a person is nullified and he went for fresh ablution or on the arrival of 3rd person the Muqtadi receded back or the Imam has come forward etc., eventhough they are excessive actions, yet they are modifier of salaat, therefore they do not contravene the salaath.

9. Whether a stranger or a relative.

10. If there is a gap in between them and a person can stand in the gap that place will be taken as hedge and the salaat will not be void.

3. The salath is of genuflexion (Ruku) and prostration (Sajda)⁽¹⁾
4. The salath of both the persons is the same (That means this woman accepted him as leader (Imam) or both have accepted the leadership (Imamat) of another person)⁽²⁾.
5. Both are saying salath in same direction⁽³⁾.
6. The woman is capable of saying salath perfectly⁽⁴⁾.
7. The Place of salaah is common for both⁽⁵⁾.
8. The closeness is lasted upto one posture⁽⁶⁾.
9. The Imam has made intention of leading the salath of woman at the time of beginning the salath (If the Imam has not made intention of leading the salaah for woman the salath of the male will not be defective. Whereas the Iqteda of the female will not be correct).

Warning :- By close standing of a woman the salath of 3 males⁽⁷⁾ will become void. 1. That who is on the right side. 2. That who is on the left side. 3. That who is behind her.

6. Prostration on a dirty place.
7. Without reason turning the chest from Qibla (Kaba)⁽⁸⁾.
8. In prostration raising up both the legs from the ground.

1. If it is funeral prayer the salath will not be void.
2. One person is saying salath individually and the second one is muqtadi or both performing salath separately the salath will not be void.
3. Inside Ka'ba people can perform salath facing any direction of ka'ba the salath will not be void.
4. If the woman is a lunatic the salath will not be void.
5. If a male is on a platform which is of the height of a human body and the female is in the down then the salath will not be void.
6. If it is less than one posture (Rukn) it will not be void.
7. The salaah of the remaining people will not be void, because those persons whose salaah is void will become hedge between them.
8. Due to any reason there was farting in the salath and one went for fresh ablution in this process the body is turned from Qibla the salath will not be defective.

9. Out of the conditions prescribed for salath no condition is fulfilled⁽¹⁾.
10. From out of the essential postures of the salath any one of the postures⁽²⁾ is not performed.

Warning - I:-

1. Passing of a person from the front of one who is observing salath⁽³⁾ will not be a spoiler⁽⁴⁾ of salath. However the person coming will be a sinner⁽⁵⁾.
2. If a person saying salath on a pavement of such a height that the parts of the body of a person crossing him from the front will not confront physically and no sin.
3. A person saying the salath in a forest should keep a Sutra⁽⁶⁾ before him at least one cubit long and thick as finger.
4. The Sutra is to be erected opposite to the right eyebrow keeping a distance of 3 cubit.
5. If the Sutra cannot be erected it is to be laid in front in the length and not in width.
6. The Sutra of Imam will serve for all the followers (Muqtadi).
7. Passing before a Sutra is not a sin⁽⁷⁾.

1. Covering the hidden parts (Satre Aurat) but due to any reason any condition is not fulfilled it will not be the spoiler of the salath.
2. If The Ruku was not performed till the salam, the salath will be spoiled.
3. The sight of the person saying prayers is the limit of sutra in a big mosque or in the forest area, etc. while keeping the eyes on the place of Sajda, which will not fall on the person crossing. But in small mosques or houses there is no limit of sight, whereas without maintaining the post (Sutra) or screen crossing before the Namazi is abhorrent.
4. The person crossing is a male or female, dog or donkey.
5. There is a Hadith, that if a person crossing before the Namazi knows the severity of sin for it that he will have to stay for forty (The narrator says that he did not remember whether it is 40 days or 40 months or 40 years).
6. Sutra means a wooden pole or any thing which creates a hurdle before the person saying salath.
7. However crossing between the Namazi and Sutra is sinful.

8. If there is no Sutra in front of the person saying salath and a person tries to pass before him or from with in the limit of Sutra the person saying the salaah should stop such person by gesture or by uttering Tasbeeh that means he should utter 'Subhanallah' سبحان الله (this order is for males) and if it is a woman she should strike one hand on the other.

Warning -II :-

1. When there is pressure of natural call, when the complainant is complaining, to save a person drowning or being burnt or a blind falling in a pit, it is obligatory to discontinue the salath. Similarly in response to a call by the parents⁽¹⁾ if the salath is Nafil one, it is obligatory to reply by discontinuing the salath when the parents are not aware⁽²⁾ of him performing the salath.
2. To kill a snake⁽³⁾ or scorpion, or the animals used for riding is running away or a valuable thing is being damaged, if the value of the thing is about four grams of silver to discontinue the salath is lawful.

13. Abhorrence of salath :-There are two kinds of abhorrence:-

1. Disapproved to the point of being forbidden.
2. Disapproved though not unlawful.

Disapproved to the point of being forbidden :- The following acts are disapproved⁽⁴⁾ to the point of being forbidden in salath.

1. Wearing the clothes against the Islamic Rules (e.g. wearing a shirt but the hands are not put in the sleeves, a napkin, sheet of cloth, etc. let loose on the head and shoulders).
2. Pulling the clothes up or roll them up to save them from the soil.
3. Saying salaah by folding the sleeves or skirt.
4. Verily playing with the clothes and body⁽⁵⁾.

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|---|
| <ol style="list-style-type: none"> 1. Grand father, grand mother, maternal grand mother, maternal grand father will fall in this category. 2. If they are aware that he is saying salaah there is no harm in not answering. 3. If there is a danger of being harmed. Otherwise it is abhorrent. 4. The salaah which is performed with abhorrence is obligatory to be repeated. 5. The action which is without any right purpose is absurd. |
|---|

5. Snap the fingers and to insert fingers of one hand in the other.
6. Putting the hands on the waist.
7. Looking hither and thither by turning the face⁽¹⁾.
8. Sitting like a dog (e.g. sitting on both the hips by propping up the knees).
9. Saying salath by facing another man⁽²⁾.
10. Intentionaly yawning.
11. By the head Scarf closing the face and nose.
12. Prostration on the fold of the turban (provided the hardness of the ground is felt, otherwise it will spoil the salaath).
13. To be content upon forehead only in prostration⁽³⁾.
14. In prostration flattening the elbows on the ground by males.
15. Before ending the Qirat bowing for the Ruku and then completing the Qirat.
16. Saying salath while feeling pressure of urine or stool.
17. Saying salath wearing the clothes which bear the pictures of the living beings⁽⁴⁾. Or saying salath at a place where there are pictures of living beings on the right and left and above⁽⁵⁾.

1. Looking by turning the chest is spoiler of salath.
2. Similarly, To sit facing a person saying salaah is disapproved to the point of forbidden.
3. With no reason, if one depends upon the nose in prostration is not at all correct.
4. If the photo is on the floor under the feet (not at the place of prostration) it is not abhorrent. Similarly, if the photo is printed and it is so small that if it is placed on the ground one cannot see the parts of the body while standing or they cannot be distinguished or the head or the face of the picture is erased or the photo is not of living being (whereas it is of soleless creature) it is not abhorrent.
5. Keeping the photo of living beings in the house is prohibited, because it is narrated that there is a Hadith which says that ' "if a dog or a photo is available in the house the angels of peace will never visit that house". (This injunction is for keeping the photo) whereas making a photo is absolutely prohibited. (Whether it is small or big), because there is resemblance of creation as an attribute of Almighty Allah. The photographer will face torment on the day of judgement when he will be asked to insert sole in his creation, for which he will be helpless.

18. Saying salath by wearing clothes which contain filth to the extent of exemption⁽¹⁾.
19. To do Sajda and Ruku in advance of the Imam or raising the head in advance of the Imam⁽²⁾.
20. The Standing of Imam within the niche⁽³⁾. (If he stands outside the niche and performs Sajda inside the niche there is no harm).
21. Standing of Imam exclusively and Muqtadi exclusively on a height equivalent to one hand.

Unbecoming things in salath :-

The following acts are unbecoming⁽⁴⁾ in salath:-

1. To say salath with dirty clothes or with the clothes which are not according to public taste.
2. To say salath with knotted hairs by males.
3. Clearing the sand and stones from the place of Sajda (when sajda can not be performed but removal of it one time is not abhorrent).
4. Without any excuse sitting with crossed legs.
5. Not closing the mouth at the time of yawning⁽⁵⁾.
6. Closing of eyes (If it is to attain concentration in slaat is not abhorrent).
7. Counting the words 'Subhan Allah' سبحان الله on fingers or on the beads.
8. Saying salath bearheaded⁽⁶⁾ (If it is to gain concentration or humility there is no harm).
9. Without any reason keeping the weight of the body some time on right foot or some time on left foot.
10. Replying the Salam with hand or with a gesture by head⁽⁷⁾.

1. The dirt is equal to the size of a dirham and minor dirt is 1/4th of the clothes wearing which salath can be performed.
2. See foot note (1) at page 40.
3. Owing to large gathering, if he stands in the niche it is not abhorrent.
4. The salath with abhorrence requires repetition as it is desirable.
5. If yawning in qiyam the back of the palm of right hand is put on the mouth, otherwise left hand. (whether engaged in prayers or free).
6. If the cap or turban falls during the salath it is preferential to pick them up with light action if much action is required not to lift..
7. Replying with tongue will spoil the salath.

11. Making unnecessary movements without any necessity.
12. At the time of making prostration laying the hands first on the ground before knees, or at the time of rising the knees before the hands⁽¹⁾.
13. Saying salath by keeping gold or silver or a piece of stone in the mouth. Provided it will not cause interruption in recitation⁽²⁾.
14. Spitting without reason.
15. Without turning face looking hither and thither with the corners of eyes.
16. Muqtadi to stand alone at the back of the row when there is space in the front row.

Warning. No.1:- Saying salath by wearing the red⁽³⁾ or yellow or silk clothes is abhorrent for the males.

Warning. No.2:- Saying the salath before the burning fire is also abhorrent (Before lamp or lantern it is not abhorrent).

14. Salate Vitr :-

1. Vitr salath is obligatory and the relinquisher of it is a sinner⁽⁴⁾, similar to a person relinquishing compulsory salath.
2. The time for Vitr salath is after Isha.
3. There are 3 rakats in salath Vitr like Maghrib⁽⁵⁾ but in all the three Sets (rakats) after Sura-e-Fateha recitation of other Sura is obligatory.
4. The method of saying salaath Vitr is same⁽⁶⁾ as the Farz salath. But there is little difference as in the third rakat of Vitr salaath after reciting Sura-e-Fateha and other Sura one has to raise his hands up to ears in such a way as being done for Takbeere

1. If there is any excuse it is not abhorrent.
2. If there is obstruction the salath will be void.
3. Even otherwise the red and yellow colour is unlawful for males, besides silk clothes are also prohibited for males.
4. There is a common order for Wajib and Farz salath.
5. With one salam.
6. The Invocation (niyyat) for vitr is like Farz salath. However utter the words Salatul Vitr not Wajibul vitr.

Tahrima and then tie them up and recite Dua-e-Qunut slowly⁽¹⁾

(اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ إِلَيْكَ نَسْطِي وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ⁽²⁾)

After this go for genuflexion (Ruku).

5. If a person does not know Dua-e-Qunut he will recite (Rabbanaa Aatinaa Fiddunyaa Hasanataun Wa Fil Aakhirati Hasanataun Waqinaa Azabannar)⁽³⁾

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

or three times (Allahummaghfirli) اللَّهُمَّ اغْفِرْ لِي or three times (Yaa Rabbi) يَا رَبِّ

6. In the first rakat of Vitr, recitation of Sura 'Aala' سَبِّحْ اسْمَ In 2nd rakat 'Sura-e-Kafiroon' قُلْ يَا أَيُّهَا الْكَافِرُونَ and in 3rd rakat 'Sura-e-Iqlass'⁽⁴⁾ قُلْ هُوَ اللَّهُ أَحَدٌ is desirable.

15. DETAILS OF SUNNAT AND NAFIL SALATH⁽⁵⁾:-

There are two types of Sunnat:

1. Stressed Sunnat (Sunnate Muakkadah). The relinquisher of it without reason is a sinner and transgressor.
2. Unstressed Sunnat (Sunnate Ghair Muakkadah). There is no sin

1. Utterance of Dua-e-Qunut is obligatory and specially اللَّهُمَّ إِنَّا نَسْتَعِينُكَ is masnoon.

2. (Trans). Oh Allah! we seek your help and we seek your pardon and believe in you and trust in you and we worship in devotion and grateful to you and we do not ungratify and we hate and forsake those who are not obedient to you. Oh, Allah we worship you and say 'Namaz' for you and prostrate before you and we fear your torments. Really your torments will reach the disbelievers.

3. (Trans). Oh! Our Lord, Almighty Allah, provide us comfort in this world and in the hereafter and save us from the torments of Hell.

4. Or recite whichever is remembered.

5. Sunnat or Nafil are meant for fulfilling the obligation, that means a number of sunnat or nafil are fixed with the farz salaah due to farsightedness (on the day of judgement) what deficiency is found in the farz salaah can be made good.

on the relinquisher. This is also called Supererogatory (Nafil) and Desirable (Mustahab).

1. Stressed Sunnat (Sunnate Muakkadah) :-

1. There are 12 Sets (rakat) of Sunnate Muakkadah every day. Before Farz of Fajr and After farz, of Zohr, Maghrib and Isha two rakath each and four rakath before the Farz of Zohr⁽¹⁾. Among them the Sunnat of Fajr⁽²⁾ is more stressed ⁽³⁾, Even some Islamic jurists described it as Wajib.
2. On Friday before Farz of Jum'ah and after the Farz four⁽⁴⁾ rakats are Sunnate Muakkadah.
3. Twenty (20) rakat of Taraveeh in Ramazan⁽⁵⁾ are Sunnate Muakkadah.
4. The Sunnat of 4 rakats is performed with one Salam. If they are performed with two salam they will not be counted as Sunnat.

2. Supererogatory (Navafil) :

1. Before 'Asr' and 'Isha' four rakat and after Isha four rakat are Desirable (Mustahab). Further after Maghrib six rakats⁽⁶⁾ are Mustahab which are called 'Salatul Avvabeen'.
2. Four rakat Nafil salaah in the day and eight rakat in the night can be performed with one Salam. More than this is abhorrent.
3. Nafil salaah can be performed while sitting even without reason.
4. The Nafil salaah rightly started with intention becomes compulsory to be performed. If due to any reason it has become void, it has to be repeated.

1. With one salam.

2. It is desirable (Mustahab) to recite in the first Rakat of Sunnat Fajr Sura Qul Ya Ayyuhal Kafirun قُلْ يَا أَيُّهَا الْكَافِرُونَ and in the 2nd Qul Hu Vallahu Ahad قُلْ هُوَ اللَّهُ أَحَدٌ -

3. In Hadith much importance is shown about the Sunnat of Fajr. If this salath is missed along with 'Farz' it is also be made up contrary to other Sunnat salaah for which there is no order to make up (qaza).

4. With one salam each.

5. With ten salam.

6. With three salam.

Warning :-

1. The method of performing Sunnat and Nafil is the same as that of Farz, The difference is to the extent that after Sura Fateha recitation of additional Sura is obligatory in the 1st and 2nd rakat of Farz salaah and compulsory in all rakats of Sunnat and Nafil.
 2. Apart from the aforesaid Sunnat and Nafil there are others also, a few of them are explained here.
 1. Tahyyatul masjid (تحيّة المسجد) :- After entering the mosque and before sitting it is desirable to perform two rakat salath⁽¹⁾.
 2. Tahyyatul wudu (تحيّة الوضوء) :- After Wudu before the body is dried performing 2 rakat salaah is desirable⁽²⁾.
 3. Ishraq (اشراق) :- After the Sunrise 2 rakats are desirable, 4 can also be performed.
 4. Chasht (چاشت) :- (1). The minimum rakats of Chasht are 2 and maximum 12. (2). The time for the Chasht is after the sun rises very high (Rising high and making the atmosphere hot till decline).
 5. Tahajjud (تہجد)⁽³⁾ :- (1). The minimum rakat for Tahajjud is 2 and medium 4 and 8 and maximum is 12 rakat. (2)The time for Tahajjud starts after Isha before Vit. It is better to sleep after Isha and then get up at midnight and perform the Tahajjud salaah. After that Vit (provided there is confidence of getting up. Otherwise Vit is performed with Isha.
 6. Istekhara salat (نماز استخاره) :-
 1. When an important expedition is faced and there is doubt either to do it or not, undertake ablution perform 2 rakats Istekhara salaah which is desirable.
1. After entering the mosque and before sitting any salat (such as sunnat etc) is performed it will be equivalent to salath of Tahayyatul Masjid).
 2. Similarly after bathing also.
 3. The Tahajjud enjoys a very high place. All the saints have achieved excellence through Tahajjud only.

2. In 1st rakat recite Sura 'Qul Ya Ayyuhal Kafiroon' and in 2nd rakat 'Qul Hu Vallahu Ahad'.
3. After glorification of Allah recite Drude Shareef, then recite the Dua-e-Istekhara

اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَ اَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ اَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ
فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَ تَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلَّامُ الْغُيُوْبِ . اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا
الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَ مَعَاشِىْ وَ عَاقِبَةِ اَمْرِىْ فَاقْدِرْهُ لِىْ وَ يَسِّرْهُ لِىْ ثُمَّ بَارِكْ لِىْ فِيْهِ وَ
اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ وَ مَعَاشِىْ وَ عَاقِبَةِ اَمْرِىْ فَاصْرِفْهُ عَنِّىْ وَ
اصْرِفْنِىْ عَنْهُ وَ اَقْدِرْ لِىْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ بِهِ

After the word 'Hazal Amr' هَذَا الْاَمْرُ reveal the need e.g. this journey 'Haza Safar' هَذَا السَّفَرُ 'Haza Nikah' هَذَا النِّكَاحُ etc. After that if the conscious permits do it otherwise not.

4. It is better to repeat the salath Istekhara seven times⁽¹⁾ and start the consignment.

7. Taraveeh salath (نماز تراویح) :-

1. The Taraveeh salath is a stressed one for male and females both.
2. The night during which the new moon of Ramazan is sighted start salath-e-taraveeh from this night. And after sighting the moon of Eid, It is to be stopped⁽²⁾.
3. The salath taraveeh is not subject to fasting. The persons who do not keep fast due to any reason Taraveeh salath is Sunnat for them.
4. The time for Taraveeh salaah is from 'Isha'⁽³⁾ till 'Fajr', before Vitr or after Vitr. But it is better before Vitr.
5. For taraveeh salath waiting till 1/3 of the night or 1/2 of the night is desirable (After mid night also it is not undesirable).
6. The Congregation for Taraveeh is collective Sunnat.
7. There are 20 rakat in Taraveeh. (Every two rakat with one salam and 20 rakat with ten Salam).

1. Specially when there is no bent on any thing
2. That means one should say Taraveeh prayers during the entire month of Ramadhan, even if the Quran is completed earlier.
3. If the Taraveeh prayers are performed before Isha it will not be counted as Taraveeh salath.

8. In the Taraveeh salaath taking rest after every 4 rakat⁽¹⁾ for a period equal to the time required for performing four rakat salath is desirable. During this gap it is discretionary to recite Tasbeeh, recite Quran, say Nafil salath or keep silent.
9. In Taraveeh salath it is traditional way of the Holy Prophet (S.A.W.S) to complete one Quran. People should not relinquish it due to laziness and tardiness, and it is excellent to revise it and most preferential is to revise it thrice. If there is apprehension that the Congregation will be reduced in number it is to be recited to the extent tolerated by the people⁽²⁾.
10. If the Imam is not a memoriser of Quran (Hafiz) any verses from Quran can be recited. Better to recite from surah 'Alam Tara' to the last Surah of Quran with one Surah in every rakat⁽³⁾, When ten rakat are over repeat the same Surahs from the beginning.
11. Following a minor Imam in Taraveeh salath is not correct.
12. During the Ramazan Vitr is performed with congregation⁽⁴⁾.
The Imam should recite Quran in all 3 (three) rakat with voice and the followers listen silently, after the Takbeere Qunut the followers and Imam both must recite Qunut slowly.
13. It is permissible that one person leads the salath of farz and Vitr and another of Taraveh .
14. If all the persons have not performed Isha salath with congregation the taraveeh salath will not be performed with Congregation⁽⁵⁾. Similarly, if there was no congregation for

1. Every 4 Rakat is called Tarveeh and the entire salaah is called Taraveeh. The tasbeeh is

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْكَبرِيَاءِ وَالْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُكَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ.

2. It is traditional way of Holy prophet (S.A.W.S) that there may not be less than one Quran.
3. There will not be possibility of committing any mistake in Rakat and there will not be any disturbance in remembering.
4. Except Ramazan there is no congregation for Vitr salaah.
5. The congregation of taraveeh is subject to the congregation of Isha.

Taraveeh, Vitr need not be performed in congregation⁽¹⁾.

- 15.If a person comes after the Isha salath, he should perform Isha salath first then join the Taraveeh.
- 16.If a person has performed Isha with Jamat, Vitr may also be performed with Jamat (Eventhough he has not performed Taraveeh salath) and if he has not performed Isha salath with Jamat he need not say Vitr salath with Jamaat (Eventhough he has performed Taraveeh with Jamaat).
- 17.One gets 1/2 of the reward by performing Taraveeh by sitting without any reason.
- 18.Waiting to join salath without takbeer-e-tahreema till the Imam starts bowing is abhorrent.

16.THE DETAILS ABOUT JOINING THE COMPULSORY SALATH :-

1. If a person starts Farz salath individually and the same Farz is being performed in a congregation he should end⁽²⁾his salath⁽³⁾ and join the congregation⁽⁴⁾. Provided he has not performed the Sajda of 2nd rakat of Fajr or Maghrib and the Sajda of first or 3rd rakat of Zohr, Asr or Isha. If the Sajda of 2nd rakat of Fajr or Maghrib and the Sajda of 3rd rakat of Zohr, Asr and Isha is performed he should not discontinue the salath, it is to be got completed⁽⁵⁾. And if the Sajda of Zohr, Asr and Isha has been performed say one rakat more and complete 2 rakat⁽⁶⁾ then discontinue the salath and join the congregation.

1. Therefore congregation of Vitr is subject to the congregation of Taraveeh.
2. At the time when the Imam utters Initial Takbeer (Takbeere Tahreema).
3. That means by conveying one salam.
4. Then by making intention join the congregation. If a person without breaking his salath follows the Imam after making intnetion is not correct.
5. And after completion of his resolved salath if the congregation is continued and it is for Zohr or Isha one may join the congregation to get reward with an intention of Nafil salath. If it is of Fajr, Asr, or Maghrib salath one need not join.
6. So that two Rakat of Nafil are completed.

2. If a person is saying Sunnat salath and the congregation for Farz salath is started he should not break the salath. Because breaking of 'Sunnat' or 'Nafil' salath is not lawful, eventhough he has not performed the 'Sajda' of first rakat. Whereas he should perform the duet which he was saying complete them and then join the congregation (if the Sunnat was of 4 rakat and if this duet was of first two sets then after completion of his Farz salath with Imam, he should perform 4 rakat as Qaza.
3. If the Farz Jamaat is going on then no Sunnat etc. be started. However the Sunnat of Fajr which is more Stressed (Muakkadah) is to be performed⁽¹⁾ provided the last sitting (Qaida Akhira) is expected with the Imam and if there is no chance of getting Qaida Akhira the Sunnat salath need not be performed, join the congregation.
4. If the Sunnat salath of Fajr is missed along with Farz salath, it can be performed before noon with the Farz salath. If lost without Farz then there is no Qaza⁽²⁾. Moreover no 'Qaza' even after declining of the Sun.
5. If the Pre Sunnat of Zohr is missed owing to joining the congregation or due to shortage of time, they can be performed immediately after Farz salath before the post two Sunnat.
6. If the congregational Prayer (Jamaat) is going on one should join the Jamaat immediately, whichever posture is going on without waiting for a particular posture. If the Ruku of any rakat is made available in the leadership of the Imam⁽³⁾ it will be presumed that that rakat is performed. If the Ruku is not made available then that rakat will not be taken into account.

1. When the congregation prayer is started say sunnat, etc. away from the congregation in any corner or behind any pillar. Because where the Farz salaah is performed saying of other salaah there is abhorrent to the point of forbidden particularly in the row (Saf) which is extremely abhorrent.
2. Not after Farz salaah before rising of the sun or after the sun rise.
3. Joining of Ruku will be taken into account when the Muqtadi is able to utter one Tasbeeh with Imam.

7. After the Azan is delivered, it is abhorrent to leave the mosque without performing the salaah. However if it is for making arrangements in another mosque, it is not abhorrent.

17. Make up (qaza) salath :-

1. Without any reason⁽²⁾ missing the salath of a particular segment in its time⁽³⁾ is a grave sin.
2. If a compulsory salath for a particular segment is missed (Whether intentionally or by mistake or due to sleep or due to any other reason) its make up (qaza)⁽⁴⁾ is compulsory.
3. If any one is suffering from delirium or unconsciousness or suffering from such an ailment that he cannot say salath, even by gesture, and this condition (delirium unconsciousness, ailment) is continued till the time of six salath then the obligation of this salath will be wiped out and there is no make up (qaza)⁽⁵⁾ for it. If this condition is prevailed upto 5 segments (and it is not found in the sixth segment then the make up (qaza) is compulsory.
4. During the menses and puerperium period the salath which are missed are absolved for women⁽⁶⁾.

1. The salath which is not performed in the prescribed time but afterwards is called make up (Qaza) salath and the salath which is performed in time is called 'Discharged' (Ada).
2. If for any reason, sleep, forgetfulness, engaged in combat, the salath is not performed in time is not a sin.
3. There are two sins, one is relinquishment of salath and the other nonperformance within its segment. Both are major sins. The first sin will be pardoned by performing the make up (Qaza) salath. But the 2nd sin will not be wiped out without repentance or by Haj.
4. If the salath is missed by many persons they have to perform it jointly by giving a slow Azan and Iqamat like regular salath and if it is Jehri salath the Imam has to recite Quran with voice as the obligation demands. For the individual it is excellent and in quiet (Sirri) salath recitation slowly is obligatory.
5. Free from these salath.
6. The salath to be performed during the period of menstruation and puerperium are exempted.

5. The make up (qaza) salath of Farz is Farz and wajib for wajib and sunnat for sunnat, but not for 'Juma'⁽¹⁾ and 'Eidain'. There is no Make up salath for Sunnat⁽²⁾ except the sunnat of Fajr. However the voluntary (Nafil) salath which was rightly started with due intention and resolve, its makeup is obligatory⁽³⁾.
6. No time is fixed for make up (qaza) salath⁽⁴⁾ except the prohibited timings (Rising, Setting and Noon). It is to be performed throughout the life⁽⁵⁾, till the death.
7. The performance of make up (qaza) salath by announcement is disapproved to the point of forbidden⁽⁶⁾, due to which the unknown will know.
8. Maintaining the sequence in make up (qaza)⁽⁷⁾ is obligatory⁽⁸⁾ for the person saying salath regularly like performance of salath of a particular segment.

1. The alternate for the Friday prayer is Zohar. If the Friday salaah is missed perform Zohar.
2. Make up (qaza) salath of Sunnat-e-Fajr is to be performed when it is missed with Farz. If Farz salath is missed the make up (qaza) for it with Sunnat is performed before noon. If Sunnat is missed without Farz or the make up (qaza) thereof is performed after noon there is no qaza for Sunnat.
3. After the start of the nafil salath it becomes obligatory. But only 2 rakat of nafil is to be performed as obligatory qaza, even though there was an intention for more than 2 rakat because every 2 nafil is a mandatory form of a separate salath.
4. Whenever it is remembered or recollected it is its time after remembrance delay without reason is abhorrent.
5. Even though it is immediately after Fajr and Asr that means during this time also Qaza is correct. Only during the prohibited timing it is not correct.
6. Because missing a salath is a sin, and exposure of a sin is another sin.
7. Before performing due salath, qaza is to be performed and from out of the qaza salath the salath which is missed first is to be performed first and then the latter one.
8. Regular performer of salath (Sahibe Tarteef) is one who has not missed 6 salath after attaining puberty.

Before performing the make up salath the due salath will not be correct⁽¹⁾. Similarly, the sequence is obligatory to be maintained for Farz and Vitru⁽²⁾.

9. The sequence is dropped in the following Three Cases :-

1st Case :- Short of time (during which there is no possibility of performing 'qaza' and 'ada'⁽³⁾).

2nd Case :- Forgetfulness⁽⁴⁾ (that means not remembering the makeup (qaza) salath⁽⁵⁾). If the due salath is started the make up salath is recollected before salaam, the due salath will not be correct.

3rd Case :- If six or more salath are missed (upto 5 salath the sequence remains, eventhough they are missed on different times and a long period has been lapsed, when six salath are missed the sequence will also automatically be extinguished).

10. If a regular performer has missed one salath of one segment performed 5 more salaths of other segment and this missed salath was not performed despite of remembering and availability of time these 5 salath will be kept in suspense. That means after performing the 'qaza' the above 5 salath will become void⁽⁶⁾ and the sequence will remain. If he does not perform that 'qaza' the above 5 salath will be valid but

1. whereas it will be suspended due to contrivance. The details of which are explained in future.
2. If the vitru salath of a person is missed and he intends to perform Fajr salath he has to make up for vitru first and then perform Fajr salath.
3. Suppose the Zohr salath of a person is missed and the time of Asr salath is very narrow during which if he performs Zohr salath he will be missing Asr salath also, so during this narrow period the sequence will be lost. He has to perform Asr salath only.
4. This includes the ignorance of sequence obligation. For example, a person not at all aware of the rule of sequence and he missed Fajr Salath but while remembering it if he performs Zohr that will be correct.
5. After Zohr salath is missed while forgetting if one performs Asr salath due to this forgetfulness the sequence will be extinguished.
6. That means their obligatory responsibility will be eliminated, and they will become nafil. And they will have to be performed again.

the sequence will be lost⁽¹⁾.

11. After the losing of sequence it is optional to perform qaza or the ada salath, if the ada salath of that particular segment is performed before performing the make up salath it will also be correct.
12. After the losing of sequence it will not be retrived unless and untill all the make up salath are performed fully⁽²⁾. That means not a single make up salath is remained for performance⁽³⁾.
13. After missing of many salath sequence is not maintainable. For example a person has missed the salath of a complete month, now he can perform thirty salath of 'Fajr' thirty salath of 'Zohr' and likewise then it will be correct.
14. If a person is to perform 6 or more make up salath (qaza) thereafter he was regularly performing salath for a longer period, but did not perform the makeup salath, thereafter he missed another salath it will be correct to perform this newly missed salath⁽⁴⁾ even without performing the make up (qaza) salath⁽⁵⁾.
15. If there are many qaza salath and one desires to perform then it is compulsory to determine as to which date and segment that salath pertains to. If one can not determine then he has to make an intention that this is the salath of 'Fajr' which was missed first⁽⁶⁾ (The invocation about the last Fajr will also be the same).

1. For example, a person has missed 'Fajr' salath and while remembering it he has performed the remaining 4 salath of that day (Zohr, Asr, Maghrib and Isha) and also performed the Fajr Salath of the subsequent day, then these 5 salath, after the salath of Fajr of the subsequent day within the time of Fajr is performed all the earlier make up salath (Zohr, Asar, Maghrib and Isha) will become void. If the time of Fajr salath is lapsed the make up salath (Zohr, Asar, Maghrib and Isha) will become correct. Otherwise the sequence will be lost.
2. When all the qaza salath are performed one becomes a regular performer.
3. If any person starts performing his make up salath till less than 6 are remained, eventhough he will not be a regular performer (Sahibe Tarteeb), untill and unles not a single salath is left.
4. Despite of knowing and availability of time.
5. Due to earlier make up salath the sequence is lost.
6. The Fajr salath of the first day will be wiped out from his responsibility then of the next day. Similarly all the due salath will be completed.

16.If a person is indebted of qaza salath and he is in the throes of death and if he leaves a will with his successor⁽¹⁾ that they should pay the compensation from out of 1/3 of the inheritance to the tune of one and 1/4 seer wheat or two and half seer jau (barely) for each salath or its value to the poor and needy persons (by grace of Almighty Allah there is hope that burdon of Farz salath will be wiped out from him).

18. Compensatory prostration:-

1. Compensatory prostration (sajda sahu) (سجده ساهو) means when there is error of ommission or commissio⁽²⁾ in salath one has to perform 2 prostration⁽³⁾ which are made obligatory⁽⁴⁾.
2. The method of performing compensatory prostration is in the last sitting after tashahud⁽⁵⁾ one has to convey one salam towards the right shoulder⁽⁶⁾ and then perform two prostrations, thereafter repeat the tashahud⁽⁷⁾ with durud and dua (supplication). Then convey salam towards both sides.
3. Compensatory prostration becomes obligatory due to five errors, (a)Advance performance of any posture⁽⁸⁾, (b)delay in performance of any posture⁽⁹⁾, (c) repitition of any posture,⁽¹⁰⁾ (d)dropping of any obligation⁽¹¹⁾, (e) and change in obligation⁽¹²⁾.

1. Even without execution of will a person dies and his capable heirs compensate the mak up salaah in that case also there is hope that the dead will be free from the responsibility.
2. "Sahu" means forgetfulness, doubt is also included in it.
3. Owing to any defect the salaah has become defective, this will purify and make the salaah correct.
4. Provided there is time for compensatory prostration.
5. It means after 'Abduhu wa Rasuluhu'
6. This is preferable but if a person without turning his face is attahiyat utters salam on the face itself the compensatory prostration will also be correct.
7. Repitition of tahsahud and conveying final salaam is obligatory.
8. That is before qirat, ruku or sajda.
9. Uttering more than the tashahud in the first sitting due to which there is delay for standing in the third rakat.
- 10.For example, in any rakat 2 ruku or 3 sajda.
- 11.1st sitting is avoided.
- 12.Reciting quran loudly instead of slowly.

WARNING :- If any of the obligations is dropped owing to error, compensatory prostration is compulsory⁽¹⁾, if it is intentional the salaath will be void.

4. If any Compulsory Posture of Namaz is dropped intentionally or erroneously the salaath will be void.
5. Even if the Sunnat and Mustahabat are left the salaath will become complete (Compensatory Prostration will not be compulsory).
6. The rule of Compensatory Prostration is equally applicable to farz, wajib, nafil.
7. If mistakes are committed invariably in any salath two compensatory prostrations are enough.
8. If in the Compensatory Prostration any error is committed again, no further Compensatory Prostration required.
9. If the compensatory prostration becomes necessary and forgotten to do it untill salam is conveyed on both sides and thereafter remembered it, it can be performed till his chest is not turned from Ka'aba and did not speak anything⁽²⁾.
10. It is obligatory for the followers and the imam to perform compensatory prostration for the error committed by the imam. Whereas there is no compensatory prostration for the error of any follower.
11. The late joiner (masbooq) also joins the compensatory prostration⁽³⁾ with the imam⁽⁴⁾ without ending the salaath and

1. If the wajib is erroneously left the salaath will not be void whereas it will be defective and it will be corrected by compensatory prostration.
2. If this is any talk or any act amounting to spoiler of salaath, the salaath is to be repeated.
3. Whether the Imam has committed error before or after the follower (Masbooq) joined the salaath.
4. Then at the end it will not be repeated.

to complete his own salath thereafter. If he commits mistake or error in the remaining salath he has to perform Compensatory Prostration separately⁽¹⁾.

12. There is no Compensatory Prostration for a person who misses some rakat(lahiq) however when the Imam performs Compensatory Prostration for his error he has to follow. But in the remaining salath, if there is any mistake by 'lahiq' he has to perform compensatory prostration.
13. If the Imam is a traveller and committed any error then the local follower has also to perform Compensatory Prostration along with the Imam.
14. There is no compensatory prostration in Juma and Eidain prayers, hence the followers need not be confused⁽²⁾.

Certain forms of error and their orders:-

1. In the following circumstances compensatory prostration is obligatory.
 - i. Before Sura Fatiha recitation of any other sura or verse of the Holy Quran⁽³⁾.
 - ii. Recitation of sura Fatiha twice in the first two farz rakat⁽⁴⁾.
 - iii. Giving a gap to the extent of performing one posture between sura Fatiha and other sura or maintaining similar gap in the first sitting (qaide oola) and uttering tashahud and اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ or reciting any supplication, recitation of Quran in ruku, sajda, qauma, jalsa and qaida⁽⁵⁾. In the Ist sitting reciting sura Fatiha instead of tashahud or uttering tashahud twice⁽⁶⁾, the imam or the individual changes the

1. Because in the remaining salaah the Masbooq is independent.
2. Not to be confused.
3. After getting remembrance recite sura Fatiha and other sura then perform compensatory prostration.
4. If sura Fatiha is recited after the other sura or recited twice in the last 2 rakats then there is no compensatory prostration.
5. If in the last sitting the Quran is recited after tashahud there is no compensatory prostration.
6. If in the last sitting tashahud is recited twice there is no compensatory prostration.

- mode of recitation of Quran from slowly to loudly⁽¹⁾ and vice versa. In the position of standing (qiyam) recitation of Tashahud in the first rakat after the qirat⁽²⁾ and in the second before qirat. Similarly missing of qauma after ruku or jalsa between 2 prostrations are also cause of compensatory prostration.
2. If in the 1st and 2nd rakat if sura Fateha⁽³⁾ or other sura is erroneously left and it is recollected in the ruku or after the same rakat stand up and recite the left over sura⁽⁴⁾ then go for ruku and in the last perform compensatory prostration.
 3. In the subsequent sets of rakat of farz after sura fateha and any other sura is wrongly recited in such case compensatory Prostration is not compulsory⁽⁵⁾.
 4. If in any rakat one prostration is performed the other is forgotten and recollected in the next rakat or in the last sitting before recitation of "Attahiyyat" perform the other sajda⁽⁶⁾ and do compensatory prostration. If this mistake is noticed after "Attahiyyat" the left over prostration is to be done and "Attahiyyat" is recited again and compensatory prostration is performed.
 5. In any rakat prostration is performed first without performing genuflexion and it is noticed before the 2nd rakat one should do ruku immediately and the prostration, thereafter standup for 2nd rakat and perform compensatory prostration.
1. (when it is complete one verse), if 2 or 3 words are came out there is no harm.
 2. If in the 1st rakat tashahhud is recited before sura Fateha there will not be compensatory prostration, because before sura Fateha sana is there.
 3. In the last 2 rakats of farz salaah, if sura Fateha is missed, there is no compensatory prostration. However if it is nafil or vitr it will be obligatory.
 4. If sura Fateha is left over it has to be recited and the other sura is to be recited thereafter.
 5. The salaah is lawful with abhorrence.
 6. Before this the postures which are performed, they are not necessary to be repeated.

6. If the first sitting is forgotten and stood up or near to stand up⁽¹⁾ need not sit, lastly do compensatory prostration. And if one is near to sitting⁽²⁾ should sit down. In such case there is no compensatory prostration.
7. If the last sitting is forgotten and stood up and noticed it before prostration should sit down immediately and after recitation of tashahhud perform compensatory prostration and if he has already performed prostration the obligation will be nullified⁽³⁾. Thereafter it is optional to join one more rakat⁽⁴⁾, but in the last compensatory prostration is to be performed.
8. If one stands up by mistake after the final sitting, in the salat of 'Zohar' for the fifth rakat and sits down if he has not done the prostration for the fifth rakat and if he has performed the prostration of fifth rakaat add one more rakat. In such⁽⁵⁾ case 4 rakats will be farz and the other 2 rakat will become Nafil. In both cases compensatory prostration is necessary.

WARNING :- This order pertains to individual prayers. If the Imam has stood up after final sitting by mistake for the 5th rakat despite of warning⁽⁶⁾ by the followers, the followers have to wait till the Imam performs the Sajda. If the Imam before the Prostration of the fifth rakat comes back to the real position on the reminder of the followers they should recite the Salam with the Imam, Othewise the followers are not under the leadership of the Imam, all should disperse⁽⁷⁾ after uttering Salaam.

1. About to standing will be taken into account when the knees are lifted from the ground.
2. If the knees are not lifted from the ground one is nearer to sitting, eventhough the buttocks are raised.
3. This salaah will become Nafil and the Farz salaah is to be performed afresh.
4. Otherwise there will be odd Rakats and there is no mention of odd Rakats about Nafil salaah.
5. If no rakat is joined 4 rakat will be farz and one rakat will be vague, but addition will be better.
6. The method of alerting is to utter 'Subhanallah'.
7. If one follows the Imam it will be correct, but committing mistake knowingly is not proper.

9. If a person in the Zohr salaah performs only 2 rakat and utters salaam under the impression that he has performed 4 rakat and then after realising he has to perform 2 more rakats⁽¹⁾ to complete the salat and perform compensatory prostration.

Rules regarding the doubts arising in the Salah:-

1. If any person doubts that how many Rakats he has performed and he is not of doubtful nature⁽²⁾ he should perform the salaah afresh and if he is in the habit of doubting he has to act on his probable guess and if the probable guess is not definite opt for the lower. e.g. there is a doubt that it is the first or 2nd Rakat he should opt the 1st, if between 3rd and 4th opt for the 3rd and wherever there is a doubt about sitting (qaida) he should do qaida so that any qaida farz, wajib is not missed and in the last perform compensatory prostration.
2. If there is doubt after the end of the salaah, it has no validity (the salah is lawful).
3. If a person doubts whether he has performed the salaah of that particular segment and if there is still time he can perform that salaah, otherwise not necessary.

Prostration on Recital of certain verses of Quran:-

1. One prostration will be obligatory for reciting or listening⁽³⁾ any one of the 14 verses of the Quran. This is called prostration of recital (sajda tilawat).
2. There are 14 places of prostrations in the entire Quran.
3. The prostration of recital is performed between 2 takbeerat on fulfilling the conditions required for salaah. But there is no need of raising hands, tashahud and salaah.
4. There is the same tasbeeh in prostration of recital which is uttered in prostration of salaah.

- | |
|--|
| <ol style="list-style-type: none"> 1. Provided after salam not committed any violation of salaah. 2. That means the doubt is created for the first time. 3. Eventhough there is no intention to listen. |
|--|

5. Standing twice is desirable (mustahab) in prostration for recital and 2 takbeer are sunnat. That means, utter Allahu Akber in a standing position then go for prostration and after it standup uttering Allahu Akber.

6. The prostration for recital is contained in the following chapters:

اعراف، رعد، نحل، بنى اسرائيل، مريم، حج⁽¹⁾، فرقان، نمل، سجده
ص، حم، والنجم، انشقت، اقراء-

7. There are 3 reasons for the prostration of recital to become obligatory:

- i). Recitation of the particular verses requiring prostration⁽²⁾.
- ii). Listening⁽³⁾ of that particular verse requiring sajda through a humanbeing⁽⁴⁾.
- iii). Accepting the leadership (Iqtada) of a person in the salaah who recites that particular verse whether before acceptance or after.

Warning : Besides the above conditions the prostration will not be obligatory by any thing. e.g. If a person writes that particular verse or conceived without uttering by tongue or recites in alphabets or only looks into those verses.

8. Sajde tilaavat is obligatory on the persons on whom the salath is obligatory ('ada' and 'qaza'). It is not obligatory on a lunatic, minor, woman under menses. However it will be obligatory on that lunatic who will be under delirium for less than one day and night. Similarly the compensatory prostration is not obligatory on a person befogged and under ceremonial impurity.

9. If the sajda-e-tilaavat becomes obligatory outside the salath, it is better to perform it spontaneously and if it is not performed

1. Only the 18th verse of Sura Haj is Ayate Sajda.

2. Even if it is not heard by him, i.e. a deaf person has recited.

3. If the verse of prostration is heard through any animal such as parrot etc. the prostration will not be obligatory.

4. Whether a person is busy in salaah or not if he is in salaah he should perform the prostration after ending the salaah. (Warning). This condition is for another person other than the person reciting.

then, it is also correct but it will be abhorrent. If it is made obligatory⁽¹⁾ in salaah it has to be performed immediately⁽²⁾.

10. If in one sitting these verses are heard several times only one prostration will be obligatory.

If after recitation of Ayate Sajda the same verse was listened from various persons in such case also one prostration will be obligatory provided the sitting is not changed. If any person after recitation of Ayate Sajda takes more than two morcels or utter more than 2 sentences or walks more than 2 steps or engages him in buying and selling, in such circumstances (because the sitting is legally changed) 2 prostrations will be obligatory.

11. It is abhorrent to recite the entire sura and leave the verse of sajda.

PROSTRATION FOR GRATIFICATION (SAJDA-E-SHUKR):-

1. The prostration for gratification is desirable, when a person gets a favour or free from any worry.
2. Doing any prostration immediately after completion of salath is abhorrent, because an illiterate may consider it as sunnat or wajib.
3. The prostration of gratification is performed like Sajda-e-Tilavat.

The salath of an ill person:-

1. If a person owing to any disease has no control on the body to perform certain postures of salath. e.g. he may perform the postures according to his capacity, not able to stand or there is a fear of any trouble or aggravation of disease, standing is not compulsory for him, he can say salath while sitting and do genuflexion and prostration by gestures, whether he sits according to the prescribed way or any other which is comfortable for him. If required take support, stand to the extent possible and start the salath (using a stick or wall or person for support) thereafter sit down. If he has the capacity to the extent of saying the Takbeere Tahreema, while standing, he should utter it while standing, then he can sit because the salaah will be void if he will not stand.

1. If it is not performed immediately then it cannot be performed out of the salath and becomes a sinner.
2. Delay is disapproved to the point of forbidden.

2. If one has no capacity to do the genuflexion and prostration or only prostrations he should say salaah by sitting, even though he has capacity to stand, yet he has to perform genuflexion and prostration with gestures. Bend the head more for prostration than genuflexion⁽¹⁾.
3. If an ill person is not able to sit even, that means he can not sit by himself or with any support, he should say the salaah by laying with gestures. The best way is laying flat on the back. The legs are towards Qibla and propped up. Keep the pillow etc. under the head so that the face turns towards Kaaba then make gestures by head for ruku and sajda. The gestures for prostration is to bend the head more than the genuflexion. If he can not lay flat he can lay either on the right or left shoulder, but the face should be towards kaaba.
4. If the diseased cannot even make gestures by his head the salaah is exempt for him. After recovery he has to make up the salaah and if this condition is continued for more than 5 salaah the obligation of make up salaah will also not be there. The same order prevails for a person who is unconscious due to some ailment or shock⁽²⁾. If it is due to intoxication etc. he is compulsory to make up⁽³⁾ all the elapsed salaah.
5. If a person develops illness during salaah it is necessary for him to complete the remaining salaah by all means e.g. he was saying salaah by standing and now he has no control to stand up he should say the salaah by sitting and becomes incapable to perform Ruku and Sajda he has to do Ruku and sajda by gestures. And if he is incapacitated to sit he should say salaah by lying.

1. But he should not keep any elevated thing for prostration.

2. If any patient remains unconscious but periodically he gains conscious and if the lucid interval is determined, the make up salaah is compulsory. If the time is not known then there will be no make up salaah.

3. Like a sleeping person.

6. If an handicap person has become capable during the salaah and he was unable to stand and performing the ruku and sajda by sitting and now he has been able to stand he can perform the remaining salaah by standing and when he was incapable to perform even ruku and sajda and now he becomes capable he has to perform salath with Ruku and Sajda⁽¹⁾.
7. If a woman is labouring but she is in full senses she should say the salaah quickly and does not delay, lest she will be engaged in delivery and the salaah will be missed. If the birth of a child is apprehended while saying salat by standing which may cause harm to the child so she should say salath by sitting. Similarly if a part less than half of the body of the child has come out but the bleeding is not started even then it is not lawful to delay the salath. The salaah is to be performed by sitting and by making a pit on the ground and the cotton is strewn in the pit and the head of the child is kept in it and if it is not possible say the salath by gestures⁽²⁾. (It shows the importance of the salath).

A traveller's salath:-

1. A person makes an intention to start journey from his native place⁽³⁾ or his place of temporary residence⁽⁴⁾ for a distance which will be covered in 3 days and goes out of the city limits is called a traveller.
2. The distance of three days⁽⁵⁾ should be by normal walk neither fast nor slow (the normal walk means walking on foot or the speed of the camel).

1. If salaah is partly performed by gestures thereafter gained strength to do Ruku and Sajda then salath is to be performed afresh.
2. In whatever conditions he may be salath is compulsory. There is no permission for a muslim to relinquish the salaah.
3. The permanent place of residence is that place where a person settles down with an intention to live for ever.
4. The temporary place of residence is that place where a person intends to stay for 15 days or more.
5. According to an estimate, it is 77km. Because a person cannot cover more than 20 miles by normal walk from morning to noon.

3. Three days distance means a walk from morning till noon. (Walking from morning till evening is not a condition).
4. If a person completes the journey, the distance of which cannot be covered by average walk in less than 3 days, covers it using a fast moving conveyance (such as horse, or train etc.) in a lesser time than three days, even then he will be treated as a traveller.
5. If there are two routes to reach the destination and by one route the distance can be covered in 3 days and with the other in 2 days then routes which is adopted by him will be applied.
6. The traveller when goes out of the city limits or town for his intended journey he is allowed to shorten his compulsory prayers by 2 rakat for 4 rakat is called 'Qasr' which is obligatory. (If he observes 4 rakat⁽¹⁾ he will be a sinner⁽²⁾). There is no 'Qasr' for 3 or 2 rakat.
7. The traveller has to observe 'Qasr' till he returns back and enters the limits of the town or in such a place where he intends to stay for 15 days provided the place is suitable to stay (if he intends to stay for less than 15 days or that place is not suitable to stay such as forests, sea, etc., he has to observe 'Qasr'.
8. In the following cases if any traveller breaks his journey and stays for more than 15 days he will not be a resident. 'Qasr' is obligatory on him:
 1. There was no intention to stay for 15 days but unintentionally he is forced to stay for more than 15 days.
 2. There was no intention but due to postponement he had to stay for 15 or more days.
 3. There was intention to stay for 15 days or more but that place was not suitable to stay.
 4. There was intention to stay for 15 days or more not at one place but at different places.
 5. When a person serving another in this journey⁽³⁾.

1. If he says 4 Rakat the first and 2nd will be 'Farz' and the other 2 will be Nafil.
 2. Because 2 obligations will be missed by him, one is Qasr and the 2nd is salam immediately after the final sitting (qaida-e-Akhira).
 3. A woman travelling with her husband or the servant with his master.

9. To accept the traveller as leader (Imaam) in the salaah by a local person is lawful by all means whether it is 'Ada' or 'Qaza' and when the traveller Imam utters salam after 2 rakats then the local follower should stand up and complete the salath. But at that time, he will not recite Quran with voice (to the extent of qirat) stand quiet as he is a 'Lahiq'. It is desirable that the traveller Imam informs the followers immediately after salam that he is a traveller.
10. The traveller can also follow the resident at that time he will not observe 'qasr' he is to say the salath fully with the imam within the time (not thereafter).
11. The traveller should not miss the sunnat of 'Fajr' and better not to miss the sunnat of 'Maghrib'. The sunnat of the other salaah are left at his discretion. It is better not to perform when he is not sure of the things.

22. Funeral prayers:-

1. The funeral prayers is the collective responsibility⁽¹⁾.
2. There are two conditions for funeral prayers. One pertain to the person saying the salaah (These are the same which are necessary for other salath i.e. Taharat, Satre aurat, Istiqbale Qibla and intention). The time is not the condition, moreover dry ablution is also allowed⁽²⁾ for this salath, when there is fear of the salaah being over⁽³⁾ by the time wet ablution is under taken. (this rule is not applicable to other salath).

The other conditions relate to the dead, which are as follows.

1. The dead is a Muslim.
2. The body and the shroud both are clean⁽⁴⁾.

1. Farze Kifayah is collective responsibility. If it is performed by some people it will be treated as done by all. And if it is not performed by any one all will be sinners.
2. When he is not a Wali (Guardian) of the dead.
3. Other than Eidain.
4. The body and the shroud is compulsory to be clean initially. After the washing of the dead body and covering with the shroud if any dirt is ejected from the body making the shroud or body unclean it is not a bar to salat.

The hidden parts⁽¹⁾ are properly covered. The dead body is present there. The dead body is before the person leading funeral prayers. The Imam is matured. (If the dead was a pagon or atheist or the dead body is not washed or shroud is unclean or the dead body is naked or the dead body is not present or it is behind the person saying the salath or on a carriage or on the hands, in such circumstances the prayers will not be lawful).

3. There are only two postures (Rukun) in funeral prayers first is four Takbeer⁽²⁾ (that means utter Allahu Akber 4 times) 2nd is standing⁽³⁾ (The prayers are performed by standing).
4. There are 3 traditions of the Holy Prophet (S.A.W.S) for funeral prayers, uttering 'HAMD' and 'SANA' and Durude shareef and supplication.
5. The traditional and acceptable way of performing the funeral prayers is that while keeping the dead body in front⁽⁴⁾ of the Imam and the followers, make an intention for funeral prayers⁽⁵⁾ and tie hands, after raising hands while uttering Allahu Akber once under the navel, utter Sanaa

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

Utter Allahu Akber 2nd time (but this time hands are not raised⁽⁶⁾) better to utter the same Durud which is uttered in the salaah.

1. 'Jisme Aurat' means the part of the body which is compulsory to be covered according to the shariah and exposing thereof is forbidden. For men from navel to knees and for women entire body except face and both palms and soles.
2. Every takbeer is a substitute of one rakat.
3. There is no ruku, sajda, qaida in this prayer.
4. Whether the dead body is of a male or female.
5. The invocation is "I perform this funeral prayer with 4 Takbeers for almighty Allah and make supplication for the dead body (muqtadis will also say behind this imam, the imam will say with the muqtadis) facing Kaba utter Allahu Akber.
6. The face need not be raised as some people do.

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

then durud shareef is uttered (whichever durud is memorised) but it is better to recite that drud which is recited in the salath utter Allahu Akbar for the 3rd time (hands are not raised) then utter supplication. If the dead is a major⁽¹⁾ this dua is read⁽²⁾

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ، مِنْآ فَآحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ، مِنْآ فَتَوَفَّهُ، عَلَى الْإِيمَانِ .

For minor boy or insane⁽³⁾ recite this Dua
اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا
For minor girl or insane recite this Dua:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعًا وَمُشَفَّعًا
Utter Allahu Akber for the 4th time⁽⁴⁾ and convey salam towards right and left as conveyed at the end of other salaah. But the salam is uttered with low voice. (The funeral prayer is over⁽⁵⁾).

1. Whether male or female.
2. If this Dua is not remembered utter اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ is enough. If this is also not remembered stand silent then utter Takbeer.
3. The insanity is continued from puberty till death.
4. Not to raise hands this time also.
5. (Necessary Warning):- The people have considered the funeral prayer is an hard task whereas it is very simple (as is evident from the method shown). In some villages ignorant muslims bury the dead muslim without funeral prayer. Specially because they do not know the method of funeral prayer and no Imam is made available. This is a serious matter. These muslims should not do so by all means, whereas they have to learn the method of performing the funeral prayers. They should place the dead body in front of them and stand with ablution and utter Allahu Akber 4 times. (The funeral prayers will be complete). Sana, Durud, Dua is not compulsory but these are only traditional things. Only 4 Takbeers and qiyam is compulsory. In the case of emergency this will be enough to complete the salaah. But it is to be remembered that in case of emergency it will have to be done but learn the method of performing funeral prayers immediately. Otherwise it will be a sin.

In funeral prayers there is no 'Attahiyyat' and recitation of Quran etc. Even after 4 Takbeer and before salam there is no dua, no ruku, and no sajda. The prayer is same for Imam and Muqtadi. The Imam will utter Takbeerat and salam loudly and the Muqtadi slowly. The rest of the things (Sana, Durud, Dua). The Imam and Muqtadi all will utter slowly.

6. It is desirable in the funeral prayer to form 3 rows, even when there are only 7 persons available. One become Imam then the three persons in the first row and 2 persons in 2nd row and one person in the third row.
7. If the Imam utters more than 4 Takbeerat the Muqtadi need not emulate him, should keep quiet. When the Imam conveys salam they should also convey.
8. If a person arrives at the time when the Imam has uttered one or two Takbeerat in funeral prayers, he should not immediately join by uttering Allahu Akber, whereas he should wait till the Imam says the next Takbeer. When the Imam utters Takbeer he should also utter it and join the salaah. (This Takbeer is Takbeere Tahreema for him) when the Imam conveys the salam this person will have to utter his missed Takbeerat (If there is no fear of lifting of the dead body he can utter the Dua also otherwise not).
9. If a person was already there at the time of starting the salaah but he did not join it due to which certain Takbeerat are already over, such person need not wait for Takbeer, he should join the salaah immediately.
10. The title to lead the funeral prayer is with the Ruler, then Governor of the city, then Quazi⁽¹⁾, Naib Quazi. If these persons are not available the Imam of the locality is entitled provided there is no other preferable person among the guardians of the dead otherwise the guardian⁽²⁾ of the dead and that person who is permitted by the guardian. If there are more guardians

1. A muslim judge of the court.

2. Aulia is the plural of Wali, here the Wali means a relative.

of the dead person who is very near is entitled to lead the prayers. If there are 2 guardians with same calibre the person who is older is entitled. If a person leads the prayers without permission of the guardian and he has not the title to do so the guardian has the discretion to say the prayers again. If that person was capable of leading the prayers then the guardian has no right to repeat it.

11. The funeral prayers will be spoiled by those things which spoil the other salath. Loud laughter⁽¹⁾ will not nullify⁽²⁾ the ablution in the funeral prayers and this salaah will not be spoiled, and even if a woman stands besides.
12. Performing the funeral prayer by sitting or on a carriage is not lawful (provided there is no reason).
13. The funeral prayers should not be performed inside the mosque⁽³⁾. (If rain is expected it will be correct).
14. If many dead bodies are brought at a time, it is better to perform the salath separately for each dead body, if a combined salaah is performed it will also be lawful, in which case the coffins are kept in rows in such a way that they are kept one before the other (towards qibla) so that their heads are one side and the legs on the other or in a way that the legs of one is towards the head of another, or the head of one is near the shoulder of the other. In all the above arrangements the first arrangement is better because the breast of all dead will be in front of the Imam. (It is Sunnat). In the rest of the arrangements the Imam has to stand before the dead body of the person who is senior and preferable. If the dead bodies are of different categories the serial is to be maintained. The males are kept near the Imam, then of the children and then of the hermaphrodites (khunsa), major woman, then minor girls.

1. Laughter loudly.

2. Namaz will not be void.

3. It is prohibited to the point of forbidden and its reward will be lost.

- 15.If a dead is laid inside the grave without saying funeral prayers and not filled with the soil the dead body should be taken out from the grave and prayers are performed. If the grave is filled with the soil salath is to be performed on the grave itself till the dead is not putrefied. (The muslim theologians have estimated three days for decomposition of the dead).
- 16.If the dead body is found half cut or more than half with the head as made available funeral prayers are performed otherwise not.
- 17.The child which is born lifeless no funeral prayer is required only after cleaning body wrapped in a clean cloth and buried.
- 18.It is not correct to perform salaah on the dead body which is not washed or cleaned by water or by dry ablution. But after burial salaah can be performed on the grave.
- 19.The child whose parents are muslims he will be treated as muslim and funeral prayers will be performed.
- 20.Funeral prayers can be performed of a sinner and libertine whose life has ended as believer. A muslim judge has authority to stop from saying funeral prayers on sinners, so that there be a lesson to the others and to refrain from sin.
- 21.Immediately after the funeral prayers the dead body is taken to the grave prepared and buried.

-:MERITS OF DURUDE SHARIEF :-

1. There was idol worship, star worship, fire worship, materialism, wind worship or in other words self conciet was rampant in the world before the messengership of the blessed prophet. The Holy Prophet (S.A.W.S) has founded the worship of Almighty Allah with his auspicious hands and due to His sacred arrival the entire world became the centre of monotheism. Due to his presence there was echoing of 'Allahu Akbar' (اَللّٰهُ اَكْبَرُ) in the entire universe and it will remain till the day of resurrection. In signification of the Quranic verses (فَاذْكُرُونِيْ اَذْكُرْكُمْ) The blessings of Almighty Allah necessitated the name of the blessed Prophet (S.A.W.S) to be elevated. Therefore Almighty Allah attached obediency, effecton and favour of the Holy Prophet (S.A.W.S) with His worship, effecton and favour. And treated the disobedience, animosity and hatered with the messengers as disobedience, animosity and hatred to himself. He attached the name of the holy messenger with His name and ordered for recalling the name of the Holy Prophet (S.A.W.S) with His name. Moreover Allah associated Himself in showering Durud and Salam, including all His angels and directed all the believers to participate in it. So much so the salaah which is specialised for Allah ends with Durude Shareef. In the first Takbeer of funeral prayers 'sana' is uttered and after the second Takbeer Durude Sharif.
2. The Holy Prophet (S.A.W.S) said "A person is a miser before whom my name is recited but he did not send Durud on me". "A person will be close to me who sends Durud on me excessively". "A person who sends Durude Sharif on the holy messenger all the angels shower blessings on him. Now it is descretionary to decrease or increase". "A person who sends one time Durud on me Almighty Allah sends His blessings 10 times on him and writes 10 virtues in his accounts, and wipes out his 10 sins. At the time of crossing the narrow bridge (pul sirat) devine light will be given to him as it is obvious that who is from heavens will never be of

Hell's". "On the day of resurrection many tribes will come on the fountain of abundance (حوض کوثر) and I will recognise them on the basis of excessive recital of Durud Shareef."

3. Particularly on Friday and Monday and during the nights one should recite Durud excessively. There is practical experience that cure for all the diseases is hidden in Durud Sahareef, bodily or spiritually. For the supplication to be accepted by Allah recitation of Durud Shareef before and after is necessary as at the time of ending salath Durud Shareef is recited.

The present broucher, containing the principles of salath, is ended on Durud Shareef and its merits, so that this book will become popular and beneficial for all the muslims and invite salvation to the compiler.

End of Part IV

found.

MESSAGE

Shaikhul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (R.A.) in the year 1292 H. for the publicising of the Islamic knowledge and propagation of its teachings had founded Jamia Nizamia.

By grace of Almighty Allah Jamia Nizamia is fulfilling its mission of imparting religious education and publication work. From this Islamic institution lakhs of students have acquired religious knowledge and we hope that its educational activities will continue till the end of this world.

Thereafter the founder of this Jamia, in the year 1330 H. has formed a Publication Bureau by name 'Majlis-e-Isha'at-ul-Uloom for the publication of the rare books, to be used for reference and research of the religious knowledge. This publication bureau has so far got published books containing the very important issues like Fiqh, Sufism, Islamic Philosophy, History and Seera, Theology, Marvels and Miracles, Seeking assistance (iste'anat), Repudiation of Wahabiat and Khadiyanat, visiting the graves of Muslims, knowledge of the invisible, categorisation of the saints, nativity of the Holy Prophet (S.A.W.S.) (Milad Mubarak), Sighting Almighty Allah, Revelations (Wahi), Love And Affection, Hearing by the dead persons, Call and Guidance, Standing in obeisance of the Holy Prophet (S.A.W.S.), Means (wasila), Meraj, (Assension) etc., written by the founder of the Jamia Nizamia and the other religious scholars. By reading these books one can enlighten the faith and belief to gain firmness in practice of the religious duties. Further Research Centre of Jamia Nizamia has also got published the books known as 'Nisab Ahle-Khidmat-e-Sharia' duly verified and corrected. This book is the abstract of reliable books on Fiqh, and problems pertaining to Ahle Sunnat Wal Jama'at. Similarly the book Al-Kalam-al-Marfoo has also been got published in Arabic.

NOTICE

The Scheme relating to the printing and publication of these books is got completed with the donations of its members and generous persons. The patrons for the cause of education are requested to enrol themselves also as members by paying Rs.500/- as subscription to the Publication Bureau. The members will be supplied with the latest publications on cost to cost basis and the past published books on 33% rebate. All the publications of this Bureau are made available in Jamia Nizamia from 10 a.m. to 4 p.m. on every working day. These books are also available at the book stalls at Charminar, Chowk, Gulzar House, Deccan Traders, Moghalpura, Maktaba Rifahe Aam Gulberga. For further details please contact Mr. Hafiz Mohammed Obaidullah Faheem, Asst. Secretar on phone 24416847

Mohammed Khaja Shareef

Shaikhul Hadith Jamia Nizamia and Secretary, Majlis Isha'at-ul-uloom

Reg.1059



NISAB AHLE KHIDMAT-E-SHARIA

SYLLABUS FOR OBSERVERS OF ISLAMIC LAW

PART I To VI

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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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CONTENTS OF PART-V

Sr. No.	S U B J E C T	Page No.
1.	Merits of Friday	268
2.	Friday and the other religions	269
3.	Emphasis on Friday Prayers	270
4.	Rilinquishment of Friday (Juma) Prayers and its punishment	271
5.	Rules regarding Friday Prayers	272
6.	Order for Friday Prayers	272
7.	Conditions for making the Friday Prayers obligatory	272
8.	Conditions of correct performance of Friday Prayers	274
9.	Details of first condition (Township)	274
10.	Details of second condition (Muslim Ruler)	276
11.	Details of third condition (Time of Zohr)	276
12.	Details of fourth condition Oration (Khutba)	276
13.	Details of fifth condition (Congregation)	277
14.	Details of sixth condition (General permission)	277
15.	Large gathering in Friday Prayers	278
16.	The complimentaries of Friday Prayers	278
17.	Rules for proclamation of Friday Call (Azan)	279
18.	Rules for maintaining rows (Saf)	280
19.	Rules for sermon (Khutba)	281
20.	The items desirable in sermon (Khutba)	284
21.	The things which are abhorrent in sermon (Khutba)	284
22.	Rules of hearing sermon (Khutba)	286
23.	The Khutba of the Holy Messenger (S.A.S.) on Friday	287
24.	The orders for Friday Prayers	289
25.	The method to deliver oration (khutba) and prayers (namaz of Juma) on Friday	292
26.	Miscellaneous Rules of Friday Prayers	293

27.	Eidain Prayers	294
28.	Complimentaries of Eidain prayers (namaz)	295
29.	Time-table of Eidain Prayers	296
30.	Sets of Eid Namaz and Praises to Allah	296
31.	Method of Eid Namaz	296
32.	Rules for Eid Namaz	297
33.	Rules for Eid sermon (Khutba)	301
34.	Rules for exclaiming glory of Allah	302
35.	Rules of salath Namaz during Solar and Lunar eclipse	304
36.	Namaz on Lunar eclipse	305
37.	Namaz on misfortune, disorder or calamity	306
38.	Namaz during calamity	306
39.	Rules regarding Namaz for Rain (Istesqa)	308
40.	Venue and method of Prayer for Rain	308
41.	Namaz and Khutba for Rain	308
42.	Rules regarding Namaz on horror	310
43.	The method of congregational Prayers during horror	310
44.	Miscellaneous rules of congregational Prayers in denger	312
45.	Zakaat	313
46.	Definition of Zakaat	316
47.	Stipulations of Zakaat	316
48.	Conditions for making Zakaat Obligatory	317
49.	Conditions for correct payment of Zakaat	319
50.	Zakaat on Silver & Gold	321
51.	Rules for Zakaat on goods of trade	323
52.	Of the Zakaat on Sayeema (herds and flocks)	324
53.	Of the Zakaat of camels	324
54.	Of the Zakaat of Cows	325
55.	Of the Zakaat of Goats	326
56.	Miscellaneous rules of Zakaat	326
57.	Uses of Zakaat	327

*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 supremacy (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 الْمَزِيد) .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 supreme 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 لَّكُمْ 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 disturbing 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 (مصر)⁽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 (مصر) 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 (ممبر). But these factors in essence do not contribute to define the township (مصر) properly and perfectly. Whereas there are the big signs or traces which are commonly found in bigger townships. The actual definition of township (مصر) 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 (مصر).

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 (فناء 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 appellation. 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 separete.
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 separte 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:- (تعداد 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 utmost reward may be available 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 witnesss, durood-e-shareef, one verse of the Holy Quran and dua for Muslims instead of advise 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-Mufasssal⁽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-mufasssal.
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) hasten 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 attributes 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 the 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 'Ammu 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:- Apart from the above mentioned conditions, from out of the other remaining tradition violating anyone of them is abhorrent.

1. Making flattery is abhorrent.
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 uttering (اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ) and while ascending by uttering (اَللّٰهُمَّ اَنْصُرْ) 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 (khutba) 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 separation 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, wheather 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 unaudible 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 stoped by a jesture⁽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 occassion 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 use 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 tonuge).
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 (سَبِّحْ 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 وَ السَّاعَةُ كَهَاتَيْنِ" ("I and the resurrection are sent like these two fingers"). Then he used to say (أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَ خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَا لَا فَلَاحَ لَهُ وَ مَنْ تَرَكَ دِينَنَا أَوْ ضِيَاعًا فَعَلَى) sometimes he used to deliver this sermon (khutba)

يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا وَ بَادِرُوا بِأَعْمَالِ الصَّالِحَةِ وَ صَلُّوا الَّذِي بَيْنَكُمْ وَ بَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ، وَ كَثْرَةِ الصَّدَقَةِ فِي السَّرِّ وَ الْعِلَانِيَةِ تَوَجَّرُوا وَ تَحَمَّدُوا وَ تَرَزَّقُوا وَ اعْلَمُوا أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمُ 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 وَ اسْتِخْفَافًا بِهَا وَ لَهُ إِمَامٌ جَائِرٌ أَوْ عَادِلٌ فَلَا جَمَعَ اللَّهُ شَمْلَهُ، وَ لَا 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 بَرَّ لَهُ حَتَّى يَتُوبَ. فَإِنَّ تَابَ اللَّهُ عَلَيْهِ أَلَا وَ لَا تَوْمَنٌ أُمْرًا رَجُلًا. أَلَا وَ لَا يَوْمٌ مِنْ أَغْرَابِي مُهَاجِرًا. أَلَا وَ لَا يَوْمٌ مِنْ فَاجِرٍ مُؤْمِنًا إِلَّا أَنْ يَقْهَرَهُ سُلْطَانٌ يَخَافُ

The second part of Khutba of the Holy prophet used to be this-
 ”الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَ مَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَ رَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا ۝ بَيْنَ يَدَيِ السَّاعَةِ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ رَشَدَ وَ اهْتَدَى وَ مَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّهُ إِلَّا نَفْسُهُ، وَ لَا 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 أَصَلِّيَ رَكْعَتَيِ الْفَرَضِ 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 "منافقون" 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 extend 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 brief supplication

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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. Eidul 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 وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ 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 أَصْلَى رَكْعَتَي صَلَوةِ 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 imam 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 Hanafī 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 rukoo without 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 (صدقه فطر), and in Eidul Azha the rules regarding sacrifice of animals and the takbeer-e-tashreeq (تكبير تشریق) 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 وَلِلَّهِ 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.
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| <ol style="list-style-type: none"> 1. Totalay 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). |
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9. This takbeer is to be proclaimed loudly⁽¹⁾ being obligatory.
10. The proclamation of this takbeer one time obligatory and three times is preferably.
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 postures (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 Porphet.
- 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'at 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 vissisitudes, disorder or calamity⁽¹⁾ i.e. earthquake, thunderbolt, falling of stars, heavy downfall of rain, hale storm, turning of sky red, ubnormal light during the night, spread of darkness on the sky during day time or any epidemic like diahhorrea, 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 cataclysim (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 (جهر)

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 youngs 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 tidings 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.
اَللّٰهُمَّ اَسْقِنَا غَيْثًا مُّغِيثًا مُّرْبِعًا 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
اَللّٰهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا اَللّٰهُمَّ عَلٰى الْاَكَامِ وَالْاَجَامِ وَالْظُّرَابِ وَالْاَوْدِيَةِ 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 pathan⁽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 mazbooh late joiner. There is same rule for masbooh and individual observer of salath (namaz).
3. Because they are lahiq.
4. Because they are masbooh.

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 prt 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.

زكوة:-ZAKAT

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 أَنَّهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهِمْ بَلْ هُوَ شَرٌّ لَهُمْ
سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ (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 فَيُكْرَىٰ بِهَا جَبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لَا نَفْسِكُمْ 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

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

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

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 other 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 أُولَٰئِكَ 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 فَسَاكُنْهَا 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 belief 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 personal 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 which charges including saffron, bastards saffron more than the minimum

1. If any unbeliever embraces 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, propitiatory 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 nāmī (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 if 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 zakat 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 authorise 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 obligatory 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.

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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 Imaam 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 400goats 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 atleast one year old if all are lessor 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 Camles, Cows and Goats all catagories are available But every catagory is less than the nisab they need not be joined together to complete the nizab 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 die 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 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, cherity 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 baggage.

(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 handicapped, blind, lame, crippled(those who can not earn), are to be preferred.

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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 requirements.
 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 (صدقہ 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 not condition that the possessor is a major and sane. This offerings 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 offerings will be come obligatory as soon as the day of Eid-ul-Fitr dawns⁽¹⁾.

(4) This offerings is during the entire life and the desirable time is before going to Eidgah. It is desirable to distribute this offerings 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 offerings.

(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.

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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 offerings 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(روزہ)

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 وَالْخَشِيعَةِ وَالْمُتَصِدِّقِينَ وَالْمُتَصِدِّقَةِ وَالصَّائِمِينَ وَالصَّائِمَةِ - (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 وَإِيتَاءَ الزَّكَاةِ وَصَوْمَ شَهْرِ رَمَضَانَ

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

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 أُنْزِلَ 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 وَتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (آیت ۱۸۵ : سورہ بقرہ، ركوع

۲۳) 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, incentive 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 event though the astrologer being a self-restraint 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 received 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, even 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 horizon 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 horizon 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 Zulhajja)
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 tommorrow. 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

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ افْطَرْتُ. وَبِصَوْمِ
الْغَدِ مِنْ شَهْرِ رَمَضَانَ تَوَيْتُ فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ.

- (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 awake 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 catagory is explained separatly.

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 declaired 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 coersion.
- 7.The fast is violated by sexual intercourse or by consuming food or medicine.
- 8.Before violation of the fast no such act is cummitted 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 menstruation 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) Vomitting 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 spent 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 mjoyr, a woman freed from puerparium and mensus, insanity is removed, recovered from illness, embrassed 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 'saheer' 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 a 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 poses 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 scorpoin 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 Ramadhan 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).

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1. That means the compulsory and obligatory fast, whereas a supererogatory fast (nafil) can be ended before time on the occasion 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 sinful 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 even though 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 month's 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 mousque 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 menstruration. 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 virtous 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 circumbulation 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, " **وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا** " (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.

اَللّٰهُمَّ ارْزُقْنَا لَلَّةَ النَّظَرِ اِلَى وَجْهِكَ وَ الشَّوْقَ اِلَى لِقَائِكَ وَ ارْزُقْنَا شَفَاعَةَ سَيِّدِ الْمُرْسَلِيْنَ
 اٰمِيْنَ . وَ اٰخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَ صَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ اٰلِهِ وَ
 اَصْحَابِهِ اَجْمَعِيْنَ . .

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.

MESSAGE

Shaikhul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (R.A.) in the year 1292 H. for the publicising of the Islamic knowledge and propagation of its teachings had founded Jamia Nizamia.

By grace of Almighty Allah Jamia Nizamia is fulfilling its mission of imparting religious education and publication work. From this Islamic institution lakhs of students have acquired religious knowledge and we hope that its educational activities will continue till the end of this world.

Thereafter the founder of this Jamia, in the year 1330 H. has formed a Publication Bureau by name 'Majlis-e-Isha'at-ul-Uloom for the publication of the rare books, to be used for reference and research of the religious knowledge. This publication bureau has so far got published books containing the very important issues like Fiqh, Sufism, Islamic Philosophy, History and Seera, Theology, Marvels and Miracles, Seeking assistance (iste'anat), Repudiation of Wahabiat and Khadiyaniat, visiting the graves of Muslims, knowledge of the invisible, categorisation of the saints, nativity of the Holy Prophet (S.A.W.S.) (Milad Mubarak), Sighting Almighty Allah, Revelations (Wahi), Love And Affection, Hearing by the dead persons, Call and Guidance, Standing in obeisance of the Holy Prophet (S.A.W.S.), Means (wasila), Meraj, (Assension) etc., written by the founder of the Jamia Nizamia and the other religious scholars. By reading these books one can enlighten the faith and belief to gain firmness in practice of the religious duties. Further Research Centre of Jamia Nizamia has also got published the books known as 'Nisab Ahle-Khidmat-e-Sharia' duly verified and corrected. This book is the abstract of reliable books on Fiqh, and problems pertaining to Ahle Sunnat Wal Jama'at. Similarly the book Al-Kalam-al-Marfoo has also been got published in Arabic.

NOTICE

The Scheme relating to the printing and publication of these books is got completed with the donations of its members and generous persons. The patrons for the cause of education are requested to enrol themselves also as members by paying Rs.500/- as subscription to the Publication Bureau. The members will be supplied with the latest publications on cost to cost basis and the past published books on 33% rebate. All the publications of this Bureau are made available in Jamia Nizamia from 10 a.m. to 4 p.m. on every working day. These books are also available at the book stalls at Charminar, Chowk, Gulzar House, Deccan Traders, Moghalpura, Maktaba Rifahe Aam Gulberga. For further details please contact Mr. Hafiz Mohammed Obaidullah Faheem, Asst. Secretar on phone 24416847

Mohammed Khaja Shareef

Shaikhul Hadith Jamia Nizamia and Secretary, Majlis Isha'at-ul-loom

Reg.1059



NISAB AHLE KHIDMAT-E-SHARIA

SYLLABUS FOR OBSERVERS OF ISLAMIC LAW

PART I To VI

Compiled by

Moulana **Gulam Mohiuddin** Sahab
(Mercy on him)

Qhazi Ghnपुरa Dist. Mahaboobnagar
Ex-Student of Jamia Nizamia

Verified and Corrected by

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Translated by

Moulvi **Syed Ahmed Ali**, B.com, LL.M
Secretary Jamia Nizamia

Published by

MAJLIS-E-ISHA'ATUL ULOOM,

JAMIA NIZAMIA, HYDERABAD- INDIA

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 - VI

Comprising of Necessary Rules

Nikah, Talaq, Khula.

Syllabus (Nisab) for Naib Qazat

Compiled by

Moulana Ghulam Mohiuddin Saheb (Mercy on him)

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CONTENTS

S.No.	Contents	Page
1	Rules of Marriage	355
2	Definition of Marriage	355
3	Characters of Marriage	355
4	The Essentials of Marriage	355
5	Necessaries of offer and acceptance	356
6	Miscellaneous Rules of offer and acceptance	360
7	The conditions of Nikah	362
8	Explanation for the first condition (the woman is not in the prohibited degree)	362
9	First Condition (Relationship)	363
10	Second Condition Affinity Matrimonial	364
11	Certain acts amounting to fornication	366
12	Third Condition Fosterage	367
13	Exceptions (Prohibition and legality arising out of fosterage)	369
14	Condition of prohibition due to fosterage	371
15	Fourth Condition Addition	372
16	Fifth Condition (Ownership)	373
17	Sixth Condition (Nikah with a slave woman in addition to a legal wife)	373
18	Seventh Condition (Infidelity)	373
19	Eighth Condition (Three times divorced woman before being permitted)	374
20	Ninth Condition, Married and divorced under Edit	374
21	Table of prohibited women	375

22	Explanation of Second Condition	378
23	The Guardian should be major sane and free	378
24	Explanation of the third condition, permission of the guardian for insane, minor and slave	379
25	Kinds of guardianship	379
26	The details of guardians	380
27	The list of guardians for marriage in sr.order	381
28	The powers of the guardian	382
29	Consent of a major person	384
30	Rules regarding insane and minors	386
31	Option on attaining fully manhood	386
32	Attorney	387
33	Explanation of Fourth Condition	389
34	Equal status in ranks and catagory for marriage	390
35	Explanation of fifth condition (two witnesses are necessary)	392
36	Explanation of the sixth condition (Nikah is not subjected to any fixed period)	394
37	Rule for Dower	395
38	list of wives of Rasoolullah (S.A.S.) and their dowers.	397
39	The medhodo of marriage	398
40	Sermon (Khutba) of nikah	400
41	One more sermon of nikah	401
42	Offer and acceptance in nikah	402
43	Dua after nikah	403
44	Divorce and its rules	404
45	Definition of divorce (Talaq)	406
46	Power to divorce	406

47	Requirements of divorce (Talaq)	407
48	Kinds of divorce	408
49	The words of divorce	411
50	Terms of talaq in clear	411
51	Divorce to a wife before cohabitation	412
52	Claiming back a divorced wife (Raj'at)	415
53	Vow (Eilaa)	415
54	Seperation (Khula)	416
55	Comparison (Zihaar)	417
56	Imprecation (Li'aan)	418
57	Purification (Edit)	419
58	Care of an infant (Hizanat)	420
59	Order of priority in hizanat	421
60	Maintenance	421
61	Miscellaneous Rules	422

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَ
 عَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ أَجْمَعِينَ .

(RULES OF MARRIAGE)

1. Definition of Marriage (Nikah):- Marriage in its common parlance means carnal conjunction in the language of Muslim Jurisprudence. Marriage is the name of particular wedding through which a male becomes entitled to derive benefits from a woman.
2. Characteristics of marriage:- The change in circumstances change the characteristics of marriage are as follows:-
 - i Stressed Tradition (Sunnat-e-Muakkadah):- When the desire for sex is normal that means it is neither excessive nor less.
 - ii Obligatory:- If the desire for sex is excessive for example if not married there is apprehension of indulgence in illicit intercourse or fornication.
 - iii Compulsory:- If the desire for sex is predominant for example if not married indulgence and temptation is sure. (In the above three conditions the rights of women,⁽¹⁾ dower, maintenance etc. to be fulfilled according to the capacity.
 - iv Disapproved to the point of forbidden:- (مكروه تحریمی) when there is fear of⁽²⁾ oppression on the life of a woman.
 - v Forbidden:- when it is sure that the wife be oppressed.
3. The essentials of marriage:- The essentials of marriage is only offer and acceptance⁽³⁾.

Explanation:- Offer and acceptance is that dialogue and agreement which is undertaken to tie a man and a ⁽⁴⁾woman in a lawful wedlock. Whoever speaks first (whether man or woman) it is called offer and

1. For example good behaviour.
2. Abrogation of rights.
3. This combination of offer and acceptance is called nikah.
4. Whether the dialogue and agreement is between the man and woman or through a guardian or a lawyer.

after which the agreement by other is called acceptance⁽¹⁾.

Necessaries of offer and acceptance:- The offer and acceptance to be valid the following acts are necessary.

I. Offer and acceptance by both or by one of the two is expressed in past tense (from which it could be understood that the nikah is completed).

Example:- Example of past tense used by both the parties:-

I One of the two marrying says, "I have married you" the other says, "I have accepted".

Example of past tense used by one of the two.

i. One says, "I have married you," the other says, "I accept" (in this example the offer is in the past tense.)

ii. One says, "I am going to marry you", the other says, "I have accepted it" (in this context the acceptance is in past tense).

II. The offer and acceptance is to be made by words and if it is through⁽²⁾ action it is not correct.

i. For example a person tells a woman, "I have performed my Nikah with you and it is your dower." The woman did not say anything with her tongue but took the dower.

ii. A woman tells a man, "I have performed my nikah with you on so much dower". The man did not say anything with his tongue and paid the dower.

In both the cases the acceptance is not expressed with the tongue therefore it is not correct.

Clause:- Writing will also count as a word provided the writer is not

1. a. For example man tells a woman "I have performed nikah with you". The woman replies that she has accepted it. (The talk of man is offer and the words of woman are acceptance.)

b. The woman tells a man that she has given her in his wifehood. The man replies that he has accepted her as his wife (in this case the words of the woman is offer and the reply of the man is acceptance.)

2. The offer and acceptance through gesture is called a dealing (تعاہلی). Nikah is not performed by dealing (تعاہلی)

present but⁽¹⁾ absent i.e. a person wrote to a woman that I have performed nikah with you, the woman keeping two persons as witnesses says,⁽²⁾ "A letter has come to me from a person as such I have given myself in his nikah". This offer and acceptance is correct and the nikah will be complete. When the writer is present the letter will not count as words but it will be counted as action. The offer and acceptance in such a way will not be complete. However when a person is dumb the offer and acceptance through words is not necessary but if it is done through a gesture it will be complete provided his⁽³⁾ gesture is understood.

III. After expressing complete text of the offer the text of acceptance is to be expressed. If a male declares to a female that on payment of Rs.100/- as dower I perform nikah with you. The female before uttering anything about the amount of Rs.100/- expressed that I have accepted it. In this case the acceptance is not correct. Because, the text of offer is not yet complete the acceptance is expressed.

Warning:- The text of offer and acceptance will be treated as complete when the person making offer does not want to add anything that would change the meaning of the text initially declared. For example in the above case if there was no mention of Rs.100/- as dower, the dower⁽⁴⁾ prevalent in the family of the woman would have become obligatory whether it is Rs.100/- or more. But this text has changed the meaning. Now the dower as Rs.100/- will become obligatory.

IV. The offer and acceptance is to be done in⁽⁵⁾ one sitting. If the sitting is changed for example both the persons under marriage were sitting at one place. One has made the offer and the other before acceptance got up or engaged himself in any other work which amounts to change of sitting in such case the acceptance will not be correct. Where a fresh offer and acceptance is required.

1. On the basis of a letter of the person not present nikah will be complete but not on the basis of a letter of a person who is present.
2. (Warning):- If the writing contains past tense it is compulsory to be read before the witnesses along with acceptance. If it contains a command only acceptance will be enough to be read out.
3. That means the people know when this man accepts something he makes this gesture if rejects this gesture.
4. The definition of prevailing dower (follows).
5. If in another sitting the letter is read out and acceptance is made then it will be correct.

(Clause):-If one of the marrying persons is not present but sent it in writing, the sitting in which this writing was read out the acceptance is compulsory in the same sitting. If the writing is read out in one sitting and the acceptance is made in the other⁽¹⁾ sitting it will not be correct.

(Clause):-In one sitting the offer and acceptance is to be consecutive not necessary to be immediate one. If there is some gap in offer and acceptance it is correct, provided this gap is not utilized for any other work defeating the very purpose of the sitting.

(Clause):-If the marrying partners make offer and acceptance in the state of movement (whether on foot or on a conveyance) there will be no nikah because in such state the sitting can not be one. If boarded on a ship and it is in movement the offer and acceptance will be correct.

V.The acceptance may not be contrary to the offer. If a male tells a woman, "I will marry you for a dower of Rs.125/-". The female says, "I have agreed with this nikah," but this dower is not accepted. In these circumstances the nikah will not take place because the acceptance contravenes the offer. However if the acceptance is by the female and the dower is less than the dower agreed to by the male (e.g. the male says, "I marry you for a dower of Rs.1,000/-", the female says, "I am ready to marry you for a dower of Rs.500/-"), or the acceptance is on behalf of the male and the amount of dower is agreed by him is more than the dower mentioned by the woman (e.g. the female says, "I will marry you for a dower of Rs.500/-". The male says, "I will marry you for a dower of Rs.1,000/-"), in both the above cases the acceptance cannot be treated as contrary to the offer and nikah will be complete.

1.The meaning of one sitting is that no other activity is allowed between offer and acceptance that amounts to abstention from acceptance even if the abstention is not purposely done such as getting up from sitting, to start talking with others, eating something (provided it is more than one morsal), to drink something (when it was not in the hand before), or laid down, to engage in saying prayers (namaz), walking and moving and any other activity of like nature if taken place between offer and acceptance, it cannot be treated as one sitting. After these activities if the acceptance is made it will not be treated as correct.

VI. Offer and acceptance is not to be postponed or kept in hanging. If a male says, "I agree to marry you the next day", or he says, "on the happening of a certain incident, I will marry you", the nikah will not be correct.

VII. The persons marrying each other have to listen their talks or hear those words which stand for it such as in writing. Hence if one partner does not listen the words or writings of another partner but gives consent it will not be correct.

VIII. The partners are fixed and identified. The male identity is established because he will be present in the gathering⁽¹⁾ however the woman with whom nikah is arranged is to be identified either by way of personal appearance or by way of calling the name and her father's name before the witnesses. If a woman has two names the name which is often used will be enough. If there is a mistake in name or in the name of her father (and the woman is not present in the gathering)⁽²⁾ there will be no nikah.

(Clause):- If the bride without her presence or not called by her name in the sitting and only identified by the bridegroom and witnesses then her presence or calling her by name is not necessary. For example a person has only one daughter and tells the other, "I have given my daughter in your nikah." The other says, "I have accepted." The nikah will be complete. Provided the bridegroom and the other witnesses are aware that (the bride with whom he is marrying) is the only daughter of that person.

(Clause):- If a person has two daughters, one married and another unmarried and that person says to another, "I have given my daughter to you in marriage", the nikah of the unmarried girl will take place provided the bride groom (with whom the nikah is undertaken) and the witnesses know that the said person has two daughters one of which is already married.

1. If not present in the ceremony he may also be identified as the female is identified.
2. If present in the nikah ceremony the nikah will be complete (even if there was mistake in calling her name as the name is not at all used whereas she was pointed out only..e.g. it is to be told (1) I have married you (2) I have made tazveej with you .

(Warning) If the equivalent words of nikah and tazveej are used the niakh will be complete e.g. (1) the male said, "I made her my 'wife'", and "I became your 'husband'", (2) the female said, "I accepted you as my husband, and I am your 'wife'".

(Clause):- If by mistake, at the time of nikah the name of another girl is uttered by tongue the nikah will be held with the indicated girl only (for example a person has two daughters by name Sayeeda and Hameeda, and both are unmarried. The man arranged nikah of his elder daughter Sayeeda, with a person but at the time of nikah he uttered the name of his younger daughter Hameeda and there was offer and acceptance also this nikah will be completed with Hameeda only.

IX. In offer and acceptance the words nikah and 'tazveej' are to be used (which are the clear terms of marriage) are such words⁽¹⁾ which are carved out to accord a person full authority over anything provided there is intention of nikah by the seeker or a step towards nikah. The witnesses have also understood the meaning thereof (such as gift⁽²⁾, charity⁽³⁾, ownership⁽⁴⁾, sale⁽⁵⁾ and purchase, etc.)

Warning:- The words monopoly, will, hire, mortgage, deposit, etc., do not complete a nikah because with these words the exclusive ownership of an individual is not proved.

Miscellaneous Rules of Offer and Acceptance:-

The important rules pertaining to offer and acceptance are mentioned below:-

i. If any one in nikah, does not make a mention of the woman as a whole but refers her body only, nikah will become complete. Provided for nikah the entire body is referred or a part of the body which counts as a complete soul (such as head, neck, etc.) If the reference is not about the full body but half of the body or made a reference towards such a part which is not considered as a full body (for example hand, leg, etc.) in such case the nikah will not take place⁽⁶⁾.

1. these words are called metaphors
2. e.g. the female said, "I have gifted myself to you."
3. e.g. the female said, "I have given my life to you in charity".
4. e.g. the female said, "I have made you my owner".
5. e.g. the female said, "I have sold out my life to you".
6. Because by the words head and neck used as a phrase means the entire body. whereas the words hand and legs etc., do not mean the entire body. Therefore if there is a reference of head and neck in the nikah, the nikah will become complete. If there is a reference to legs and hands in the nikah it will not be complete.

- ii If a male and a female together declare that both of them are bridegroom and bride (wife and husband) their intention at that time is to perform nikah and this declaration is made before the witnesses it will stand⁽¹⁾ for offer and acceptance. If the intention is not to perform nikah, only to give information that their nikah is already taken place. Whereas nikah was not actually performed such declaration will not stand for offer and acceptance.
- iii. The declaration of offer and acceptance is not necessary to be by heart. If a person by force and coercion or as a joke uttered the words of offer and acceptance the nikah will be complete.
- iv. The offer and acceptance need not be expressed in Arabic language it can be expressed in any other language.
- v. It is not a condition that one should fully understand the meaning of offer and acceptance. It is enough to understand that by uttering these words the nikah will become complete.
- vi. If the words of offer and acceptance wrongly pronounced (for example instead of nikah the word 'nighah' and for qubool it is expressed 'khabool' etc.) by a person who is not aware of the correct pronunciation or such words have become common, the nikah will become complete otherwise not.
- vii. In the following cases the offer and acceptance can be made by only one person on behalf of the bride and bridegroom (in such circumstances only offer will stand, for offer and acceptance):-
 - i. When a person is the guardian of both (father of the bridegroom and uncle of the bride).
 - ii. When only one person is the attorney of both.
 - iii. When only one person is a guardian of one side and attorney for the other.
 - iv. When only one person is a bridegroom and the attorney for the bride⁽²⁾.

1. And the nikha will be proved by it.

2. For example a person marries the daughter of his paternal uncle.

4.The conditions for Nikah are as follows:-

- i. The woman is not in the prohibited degree.
- ii. The parties to the nikah or their guardians are sane⁽¹⁾, major and free⁽²⁾.
- iii. For insane, minor and slave the permission of their guardians.
- iv. For a woman to marry a person out of her family or unequal in status the consent⁽³⁾ of her guardian (whether she is a major or a minor).
- v. Two witnesses
- vi. The marriage is not confined to any future date.

Warning:-The above conditions are explained one by one in detail:-

Explanation for the first condition:- (the woman is not one of the prohibited degree):-

1. Prohibited degree includes those women with whom nikah is legally void
- 2.The reasons for prohibition (the reasons which make the nikah legally void are nine.
 - i. The relationship found by lineage.(قرابت نسب)
 - ii. Affinity (مصاهرت)
 - iii. Fosterage (relation by sucking the breast).(رضاعت)
 - iv. Gathering of two sisters in wedlock (including sister of the wife, her paternal and maternal aunt, etc.),(اجتماع)
 - v. Possession - to marry a slave woman when a free woman is already in wedlock (ملك).
 - vi. Wedding a slave woman in addition to the lawful wife.
 - vii. Polytheism (meaning marrying a woman who worships fire or an idolater)
 - viii. Marrying three times divorced woman before halaalah.
 - ix. Married woman or a woman who is underegoing purgatory period.

1.To be sane and free is the pre condition for nikah.

2. Free means not a slave.

3. Unhappy at the time of nikah it will not be performed.

Warning:- The details of each condition are given below:-

First Condition:-(Relationship)

- | | |
|----------|--|
| Lineage | There are seven women prohibited for marriage out of the lineage.
Mother, daughter, sister, paternal aunt, maternal aunt, brother's daughter and sister's daughter. |
| Mother | Mother till the last ascendants (through the father or mother), grand mother, great grand mother. All of them are called ascendants. |
| Daughter | Daughter includes all the females who are related to the bride groom till the last i.e. daughter, grand daughter, great grand daughter, daughter's daughter till the last descendants, (through son or daughter). |
| Sister | Sister includes real sister, step sister and uterine sister till the last descendants, whose relation ends with the father or mother of the bridegroom.
<ol style="list-style-type: none"> 1. (Real):- Those children who are from their parents. 2. (Step):- Father's children who are not from his mother. 3. (Uterine):- The children of the mother who are not from his father |

Fathers' Sister:- Means the paternal aunt who is sister of that man towards whom lineage of the bridegroom ends. (real, step, uterine). Whether she is a sister of the father, paternal grand father, paternal great grand father, sister of maternal grand father, maternal great grand father. All these women are called children of the ancestors of the parents.

Warning:- The children of paternal aunt are not in the prohibited degree⁽¹⁾.

Mother's sister:- Mother's sister is that woman with whom the relation of the bridegroom ends. (full, step, foster or uterine) Whether it is mother's sister or mother's mother or great grand mother's sister. Similarly maternal aunt of the father or grand father or great grand father's aunts all are included in the ascendants and descendants of the parents.

Warning:- The children of mother's sister are not prohibited for marriage (nikah with them is lawful)⁽²⁾

1. Similarly the children of paternal uncle are not prohibited.
2. Similarly the children of maternal uncle are also not in the prohibited degree.

Brother's daughter:- Whether she is real brother's daughter, step brother's daughter or uterine brother's daughter and all their children are also included in this category. They are called the children of the children of the parents.

Sisters' daughter:- Includes real sister, step sister and uterine sister's daughter. They are called the children of the children of the parents.

Warning:-

- i All these relations are found either under the lawful wedlock or out of wedlock are prohibited. However the step sister and step paternal aunt born out of illicit intercourse are not prohibited.
- ii The daughter of the step mother who is born through another husband means 'rabeeba' of the father is not prohibited. (nikah is lawful with her).
- iii Except the above women nikah is lawful with all the women of ascendants and descendants marriage with them is lawful.

Second Condition (affinity):-

- 1 Relationship found by marriage. (مصاهرت)
- 2 The prohibition by affinity⁽¹⁾ takes place after lawful⁽²⁾ wedlock. Further due to co-habitation (whether lawful or unlawful) similarly certain acts committed amounting⁽³⁾ to fornication provided the woman⁽⁴⁾ with whom sexual relations are formed or the acts committed amounting to fornication when she is matured⁽⁵⁾ (sexual intercourse with a minor⁽⁶⁾ girl or a dead body will not create prohibition of affinity)

1. The prohibition of a woman of inlaws is based on 3 aspects:-

- (1) By lawful Nikah (2) By sexual intercourse (3) By the acts amounting to fornication
- In the last 2 aspects the woman is capable of lust and alive.
2. An invalid marriage (nikah) does not establish the prohibition of a woman of inlaws. (Invalid nikah means a person marrying without witnesses)
3. The details of the acts amounting to fornication will come later.,
4. The male is also capable of sexual intercourse .
5. The capacity to sexual enjoyment starts with the age of 9 years.
6. A person who marries a minor girl who has not started menarche or sexual lust cohibits with her and later divorces her. After observing the probationary period (edit) she is married to another person and gives birth to a female child. The former can marry this girl.

3 The following women from inlaws family are also prohibited.

- i. The ascendants⁽¹⁾ of a woman with whom lawful⁽²⁾ marriage is performed eventhough there was no carnal relation⁽³⁾ or consumation of marriage⁽⁴⁾.
- ii. The ancestors of a woman with whom illegal carnal relations are formed.
- iii. The descendants of a woman⁽⁵⁾ with whom there was lawful marriage and carnal relation formed.

Warning:-The children⁽⁶⁾ of a woman, with whom lawful marriage is performed but there was no consumation of marriage, are not prohibited.

- iv. The descendants of a woman with whom there was illicit carnal connection.
- v. The women with whom there was a lawful marriage by our father, grand father, mother's father and mother's great grand father, etc., eventhough there was no consumation of marriage.
- vi. The women with whom there was illicit sexual connection by our father, grand father, mother's father and mother's grand father.
- vii. Those women with whom there was lawful marriage by our sons, grand sons, daughter's, sons, etc. but there was no consumation of marriage with them.
- viii. Those women with whom there was illicit sexual intercourse by our sons, grand sons, daughter's sons, etc.

Warning:- (1) The women of the inlaws who are prohibited are so much but the other women are not prohibited for marriage.

(2) The step daughter of the son is not prohibited.

1. Mother, mother's mother and father's mother etc.
2. The ascendants and descendants of a woman with whom the nikah was declared invalid are not prohibited.
3. Cohabitation is a condition to make the descendants of a woman prohibited but to prohibit her ascendants only nikah is enough.
4. Consumation of marriage means union of the spouses of nikah in such a way that there is no hurdle in their carnal relation.
5. That means daughter, daughter's daughter, son's daughter, etc.
6. Step daughter of a man means 'rabeeba'..

The details of certain acts amounting to fornication:-

To see the secret⁽¹⁾ parts of a woman, to touch⁽²⁾ her body, to kiss her or to embrace⁽³⁾ her all these acts amount to fornication when the following conditions are fulfilled:-

- i. These acts are committed with lust⁽⁴⁾.
- ii. Both the male and female are major or adolescent and lascivious.
- iii. Later on there is no seminal discharge⁽⁵⁾ by male.

Warning:- (i) While touching or embracing the body there is no cloth in between them which can prevent the sense of body heat of each other..

(ii) Looking means to see the secret parts of the body directly and not its reflection in the mirror or water.

- iv. Acts which amount to fornication will also establish the relation of affinity such as (by marriage and fornication the ascendants and descendants of man and woman are prohibited for each other similarly by these acts also they will become prohibited for each other.)
- V. Whether the acts amounting to fornication are committed either purposely, mistakenly, deceitfully or helplessly or in madness or in intoxicated condition are governed by the same order for example :-
 - i. A person wanted to awake his wife for sexual intercourse but his hand extended upto her daughter⁽⁶⁾, the wife will be prohibited⁽⁷⁾ for him.

1. The Secretparts means its inner parts
2. Touching of any part of the body. Warning:- hairs of the head are not loosely hanging but they are knitted on the head also included in the body.
3. Similarly a woman looking the male organ or touching his body or kissing him or hugging him amounts to fornication,
4. Whether both of them are having lust or one of them only. Warning:- the lust found at the time of looking the secret parts or at the time of touching the body is important. If it was not found at that time but arose thereafter is not important.
5. After touching and seeing them there was no seminal discharge. The relation of affinity will not be found.
6. Provided the girl is sexually matured.
7. Because she became his mother in law the nikah with her will not be dissolved. As a result she cannot marry another person. Her maintenance will be on him. He cannot have sexual intercourse with her when he does it he becomes a sinner. (Eventhough no punishment is awarded). In such circumstances it is better to divorce her because by formation of the relation of affinity the marriage is not dissolved except divorce. However the prohibition of lineage created by this act the nikah will be void.

ii. A person in darkness embraces a strange woman taking her as his wife then the ascendants and descendants of that woman will become prohibited for him. (he cannot marry them)

iii. If a man has kissed wife's mother in an inebriated condition, his wife become prohibited for him

Clause:- If a person as a joke or as a vague reference says⁽¹⁾ that he had sexual intercourse with his mother-in-law it will also amount to creation of affinity relations. (his wife will be forbidden for him.)

Third Condition:-

Fosterage (رضاعت) :-

- 1 Within a particular period⁽²⁾ feeding of a child on the breast of a woman is called fosterage.
- 2 By fosterage relation is formed between the child and the woman like real mother. The woman feeding the child will become the child's foster mother and her husband, due to whom her breast became wet, will become foster father. Their children (whether real or foster⁽³⁾) will become the foster brothers and foster sisters of the child. The mother and father of these foster parents etc. will become the child's foster mother's father, mother's mother, grand father, grand mother⁽⁴⁾, etc. But it is to be kept in mind that the foster mother and all her relatives⁽⁵⁾ will become the relatives of the child. But the child who is fed will become a relative by himself, his children and his wife⁽⁶⁾. The ascendants⁽⁷⁾ and descendants⁽⁸⁾ of the child's parents will not form any relation with this woman.

In the following verse this relation is described in brief.

از جانب شیرده همه خویش شو وز جانب شیرخواره زو جان و فروغ

(The woman and all her relatives become the relatives of the child who suck her milk. Whereas the child who suck the milk, his wife and his children alone will become relatives of that woman.)

1. Later if he admits that he was wrong in his utterance which is not acceptable.
2. The period of fosterage will be defined later on.
3. Those who have suck the milk of a woman they are all foster brothers and sisters whether they have suck the milk with the child or earlier to him or later.
4. Whether they are the offsprings or joined the fosterage
5. The foster woman herself her husband whose milk it is and ascendants and descendants of both and the children of their ascendants.
6. The husband of a woman who suck the milk.
7. Father and mother and their parents (mother's father and mother's mother father's father, fther's mother etc.).
8. The children of the parents (brothers and sisters,) and the children of the parents of the parents (uncle, aunt, maternal aunt, maternal uncle etc.,).

3 By sucking the milk prohibition of marriage will be proved. As proved by lineage. That means certain persons with whom relation is formed by fosterage are barred from marriage. Similarly the fosterage relations also bars the marriage such as with the foster mother, foster mother's mother, grand mother etc. (till the last end of the chain), foster sister, foster sister's daughter, foster brother's daughter, (till the last end of the chain), foster paternal and maternal aunt etc. The persons with whom fosterage relation is not formed the marriage with them is not barred.(i.e. the real father of the foster child and his foster mother or his real sister and foster brother) even if the relation is formed but the persons of this lineage with whom marriage is allowed, then nikah will also be valid with them. (such as foster paternal uncle, the children of the paternal aunt, and the children of the maternal aunt and the children of maternal uncle.

4 The relations of the inlaws should also keep in mind that the relations formed by the persons due to fosterage are also prohibited. e.g. the fosterage ascendants of the wife or the fosterage ascendants and descendants of the wife.

Clause:-By consuming the milk of the wife fosterage relation is not formed but the husband will be committing sin when he has consumed it without any need.

Clause:-A person has two wives Sayeeda and Hameeda. Hameeda is less than two years old. If Hameeda consumes the milk of Sayeeda both will be forbidden⁽¹⁾ to that person.

Clause:-A person married a woman who was issueless, but her breast is filled with milk and it is consumed by a girl with whom a prohibited degree is formed. That means the woman became her foster mother whereas her husband will not be a foster father⁽²⁾. He cannot marry this girl as she becomes his step daughter (Rabeebah). He can get this girl married to his son (who is born to his other wife).

1.Because both became mother and daughter and they cannot be under the same wedlock

2.Similarly due to illicit intercourse the breast of a woman becomes wet and she feeds her milk, it will give rise to the fosterage relations with her only. the man will not become a foster father

Clause:-A person divorced his wife whose breast is full of milk. The woman on completing the probationary period, married another person and fed a child with this milk. This milk belongs to the first husband unless and until her breast becomes dry and given birth to any other child through this second husband (in this case the child will be the foster son of the first husband and step son of the second husband.)

Warning:-(1)If a child sucks the breast of many women all of them will become his foster mothers eventhough all were not equal in providing the milk.

Warning:-(2)The children of the foster woman who are shown as prohibited for her foster child means her entire children. Whether this child and every soul of her children suck her breast simultaneously or with intervals of several years.

Exception:-Eventhough the causes of prohibition and legality arising out of the fosterage are explained above but for further details some exceptional cases arising out of the fosterage are detailed below which are permitted⁽¹⁾ despite of lineage relations.

1	Mother of sister and brother.	i.The foster mother of the real sister and brother. ii.The real mother of the foster sister and brother. iii.The foster mother of the foster brother and sister.
2	Sister of the son and daughter.	i. Foster sister of the real son and daughter. ii. The real sister of the foster son and daughter. iii. Foster sister of foster son and daughter.
3	The paternal Aunt of the son and daughter.	i. The foster paternal aunt of the real son and daughter. ii. The real paternal aunt of the foster son and daughter. iii.The foster paternal aunt of the foster son and daughter

1.Besides them the other women of fosterage relations are lawful the details of which and their examples are not mentioned for fear of length.

4	Paternal aunt of the brother and sister.	i. The foster paternal aunt of the real brother and sister. ii. The real paternal aunt of the foster brother and sister. iii. The foster paternal aunt of the foster brother and sister.
5	Maternal aunt of the sister and brother.	i. The foster maternal aunt of the real brother and sister. ii. The real maternal aunt of the foster brother and sister. iii. The foster maternal aunt of the foster brother and sister.
6	The niece (brother's daughter) of the brother and sister	i. The foster niece (brother's daughter) of the real brother and sister. ii. The real niece (brother's daughter) of the foster brother and sister. iii. The foster niece (brother's daughter) of the foster sister and brother.
7	Sister's daughter of brother and sister.	i. The foster niece (sister's daughter) of the real sister and brother. ii. The real niece (sister's daughter) of the foster sister and brother. iii. The foster niece (sister's daughter) of the foster brother and sister.
8	Mother of the grand children.	i. The foster mother of real grand children. ii. The real mother of foster grand children. iii. The foster mother of foster grand children.
9	Maternal Grand mother of the son and daughter	i. The foster mother's mother of the real son and daughter. ii. The real mother's mother of the foster son and daughter. iii. The foster mother's mother of the foster son and daughter.

Conditions of prohibited degrees due to fosterage:-

Due to sucking of breast some relations are prohibited on the following grounds:-

1. The age of the child sucking breast should not be more than two years⁽¹⁾ After crossing two years fosterage relations will not be formed⁽²⁾.
2. The milk is swallowed even it be a drop. If the child after sucking the breast emitted the milk without swallowing a drop the fosterage relation is not formed.

Warning:- If the milk is immediately emitted after it is swallowed the relation will be formed.

3. The milk reached the stomach through the mouth or nose. Simply applying the milk in the ear or injecting it through a pump or any other device fosterage relation is not formed.
4. The milk belongs to a woman (whether young, old, alive or dead)⁽³⁾ if it belongs to a male breast no relation is formed by sucking it.

Warning:- By taking the milk of a cow, buffalo, goat⁽⁴⁾, etc. the fosterage is not formed.

5. The foster woman must be of nine⁽⁵⁾ or more (this milk is either due to delivery of a child or not provided it is not turned pale).
6. If the milk is mixed with any medicine or water and it is in predominant part otherwise the fosterage will not be formed.
7. The milk is not used by mixing with other eatables. If it is used by mixing with the food the foster relation is not formed even though it is in predominant portion or not.
8. The milk is consumed in its original form⁽⁶⁾. If it is kept separately and converted into curd the fosterage relation will not be formed when the curd is given to the child

1. The age of the child must be 2 years or less during sucking of breast.
2. When the period of sucking is over it is not proper to continue it because the milk is a potential part of life. To gain profit from a person more than its potentiality is legally prohibited. Milk is the exclusive right of the children for a specific period which is fixed by muslim law.
3. After sucking the breast of a dead woman relation of fosterage is formed.
4. If the milk of a cow, goat, etc. is consumed by any boy or girl within the period of fosterage no relation will be formed between them.
5. If the woman less than 9 years of age gave a suck the prohibition is not formed.
6. Whether it is fed by breast or by squeezed out milk from the breast.

Fourth Condition (addition or combining):- Addition or combining means marrying more than one woman. There are two kinds of it:-

1. Prohibited combining of two women.

2. Combining of strangers. (wives)

1. Prohibited combining of two women:- The explanation of the first condition is combining of two sisters in marriage is prohibited⁽¹⁾. In a valid marriage marrying two real sisters is prohibited. Further combination of two women who are related in such a way that if one is treated as a male the other will be prohibited for him. e.g. paternal aunt and brother's daughter. If the paternal aunt is treated as a male he can not marry his brother's daughter (niece) as it is void. If the brother's daughter is treated as male he cannot marry his paternal aunt as it is prohibited. So also joining maternal aunt and her sister's daughter⁽²⁾ in the marriage is also prohibited. Marrying both of them at the same time or one is already in the marriage and now he married the other. Marriage during the period of purity of a divorced wife will also amount to gathering for example he divorced one and married the other when the period of purity of the divorced wife is not completed which will also be treated as gathering and prohibited. If the marriage took place with both of them at the same time marriage with both of them will become void. If the marriage with one of them was made some time back and thereafter the other marriage. Marriage with the former woman is valid and the marriage with the latter will be void. But if he had sexual intercourse with the latter one unless the period of purity of the latter woman is not over he cannot have sexual relations with the former, even though the marriage with her is still continued.

The details of the second category is that marrying more than the permitted number of women is void.

Warning:- Muslim law has permitted a free muslim male to marry four women at a time and a slave male can marry two women (whether at a time or at different times.)

1. If the nikah is void it is not forbidden e.g. the nikah with one woman is invalidated then marrying her sister will be correct. Because when nikah is void the carnal connection is not permitted.
2. Whether they are all real or foster or they are real step and uterine.

If a man marries more than four women at a time the marriage with all of them will become void. If he has already married some women and now marries other women whose number exceeds four the marriage with the later woman will become void.

If there were four women in the wedlock of a man and one of them was divorced unless and until her period of purity is not complete he can't marry a fifth woman.

Fifth Condition (possession):- A woman who is the owner of a slave marriage with him is prohibited. Similarly marriage with the slave girl is also not correct⁽¹⁾ by her owner as a matter of fact it will not be a marriage.

Sixth Condition (Marriage with a slave woman in addition to lawful wife):- In the existence of a free woman under wedlock marriage with a slave woman is unlawful. Further it is unlawful to marry both of them at a time.

(Warning):- The slave man and woman do not include servants or draught effected children whereas they are the captives of war. Since these cases are extinguished the details thereof are not given here.

Seventh Condition (Infidelity):- It is unlawful to marry an infidel, (idolator and a zoroastrian)⁽²⁾ (Fire worshiper) woman. Similarly with an apostate woman also marriage is unlawful.

Warning:- Apostate is a person who has been converted or forsaken Islam after it was adopted. (God Save).

Clause:- The marriage of a muslim woman with other than a muslim is not correct. A muslim can marry a girl from out the people of books⁽³⁾ provided she is not an idolater.

Warning:- The people of books are those who follow the divine books⁽⁴⁾ and the followers of any messenger of Allah⁽⁵⁾ even though those books and the teachings thereof are cancelled now such as Judaism and Christianity

1. Not valid means marriage with them is a waste because the rules of marriage, dower, divorce, etc are not applicable because he can enjoy carnal relations with her even without marriage.
2. If they embrace Islam then the marriage with them will be lawful.
3. But it is better not to perform marriage until fully satisfied.
4. For example Psalms of David, Taurah and Bible, etc.
5. Even though they have been turned to polytheism due to their beliefs.

(Clause):- Eventhough there are many sects among the muslims but there is no difference in the main belief⁽¹⁾. Hence if there is marriage in between them it is valid provided they do not negate the compulsory provisions of Islam that means they do not reject the perceptions of Islam, otherwise they will not at all be treated as muslims even if they declare that they are muslims and marriage with them will be void.

(Warning):- The faith and belief of certain sects which is not crossed the limits of monotheism the marriage performed with them will be valid based on the fundamentals of Islam. But Ahle Sunnat val Jama'at should not give their daughters in marriage to other sects because there is apprehension that the wife may accept the religion of her husband since the woman is subordinate to her husband.

Eighth Condition (Three time divorced before dissoluton):- When a person divorced his wife pronouncing three divorces (whether at a time or at different times) the wife is no more in his wedlock and now this woman is prohibited for him. However if that woman after completing her period of purity (edit) marries another person and underwent sexual intercourse with him, thereafter that man divorces her willingly⁽²⁾ and she completes the probationary period of her purity (edit) she becomes permissible for marriage by her first husband (in fiqh parlance it is called Halalah).

Ninth Condition (Married woman or a woman under probation):- A woman who is in lawful wedlock or a woman undergoing probationary period (edit)⁽³⁾ marriage with her will be prohibited.

(Warning):- During the probationay period the woman may be a pregnant one that means marriage with a pregnant woman is prohibited till her delivery.

(Clause):- With a woman under pregnancy as a result of illicit intercourse marriage with her is lawful but before delivering the child intercourse with her is not permitted. Yes, if the fornicator marries her then sexual intercourse is permissible for him with her.

1. The unwavering faith in Almighty Allah and the last Messenger.

2. Or died or the woman obtained separation (Khula)

3. It is the purification period (edit) of divorce or of husband's death

(Warning):- The details of prohibited degrees for marriage are over. The woman with whom marriage is prohibited are indicated. But for the sake of further clarification a sketch is shown here. In this sketch the women with whom marriage is prohibited are shown separately.

TABLE OF PROHIBITED WOMEN

Mother	Maternal grand Mother, maternal great grand mother, etc. (till the last degree)	Paternal grand mother(Paternal great grand mother) (till the last degree)	Daughter
Daughters' daughter (great grand daughter) (till the last degree)	Sons' daughter (great grand daughter) (till the last degree)	Sister (real, step and uterine)	Fahter's sister (real,step and uterine)
Paternal Aunt of the father (till the last degree)	Paternal Aunt of the mother (till the last degree)	Maternal Aunt (real, step,and uterine)	Mother's aunt (till the last degree)
Father's maternal aunt (till the last degree)	Brother's daughter (real, step and uterine) (till the last degree)	Sister's daughter (real, step and uterine) (till the last degree)	Mother in law
Maternal grand Mother in Law (till the last degree)	Paternal grand mother in law (till the last degree)	Rabeebah means daughter of the wife from first husband. (till the last degree)	Daughter's daughter of wife who is from first husband (till the last degree)

Grand daughter of wife with whom the marriage is consumated (till the last degree)	Daughter-in-law	wife of the daughter's son (till the last degree)	Wife of the paternal grand son (till the last degree)
Fahter's wife (Step mothr)	Paternal grand father's wife (paternal step grand mother) (till the last degree)	Maternal grand father's wife (step maternal grand mother) (till the last degree)	Foster mother.
Foster maternal grand mother (till the last degree)	Foster paternal grand mother (till the last degree)	Foster daughter	Foster daughter's daughter (till the last degree)
Foster son's daughter (till the last degree)	Foster Sister	Foster paternal aunt	Foster mother's paternal aunt. (till the last degree)
Foster father's patrernal aunt	Foster maternal aunt	Foster mother's maternal aunt (till the last degree)	Foster father's maternal aunt (till the last degree)
Foster brother's daughter (till the last degree)	Foster sister's daughter (till the last degree)	Foster mother-in-law	Foster maternal grand mther-in-law (till the last degree)
Foster paternal grand mother-in-law (till the last degree)	The foster daughter of full wife	Wife's foster daughter's daughter (till the last degree)	Wife's foster son's daughter from the son (till the last degree)
Foster daughter in law	Foster daughter's daughter in law (till the last degree)	Foster son's daughter in law (till the last degree)	Wife of the foster father

Foster paternal grand father's wife (till the last degree)	Foster maternal grand father's wife (till the last degree)	Mother of the adultress	Maternal grand mother of the adultress (till the last degree)
Paternal grand mother of the adultress (till the last degree)	Daughter of the adultress	Daughter's daughter of the adultress (till the last degree)	Son's daughter of the adultress (till the last degree)
Son's adultress	Adultress of the daughter's son (till the last degree)	Adultress of the son's son (till the last degree)	Father's adultress
Adultress of paternal grand father (till the last degree)	Adultress of the maternal grand father (till the last degree)	The foster mother of the adultress	Foster maternal grand mother of the adultress (till the last degree)
Foster paternal grand mother of the adultress (till the last degree)	Foster daughter of the adultress (till the last degree)	The foster daughter's daughter of the adultress (till the last degree)	Foster son's daughter of the adultress (till the last degree)
The adultress of the foster son	The adultress of the foster daughter's son (till the last degree)	The adultress of the foster son's son (till the last degree)	The adultress of foster father
The adultress of the foster paternal grand father	The adultress of the foster maternal grand father	In addition to the wife her sister, paternal aunt or maternal aunt	In addition to four wives a fifth wife.
Slave for a woman owner	Slave girl in addition to wife	Polytheist woman (Zorastrian etc.)	Apostate woman
Three time divorced woman before dissolution	other's wife	divorced woman under probation	Pregnant married woman

(Warning):- The reference made regarding fornication during explaining the prohibited degrees for marriage is only to highlight the indecent effect created by adultery as against marriage. Nevertheless fornication is a forbidden, shameful and sinful act. There is a grave curse for it in the Quran and it is laid down that the muslim should refrain from adultery **وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا**

(Translation):- Do not come near to adultery for it is a shameful deed and an evil, opening the road to other evils.

Explanation of Second Condition:- (Persons marrying or their guardians are sane major and free.)

- 1 If the persons performing marriage by their own must be major, sane and free. If the guardians perform their marriage they must be⁽¹⁾ major sane and free.
- 2 The persons marrying each other must be sane which means they know the rights and liabilities of the marriage.
- 3 The signs of a major boy are wet dreams, seminal discharge or by his sexual intercourse a woman becomes pregnant.
- 4 The signs of a major girl are nocturnal pollution, menses and pregnancy.
- 5 The above signs may sometimes appear in a 12 years old boy and in a 9 years old girl.
- 6 If any of the above signs are not found out whereas on completion of 15 years age of both the boys and girls will be treated as the age of majority.
- 7 A free person means he is not in any bondage (slave male or female)

Clause:- Sound mind is the pre condition for marriage. Being major and free is the condition for consumation of marriage. If an insane or a minor boy, who does not know the purpose of marriage and performs his marriage by himself the marriage will never take place. If a slave or a minor boy who knows the purpose of marriage perform their own marriage by themselves the marriage will take place but its enforcement will depend upon the permission of their guardian. If the guardian permits it will be put into effect otherwise not.

1. . So that the marriage by itself be correct and effective..

Explanation of the third condition:-

(For insane, minor and slave male permission of their guardian.)

- 1 'Aulia' is the plural of wali. Literally 'wali' means friend and in the terminology of muslim jurisprudence the wali is the relative who is sane, major and can become a successor to whom the Shariat empowers to arrange for the marriage (of the boy and girl).
- 2 A sinner can be a wali provided he abandones and hates the forbidden things.
- 3 Insane and minor boy cannot be guardian eventhough they are relatives.
- 4 Any unbeliever cannot be a guardian of a muslim even if he is a relative.
- 5 A person⁽¹⁾ in whose favour a will is given cannot be a guardian for the marriage even if he has been empowered to arrange the marriage.
- 6 A slave cannot be a guardian of a free person

Kinds of Guardianship:-

The two (2) kinds of guardianship

1. The commandable or accepted guardianship
2. Guardian by force

Explanation:- If the woman is sane, major and free, whether virgin⁽²⁾ or divorced⁽³⁾ she is free in her marriage affairs. She may or may not marry or may marry with any male, whether the guardian is aware or not, and whether the guardian is happy or not, the marriage will take place, eventhough the guardian is her son or father. Hence on a major woman the guardian has no right to influence. But if she marries a person other than her equal status for a dower less than the prevailing one in the family the guardian will have a right to object and he can get the marriage dissolved through a court of law. If the

1. Wasi means a person to whom a testament is given and who may be a custodian of minor's property. whether he is related to minor or not.
2. Bakirah means virgin who has not entered into sexual intercourse, either lawful or doubtful, eventhough, due to some ailment, wound, injury by jumping, the memberance is damaged. (Warning) Separated before the consumation of marriage she is also rightly treated as a virgin.
3. 'Saiyibah' is that woman who is married and undergone sexual intercourse

woman has married a person of equal status on a customary dower the guardian can neither object nor get the marriage annulled. However to save from the difference of opinion among the Islamic Jurists and to save from the blame of immodesty the presence of the guardian is better.

For the women who are insane, or minor or a slave girl the presence of the guardian is indispensable. That means without the permission and presence of the guardian or the owner such woman cannot be got married.

The grounds for guardianship:-There are four (4) grounds to prove the guardianship as shown below in seriatum:-

1. Relationship (قربان)
2. Ownership (ملك)
3. Emancipation or liberation (اعناق)
4. Muslim King (امامت)

Explanation:- Guardianship of the person by way of blood relation or consanguinity. The guardianship of the owner relating to slave male and female. The guardianship of a person emancipated or liberated. The guardianship in relation to the unclaimed children lies with the muslim king or a muslim judge (qazi).

The details of Guardians:- The guardian of a free man is preferably his blood relative. The blood relative is the male person who does not claim any relation through a woman. It has four (4) catagories:-

- i. The descendants (son, grand son etc.)
- ii. The ascendants (father, grand father etc.)
- iii. The descendants of his father (brother etc.)
- iv. The descendants of the grand father (paternal uncle, etc.)⁽¹⁾

If there are many persons among the blood relation (i.e. all the four blood relatives are present) the preferential is one who is to be successor i.e.son. If there are no male persons from the blood relations the mother will be the guardian, the grand mother, then daughter and grand daughter. Similarly in the absence of the near relatives, the far ones as detailed below:-

1. The successor - the preferential successor are our male descendant. Thereafter our ancestors, then the descendants of the father, then the descendants of the grand father, then those who are nearer are preferred e.g. among the son and grand son, the son is preferred, or among father and grand father the father is preferred.

The list of guardians for 'marriage' in serial order:-**1. Blood relations - the preferential one:-**

- a. Out of the descendants, a son⁽¹⁾, if he is not present, grand son and then great grand son till the last degree.
- b. Out of the ascendants, father, grand father then great grand father till the last degree.
- c. The descendants of the father i.e. brother, first real then step brother, then the son of the real brother, then the son of the step brother, then their children till the last degree.
- d. The descendants of the grand father, means paternal uncle, first real then step, then the son of the real paternal uncle, then the son of the step paternal uncle, then their children till the last degree. The paternal uncle of the father, then his children, then the paternal uncle of the grand father, then their children serialwise till the last degree. Then

2. Mother.**3. Paternal grand mother, then maternal mother's mother. then****4. Daughter, son's daughter, son's grand daughter, daughter's daughter, then daughter's grand daughter till the last degree. then****5. Maternal grand father. then****6. First real sister, step sister, uterine sister, the children of all the three till the last degree.(it includes male and female equally in serial order), then****7. Remaining uterine relations⁽²⁾ with preference:-**

- i. Paternal aunt then
- ii. Maternal uncle then
- iii. Maternal aunt then
- iv. Daughters of the paternal uncle then
- v. The children of the paternal aunt then
- vi. The children of the maternal uncle then
- vii. The children of the maternal aunt then
- viii. Guardian by way of co-operation⁽³⁾ then
- ix. Muslim Ruler then
- x. Muslim judge (qazi) then
- xi. The Deputy of the Muslim judge.

1. If a woman is insane her son will be first guardian for her marriage. (عق)

2. Uterine relation (ذوي الارحام) is a relation formed through a woman.

3. The guardian by co-operation means a person who says to another if I die you will be my successor and if you die I will be your successor etc. In such case both will be the successor of each other to be guardian by way of co-operation.

Warning:- In the presence of the guardians of the first category the guardians of second category have no authority to supervise the marriage. Similarly in the presence of the second category the third category has no powers so on and so forth. However if the guardians of the first category have no objection then the next one can supervise.

Warning:- If there is no guardian of a woman the marriage will be correct and lawful whether it is within her equal status or not.

The powers and rules of the guardian:-

1. The guardian⁽¹⁾ has authority to get the marriage of a minor boy and girl by force. Father and grand father have so much powers that they can perform the marriage either with an open loss⁽²⁾ or with any one out of the equal status. The marriage will be by all means correct (the children will have no right to get the marriage revoked after attaining majority). However if the father and grand father are sinners and indiscreet and their indiscrepancy is open and while intoxicated got the marriage done with a mischievous or debauched one will not be correct⁽³⁾.

Further except father or grand father any other guardian gets the marriage of a girl with a person outside the family will not be correct⁽⁴⁾. Similarly if the marriage is performed with an open loss it will also not be correct⁽⁵⁾. Whether it is the marriage of a boy or a girl they are entitled to get such marriage revoked after attaining majority.

2. The guardian has no powers except to perform the marriage of his ward whether the girl is a virgin or not, whether the father or grand father or any other relative is a guardian. However it is permissible for the boy and girl to entrust their marriage affair to their⁽⁶⁾ guardian.

1. Provided the guardian is not known as an open sinner, careless and notorious.
2. For example there is apparent loss in favour of the boy of agreeing to abnormal dower and in favour of the girl agreeing upon a less dower.
3. For example got her nikah with a poor person who is not in a position to pay the dower or maintenance or practicing unclean profession such as shoemaker or scavenger.
4. If it is performed with a man of equal status it will be correct.
5. If it is not performed with an apparent loss it will be correct.
6. In fact it is a kind of counselling and not guardianship.

3. If the guardian has arranged the marriage of a major girl without her knowledge and permission it will depend upon the permission of the girl. If the girl permits and agrees the marriage will be lawful otherwise it will be null and void⁽¹⁾
 4. Insane or mentally deranged, though they are major the guardian is competent to perform the nikah with force. Similarly the owner is competent to perform the nikah of a major slave and a slave girl with force.
 5. Eventhough the guardians have no power to perform the marriage of a major girl with force but if the major girl performs her marriage with a man of unequal status without the permission of the guardians then the blood related⁽²⁾ male guardian can (even if they are not of the prohibited degree) get the marriage cancelled through a muslim judge provided the woman has not developed pregnancy.
 6. If a major girl without the knowledge and permission of her guardian got her marriage on a dower incomparable to the customary dower in such case the guardian will have the right to raise objection and he will be competent to get the dower completed or on incompletion get the marriage cancelled through a muslim judge.
 7. If there are many guardians of a woman and all are equal in status then the consent of one will be treated as the consent of all. If all are not equal in status but one who is near and the other is farther then the consent of a distant relative can not overrule the right of objection by the near relative.
 8. When the nearer guardian is present the distant guardian performs the marriage such marriage is depend upon the permission of the nearer guardian. If the nearer guardian agrees to it the marriage will be correct otherwise it is void.
 9. In the absence of nearer guardian who is on a journey of a long distance⁽³⁾ and waiting for him till he returns is difficult⁽⁴⁾ the distant guardian can perform the marriage. After the marriage is complete the nearer guardian after return cannot get the marriage cancelled.
1. The same order prevails for marriage of a major boy when it is performed without his permission.
 2. From son to grand father's (uncle) sons and grand son as already explained.
 3. The limit of long journey according to some jurists will be for three days and nights.
 4. No waiting means in the absence of a nearer guardian when a woman is already engaged with a boy of equal status and the people of other side are not ready to wait for arrival of nearer guardian and there is possibility of getting a similar match.

- 10.If the nearer guardian rejects the performance of the marriage(nikah) the distant guardian will have the right to complete the marriage.
- 11.The silence of the guardian will not amount to his consent⁽¹⁾. When the period of silence is so long that the woman has delivered a child the silence will be treated as consent and the right to object is forfeited.
- 12.If the marriage of a woman was arranged with a person called 'X' by a guardian and the other guardian performed it with 'Y' and if both the guardians are equal in status the former marriage will be correct and the next void. If it was not found as to which marriage was performed earlier and which one later the both the marriages will be treated as void or if these two guardians are not of equal status the marriage performed by the nearer guardian will be correct and the one performed by the distant guardian will be treated as void.
- 13.The son of paternal uncle has a right to marry with his uncle's daughter but the girl on attaining puberty has a right still to get her marriage cancelled.
- 14.Any guardian, for his personal gain, cannot stop any girl from arranging her marriage with a man of equal status on a customary dower. If he creates any hurdle in the marriage a muslim judge (qazi) has authority to arrange such marriage.
- 15.The muslim judge (qazi) has no powers to marry a minor girl when he himself is a guardian of this girl or to get the marriage of that girl arranged with one of his relatives whose witness is not admissible in his favour.

Consent of a major woman:-

1. In the marriage of a major woman her consent is the precondition.
2. On receiving a notice of marriage the silence maintained by a virgin or kept laughing⁽²⁾ or weeping⁽³⁾ will be treated as her consent provided this marriage is arranged by her father or grand father e.g.
 1. On hearing the news of marriage if the guardian is kept quiet it will not amount to his consent for marriage. But by accepting the dower or making arrangements for dowry or on accepting the gifts the consent of the bridegroom consent will be proved.
 2. Laughing without fun.
 3. Weeping without noise.

any major and virgin lady by way of modesty and shame may not perform her marriage by herself⁽¹⁾ whereas her father or grand father⁽²⁾ without settlement of dower⁽³⁾ marry her to a particular person and afterwards informed her or before this marriage seeking her permission, in all such cases the maintenance of silence by the girl⁽⁴⁾, or weeping or laughing (in fact doing something as common which does not amount to negation) will be treated as consent and the marriage will be perfect.

3. If the marriage of a major virgin is arranged not by her father or grand father but by any stranger, or in the presence of her father her brother has performed it, it will be compulsory that she has to express her willingness in clear terms by her tongue. Keeping herself silent or smiling or weeping will not amount to acceptance. Further in the marriage which is executed by a stranger or a distant relative it is compulsory that the name of the bridegroom is also sounded to her with the details of dower⁽⁵⁾. However her own father or grand father has sent the stranger or the distant relative to inform her and seek her willingness in such case her silence will be treated as willingness⁽⁶⁾.
4. If the woman is major divorced one her silence or laughing or weeping is not sufficient to count as her willingness whereas she has to express her willingness by tongue⁽⁷⁾ whether the marriage is arranged by her father or any other guardian.

1. As a common practice.
2. Without expressing the name.
3. Without indicating the dower even.
4. There is no need that the woman should express her willingness by her tongue. Those who force her and get her willingness by tongue doing no good.
5. In the marriage arranged by father and grand father of a woman there is no need to tell the name and the details of the dower.
6. In fact the father or the grand father by themselves or by sending a messenger give the notice or seek her willingness. Then the silence maintained by her at that time will amount to consent. On the contrary information by a stranger or a distant guardian seeking her willingness, on which the silence maintained by her will not be taken as her consent whereas her express willingness by the tongue is compulsory.
7. Some people have declared that the willingness by tongue and clear permission is not compulsory and wrote that it is based on the custom.. Whereas there is custom that the divorced women gives clear permission and without clear permission the marriage will not be correct. Where there is no such custom and there are no adverse signs such binding is not necessary.

5. On hearing the news of her marriage if she rejects once it is treated as rejected forever.
6. If the guardians for marriage are more and they seek the permission of the major girl and at that moment her silence will not be treated as consent. If the guardians have performed the marriage, each one, seperately and seek her permission then that marriage will be correct for which she has expressed her willingness by tongue or by action. If she has expressed her willingness on more than one marriages then all will become void.

Rules regarding insane and minors to marriage:-

1. The insane and minors will have no powers to get their marriage done by themselves.
2. If an insane and minor without the presence and permission of his guardian performs his own marriage or through any third person it will depend upon the ratification of the guardian to allow it or to reject it.
3. Where there is no guardian or a muslim ruler the minors perform their own marriage by themselves it will not be void but it will be kept hanging till the attainment of their majority and permission.

Option on attaining full manhood:-

1. The rights acquired on attaining full manhood is called (Khiyar-e-bloogh) or right of option on pubescence.
2. The minor boys and girls, on attaining full manhood have the right to ratify⁽¹⁾ the marriage provided the marriage is executed by any guardian other than father or grand father⁽²⁾.
3. The right is available at that time when they felt themselves pubescent or they did not know about their marriage before (after puberty) but when they got the news of marriage.
4. Immediately after the pubescence or receiving the news of marriage it is neither rejected nor ratified⁽³⁾ then the option will become void.

1. Eventhough the couple had entered into cohibition.
2. With the permission of the guardian the minor has himself performed the marriage.
3. Despite of having control over the speech to express.

5. In this connection ignorance of the right of option is not an excuse⁽¹⁾, that means a novice in pubescence kept silent⁽²⁾ for not knowing this option the silence will deprive the right.
6. The silence of a divorced woman will not take away her right but when she expressed her willingness or rejection by her tongue or commits an act which will amount to willingness⁽³⁾ the right of option will be nullified.
7. The right as given to a woman is also given to a man but the right of male is not nullified unless he has expressed his willingness or rejection.
8. If one is not happy with the marriage there are two conditions to get it nullified - one is on attaining full manhood he expresses his displeasure with marriage, secondly to get it cancelled through a muslim judge⁽⁴⁾.
9. When the marriage is arranged by the father and grand father their children have no right to nullify it even though it involves an apparent loss provided⁽⁵⁾ (father and grand father) are not openly sinners, careless and notorious.
10. If the marriage of a major person is performed by his guardian when that person was in delirium but after gaining consciousness he can get that marriage cancelled but he cannot nullify the marriage executed by his father, grand father or his son.

Attorney:-

1. An attorney means one who acquires powers to act on behalf of a person who has permitted him to do so. The person who has given this power is called a client.
 2. Appointment of an attorney is lawful for marriage even if at the time of his appointment there were no witnesses.
-
1. The same problem explained above that means a minor after attaining puberty has a right to uphold or reject the marriage already took place. If the right to uphold or reject the marriage is not utilised his right will be void.
 2. Or kept silent for some time.
 3. Demand the dower, or maintenance or laughed.
 4. First immediately after attaining puberty express his unwillingness then he may file a suit before the muslim judge to cancel this marriage.
 5. For example not with an equal status or on less dower.

3. As the parties to marriage have right to appoint attorney similarly the guardian can also appoint an attorney.
4. If a man or a woman appoints an attorney for his/her marriage with any one as he wished when this attorney performs his/her marriage with any one it will be correct provided there is no deficiency in the dower as declared by his client. If there is any violation the marriage will not be correct.

A stranger (Fuzooli):-

1. Fuzooli is a person who is neither a party to the marriage nor a guardian of the persons marrying or an attorney, or a messenger but normally arranges the marriage between the parties.
- 2 If a fuzooli performs the marriage of a person and informs him later that he has performed his marriage and if that person agrees to it the marriage will be correct otherwise it will be null and void.
- 3 The attorney has power to cancel the marriage before seeking permission but the fuzooli has no such powers.

Warning:- At some places it was found that when the paternal uncle or cousins of a girl are available the mother executes the marriage of her girl. As a matter of fact the uncle or the cousin etc. are the guardians from the direct lineage. Unless and untill one of them is present the right of guardianship does not reach the mother. If the mother of the girl executes the marriage with a person and the guardian of direct lineage (whether he is very far) of the same girl with another, the marriage performed by the mother as a guardian will not prevail and performed by the guardian of direct lineage will be operative. Hence the rank of the mother is after the guardian of a direct lineage which must be kept in mind.

Warning:- The chapter on guardianship is over. In this connection it is necessary to mention about the fake guardianship which is explained in two clauses:-

1. Some people treat the draught effected or famine struck boys and

girls as their property and perform their marriage in their childhood under their guardianship is a mistake. Such boys and girls are not their property. Whereas they are free and boundless servants. Their owners are not their real guardians but dummy or fake guardians and have no right to perform their marriage during their minority.

2. Some people who are issueless adopt the children of thier relatives or of others. They bring them up and call them as adopted. They are given the name as favoured or grace or adopted children. Such children are married in their childhood by these adoptive fathers under their guardianship. In such cases if the adoptive father is already has blood relation with the child the marriage will be lawful. If the guardian is not of the blood relation he is not a real guardian but claims the relations due to adoption and favour, the marriage will not be correct. Because he is not a real guardian in this regard but only an assumed guardian who has no authority to arrange for the minors' marriage.

Explanation of fourth condition:-(A woman has to seek willingness of the guardian if she wants to marry a man not of equal status (whether she is a minor or a major).

- 1.The muslim jurisprudence gives much emphasis that unmatched, and inappropriate marriages are not to take place. The marriage of a woman with a man who is of lower status than the woman does not take place. If a woman of her own accord, without the consent of her guardian, performs marriage with a man of low status or it may take place by mistake or by deceit there is insult of the guardian. Therefore to avoid the feeling of shame and insult of the guardian it is held that the man is of equal status. If there is marriage with a man not of equal status the guardian is empowered to approach a muslim judge to get such marriage nullified.
- 2.Guardians here means the bloodly related guardians of lineag⁽¹⁾ even if they are not in the prohibited degrees.
- 3.Status (kafu) means freedom, muslim, honest, wealthy and inprofession equal to woman or better than her.

1.From son to the son's and grand son's of the grand father and the paternal uncle.

Equal status in rank and catagory for marriage:- Equal status is important among the Arabs. There is no importance of rank and status among the non-Arabs (Ajami). The Non-Arabs diversified in lineage and parantage may not be called unequal in status except the lineage. For marriage purposes except certain flial appellations all are equal.

In Arabia all Qureshi are equal⁽¹⁾. Non Qureshi are not equal in status with the Qureshi. However non-qureshi⁽²⁾ are equal in status for each other. Non-Arabs cannot claim equal status with the Arab origins. There is one exception that if non-arab is an Islamic scholar he can marry an arab woman even qureshi provided she is illiterate.

(Clause) Filial appellations is important but not of the mother. If the father is an Arab origin and the mother is non-arab the children will be called Arab origin.

Hurriat mean Freedom:- If a man or his father is a slave or he was a slave and freed later on he cannot be equal in status with a free woman by origin.

Islam:- Here islam means a person who has not embraced islam or converted to islam recently. A converted muslim is one who by himself embraced islam or his father embraced islam. If one is a muslim by generation that means islam is embraced by his father and grand father, that man will be treated as a muslim by generation.

A recently converted muslim cannot be equal in status to a muslim by generation. The muslim who has recently embraced islam by himself cannot be equal to a muslim whose father was also a muslim. After two generations they will be treated as equal eventhough one of the two is a muslim with a lesser degree of generation.

The question of status does not arise in those areas where the proselytism is not a shame.

1.Arab means those who are Arab origin where they live in another country for generations.

2.Ajami means non-arabs who are not of arab origin eventhough they reside in Arabia.

Honesty:- This means piety - A man who is a sinner he cannot be equal to such a woman, who is pious and her father is also pious. If a woman is pious by herself but her father is not a pious person or her father is pious but she is not so. A sinner⁽¹⁾ male can be her (Kafu) equal.

Wealth:- Here wealth means the capacity to pay the dower and maintenance. If the entire dower is prompt one or a part thereof is prompt one he is capable enough to pay it. The capacity to pay one month's maintenance will be enough provided that person is not a professioner and if he is a professioner and gets sufficient remuneration to meet his daily expenditure then it is enough to treat him as able to pay that much. His entire expenditure for full month is not demanded. A person holding so much wealth will be treated as a 'kafu' of any woman eventhough she may be the richest one.

Profession:- Equality in profession means the same profession is practiced by another. Eventhough there are different professions, certain profession are treated as unclean such as, barbar, washerman, scavenger, etc. Some professions are treated as honourable such as agriculturists, trader etc. However equality of preofession will be considered where there is discremination among the professions. In those places where two different professions are treated as equal the person practicing these professions will be treated as equal in status, if they are not treated as equal at some places, there they cannot be treated as equal in status.

Warning:-To be a kafu (equal in status) these are only six factors in which one must be equal. Besides these there are no other conditions for equality in status. Neither in wisdom, nor in age, nor in beauty nor free from any defects.

Clause:- If a person is not wealthy⁽²⁾ by himself but his parents are rich and they provide him with that means for his sustenance he will be regarded as rich and it will have no impact on his status.

1.The sinner is as open sinner or secret.

Warning:-Sinner (fasiq) is one who commits grave sins.

2.Absence of wealth here means one is not able to pay the dower and the maintenance that means one must have capacity to pay the maintenance.

Clause:- The status of a male is taken into consideration because the male should be the kafu of a female. If the woman is not a kafu of a male no problem.

Clause:-The status is considered only at the begining of the marriage. If a man was of some status at the time of marriage but he lost it subsequently e.g. he was rich before but became a pauper the marriage will not be void.

Clause:- Equality in status (kafa'at) is the right of the guardians and not of a woman because of the equality in status the guardian will have the right to object i.e. if a woman has married a man whose status was not found out at the time of marriage but it is known after marriage that he was not an equal in status the guardians have the right to get this marriage nullified and not the woman provided the marriage was performed without the consent of the guardians. If the marriage was with the consent of the guardins they will have no right to get it nullified.

If the woman or her guardians have performed her marriage under the assumption that the man was her kafu or the man informed the woman and her guardians that he is their kafu believing this the marriage was performed. After the marriage it is proved that he was not a kafu now it is open for the woman and her guardians to nullify the marriage.

Clause:-Marriage cannot be nullified after the woman developed pregnanacy or delivered a child.

Explanation of Fifth Condition:- Two witnesses are compulsory.

1. Marriage without witnesses is not correct.
2. To witness a marriage the following conditions are to be fulfilled.

1. There are two witnesses, if there is only one witness it is not correct.
2. Both the witnesses are male or one male and two female. The witness of females will not be sufficient eventhough they are four.
3. Both the witnesses must be free, the witness of a slave male and slave female is not sufficient.

4. Both witnesses are sane. The witness of an unsane, befogged or unconcious is not correct.
- 5 Both the witnesses are major, the witness of minor children, even sensible, is not sufficient.
6. Both the witnesses are muslims (whether they are pious or sinners)⁽¹⁾ the witness of the unbelievers is not correct. However if the woman is unbeliever but a woman of book (such as Jew and Christian) wants to marry a muslim the unbelivers of her religion can be witnesses in her marriage.
7. Both the witnesses are capable enough to adduce evidence. If a person makes two recording angles (kiranman kaatibeen) as witness the marriage will not be correct. Similarly Allah and His Messenger is made as witnesses⁽²⁾ the marriage will not be lawful.
8. Both the witnesses are necessary to listen the offer and acceptance. If one listens first and the other thereafter the marriage will not be correct. If the witnesses have not listened both offer and acceptance whereas they listened only offer or only acceptance the marriage will not be correct even then.

Clause:- If the witnesses are deaf there will be no marriage however if the marrying persons are also dumb and they make offer and acceptance by gestures and the deaf witness understands their gestures the marriage will be lawful.

Clause:- Stammering and dumb witnesses are accepted provided there is no defect in their hearing.

9. Both the witnesses after hearing the words of offer and acceptances understand that marriage is being performed eventhough they cannot make out the meaning thereof, i.e. there is offer and acceptance in Arabic and the witnesses are not blessed with the Arabic language.
10. The wedding persons are introduced to the witnesses. If they recognize them with their names showing the names will be enough otherwise their father and grand father's names may be indicated to the witnesses so that they can be well acquainted with them.

1. Those who are flogged on allegations of fornication or adulterer.

2. To do like this is a sin.

Warning:- 1. It is not necessary that the witnesses are having eyesight.

(The witness of the blind is admissible)

2. It is also not a condition that the witnesses and the wedding persons are not relatives whereas the witness of the nearer relative⁽¹⁾ of the wedding persons is also allowed by law.

Clause:- If a person appoints his own attorney and that attorney completes the offer and acceptance but the bridegroom is present in the marriage ceremony personally then the client will be taken as bridegroom and the attorney will be considered as witness. Hence apart from the attorney only one male or two females will be enough the marriage will be complete. Similarly the marriage of a major girl in her presence is executed by her guardian with only one witness in such case the girl will be treated as bride and the guardian will be counted as one of the witnesses and the marriage will be complete.⁽²⁾

Explanation of the Sixth Condition:-

(The marriage is not subjected to a fixed period)

- 1.To bind the marriage for a lessor or more period or an unknown period while fixing the dower and using the word Mut'ah but there are no witnesses it will be called mut'ah. If the dower is not fixed but the words (tazweej) taking a wife in marriage are used and the witnesses are available it will be called "Muvaqqat" (for a period).

2. "Mut'ah" and 'Muvaqqat' both are void.

i. If a person says to a woman, "I perform Mut'ah for a dower of Rs.100/- with you for one month, or for 10 years or till a particular person is alive". or

ii.If a person says to a woman before the witnesses "I perform marriage with you for one month, or 10 years or till a particular person is alive" both are void.

iii. Mut'ah is forbidden

Warning:- The conditions of marriage are over. The fundamentals are already explained. Now after the fundamentals of marriage the problems of dower (including the rules of marriage) are detailed which are compulsory for marriage.

1.For example the sons of the persons marrying each other.

2.If the girl is not present in the gathering the marriage cannot be performed.

5. Rules for Dower:-

1. (i) Dower is a particular amount or kind⁽¹⁾ that should be paid in consideration of marriage to a woman for her carnal use. In fact dower is a condition for marriage and its benefits, which is embezzled on a male⁽²⁾. As a result the consideration and compensation for this benefit is called dower. (ii) For marriage dower is compulsory but it is not so necessary⁽³⁾ to be declared at the time of marriage. Whether it is declared or not declared the nikah will be complete. In case it is not declared the normal dower will become compulsory. If one makes a vow, "I will not pay the dower or, "I will perform the marriage without dower" even then he has to pay the dower and the vow will be void⁽⁴⁾.

2. Primarily there are two categories of dower

(1) Declared dower (2) Resembling dower

The details of each dower are given below in serial:-

i. Declared dower (مهر مستمل) It is a dower which is fixed at the time of marriage.

ii. Resembling dower (مهر مثل) It is dower prevalent among the women belonging to the family of bride's father⁽⁵⁾ who are resembling her in the following matters, age, beauty, wealth, town, period, brain, piety, tolerance, manners, politeness, virginity or married one, bearing children or not. The husband should be equal in the above attributes.

Warning:- (1) If the dower of the women of their father's family is not known or those women do not resemble in the above attributes the dower of any stranger woman who resembles in these attributes will be considered and the same dower will be fixed provided those women resemble them not only in the above attributes but also equal in the lineage.

1. Or the material which is counted as wealth.

2. Mehr is also like other debts to which the husband is liable for payment even though much importance is not given to mehr and it is postponed till talaq or death. As a matter of fact it should be paid as early as possible so that the husband is got rid of this debt and can save himself from the claim in the hereafter.

3. Because the 'mehr' is not necessary as an essence of marriage but for the continuity and safety of the wedlock.

4. The mehr is a legal right and it cannot be wiped off by human denial.

5. The sisters, paternal aunts, the daughters of paternal uncle and paternal aunts.

(2)The dower of the mother of the bride is not taken into consideration, however if the mother is one of the same family members such as the daughter of paternal uncle of the father then it can be taken as resubbling dower.

3. Mehr Muajjal (Prompt Dower):-The dower which is promptly paid or immediately paid on demand.

4. Mehr Muwajjal (Deferred Dower):- It is not paid promptly but deferred till a particular period. If the period is not indicated it may, by usage, be deferred till death or divorce.

There are two conditions essential in Dower:-

1.The dower must be minimum Ten Dirham (21 grams 264 miligrams silver) or any article of the same value.

2. The dower is to be in cash or kind.

Explanation:-

i. It is not at all necessary that the dower is to be paid only in the shape of dirham whereas it can also be in kind equal to the value of ten dirham or more. For example gold, silver, horse, land, farmhouse, buffaloes, etc. However the articles which are not counted as wealth in muslim law such as wine, swine, carrion etc. cannot be a dower.

ii.The benefits derived by way of remuneration in lieu of services will be treated as wealth and it can be given in dower i.e. the services of a servant, horse riding, house rent, etc . except personel services of the husband to his wife⁽¹⁾.

iii.Legally the dower cannot be less than ten dirham even if a man fixes less than ten dirham as dower he will have to pay ten dirham.

iv.There is no maximum limit for dower as one can fix the dower as much as he can, but fixation of dower more than his capacity is abominable.

Warning:- While fixing the dower the husband is compulsorily to be careful about his capacity. (However necessity or exigency may be) there it is quite imprudent and indiscreet to fix the dower beyond ones capacity because it may compulsorily result into non-payment. Non payment will not only be accountable in the hereafter but also in this life and even a burden on the successors.

1.There is insult of the husband.

In the following chart a list of dower of the holy wives and daughters of the holy messenger of Allah is given as a guide for the muslim boys to follow this ideal and good example from the life of the holy messenger so as to enable themselves to expect the bounties of Allah.

Ummul Momineen Hazrat Khadijat-ul-Kubraa (R.A) 12 1/2 oqia⁽¹⁾
gold (1063 grams 21 miligram silver)

Ummul Momineen Hazrat Saudah (R.A.) 400 dirham⁽²⁾
(850 grams 57 miligram silver)

Ummul Momineen Hazrat Aaishah (R.A.) 400 dirham
(850 grams 57 miligram silver)

Ummul Momineen Hazrat Hafsa (R.A.) 400 dirham
(850 grams 57 miligram silver)

Ummul Momineen Hazrat Zainab (R.A.) 400 dirham
(850 grams 57 miligram silver)

Ummul Moamineen Hazrat Umme Salmah (R.A.) 400 dirham
(850 grams 57 miligram silver)

Ummul Momineen Hazrat Zainab (R.A.) 400 dirham
(850 grams 57 miligram silver)

Ummul Momineen Hazrat Juvairiah (R.A.) 400 dirham
(850 grams 57 miligram silver)

Ummul Momineen Hazrat Umme Habeebah (R.A.) 400 dinar⁽³⁾
(1215 grams 10 miligram gold)

Ummul Momineen Hazrat Safiyyah (R/A)

Ummul Momineen Hazrat Maimoonah (R.A.)⁽⁴⁾ 400 dirham
(850 grams 57 miligram silver)

The daughter of the Holy Messenger Syedatunnisa Hazrat Fatimah (R.A.) 400 Misqal Silver⁽⁵⁾

1. One voqia is equal to 40 dirham weight.
2. Dirham is equal to 70 barleys in weight is equal to 17 1/2 rathi or two masha 1 1/2 rathi.
3. Dinar is a gold coin one dinar is equal to 100 barleys that means equal to 25 ratties in weight
4. Out of eleven (11) wives two (2) have already expired in His life time. The remaining nine (9) were alive even after Him. The gathering of these nine (9) wives was the espacality of Rasoolullah Sallallahu Alahi wa Sallam.
5. The weight of one misqal is also 100 barleys which is 25 ratties 1215 grams 10 miligram silver.

6. The method of Marriage (nikah):-

1. Compulsory that the marriage celebration is devoid of un-islamic rituals⁽¹⁾.
2. It is desirable to perform the marriage inside a mosque.
3. It is desirable that the marriage celebrations are open in which the holy ones and the virtuous one are also present.
4. It is compulsory that in the marriage celebration the bridegroom⁽²⁾ and the guardian or attorney of the bride, if the bride is a minor or major, her guardian (and the guardian of the major girl is also to be present as an attorney. Where there is no guardian any other person may act as an attorney).
5. Before the marriage, if felt necessary or as a matter of expediency get the parties of the marriage to repent for their past sins and pray for remissions of sins. Ask them to recite the faith in brief (iman-e-mujmal), faith in detail (iman-e-mufassal) and kalimat. Due to ignorance people utter certain derogatory words which amounts to desecration of the Islam and dis-belief and there will be no repentance as such the revival of Islam is desired so that the marriage will become sacred and honourable.
6. After the completion of formalities of marriage the guardian or the attorney of the bride, a major, approaches her⁽³⁾ alongwith the witnesses and tell her, "I am being the attorney performing your marriage with so and so son of so and so on a prompt/deffered dower of Rs. so and so." These words are also audible to the witnesses and get assured that she is the same woman to be wedded to whom the words are presented. At this moment if the bride is a major and virgin and the person seeking her permission is her father or grand father, the maintenance of silence by her will amount to her consent.

1. The marriage is a sacred ceremony of the muslims and it is celebrated in pursuit of an Islamic ordeal. In such circumstances it must be clear and devoid of unlawful and activities contrary to faith.

2. If the bride is a minor her guardian is to be present.

Warning:- Eventhough the person making offer and acceptance is bridegroom yet in this book Aaqid means bride groom and Aaqida means bride.

3. If the bride (Aaqida) is a minor there is no need to approach her because the guardian is fully authorised to perform her marriage.

(Weeping or laughing without voice is calculated as permission). If the woman is a divorced one and the person seeking her permission is other than her father or grand father in such circumstances the silence (of the bride) will not be sufficient. Whereas she should say clearly by tongue, "I agree" or "I permit".

7. After the permission the sermon (Khutba) of nikah⁽¹⁾ is recited loudly. If possible the guardian of the bride should deliver the sermon⁽²⁾, If not possible any virtuous person or qazi can deliver it.
8. The nikah sermon being delivered must contain glorification of almighty Allah, praises in favour of the messenger of Almighty Allah Hazrat Mohammad Mustafa Sallallahu Alahi Wa Sallam. It must also include the relevant verses of the Holy Quran, stress on fear of Allah, His rebukes, and admonitions, and the importance of marriage and the responsibilities created by marriage as the marriage is a contract and it will be a pledge and assurances undertaken by this contract.
9. Better to recite this sermon (khutba) of marriage as mentioned in the traditions.

1. Recital of marriage sermon (khutba) is as delivered by the Holy Prophet and to listen it with silence as it is obligatory on the audience.
2. Huzoor Sallallahu Alaihi wa Sallam had delivered the sermon (khutba) of Fatima Zahra (R.A.) by himself.

KHUTBA NIKA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 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 يَدَيِ
 السَّاعَةِ . مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ ، فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا فَإِنَّهُ ، لَا
 يَضُرُّ إِلَّا نَفْسَهُ ، وَلَا يَضُرُّ اللَّهَ شَيْئًا . وَنَسْأَلُ اللَّهَ أَنْ يَجْعَلَنَا مِمَّنْ
 يُطِيعُهُ ، وَيُطِيعُ رَسُولَهُ ، وَيَتَّبِعُ رِضْوَانَهُ ، وَيَجْتَنِبُ سَخَطَهُ ، فَإِنَّمَا نَحْنُ
 بِهِ وَلَهُ) . يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ
 خَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
 تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا . يَا أَيُّهَا الَّذِينَ آمَنُوا
 اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ . يَا أَيُّهَا الَّذِينَ
 آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ
 لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا .

With this sermon (Khutba) the following Ahadees and Droode sharf is included.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ” الْبَكَاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي
 فَلَيْسَ مِنِّي ” وَقَالَ : ” تَزَوَّجُوا الْوَدُودَ الْوَلُودَ ، فَإِنِّي أَبَاهِي بِكُمْ الْأَمَمَ “ .
 وَقَالَ ” الدُّنْيَا كُلُّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ “ . اَللّٰهُمَّ صَلِّ عَلَى
 سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَأَهْلِ بَيْتِهِ
 وَسَلِّمْ تَسْلِيمًا كَثِيرًا كَثِيرًا .

OR this sermon is recited

یایہ خطبہ پڑھے:-

اَلْحَمْدُ لِلّٰهِ الْمَحْمُوْدِ بِنِعْمَتِهِ ، اَلْمَعْبُوْدِ بِقُدْرَتِهِ ، اَلْمُطَاعِ بِسُلْطَانِهِ ، اَلْمَرْهُوْبِ مِنْ عَذَابِهِ وَ سَطُوْتِهِ ، اَلنَّافِذِ اَمْرُهُ ، فِیْ سَمَائِهِ وَ اَرْضِهِ ، الَّذِیْ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ ، وَ اَمَرَهُمْ بِاَحْکَامِهِ ، وَ اعَزَّهُمْ بِدِیْنِهِ ، وَ اَكْرَمَهُمْ بِنَبِیِّهِ مُحَمَّدٍ صَلَّی اللّٰهُ عَلَیْهِ وَ سَلَّمَ . اِنَّ اللّٰهَ تَعَالٰی تَبَارَكَ اسْمُهُ ، وَ تَعَالَتْ عَظَمَتُهُ ، جَعَلَ الْمُصَاهَرَةَ سَبَبًا لِاِحْقَاقٍ وَ اَمْرًا مُّفْتَرَضًا اَوْشَحَ بِهِ الْاَرْحَامَ وَ اَلَزَمَ الْاَنَامَ . فَقَالَ عَزَّ مِنْ قَائِلِهِ ” وَ هُوَ الَّذِیْ خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رَبُّكَ قَدِیْرًا “ فَامْرُ اللّٰهُ تَعَالٰی یَجْرِیْ اِلَیْ قَضَائِهِ وَ قَضَاؤُهُ ، یَجْرِیْ اِلَیْ قَدْرِهِ ، وَ لِکُلِّ قَضَاءٍ قَدَرٌ وَ لِکُلِّ قَدَرٍ اَجَلٌ وَ لِکُلِّ اَجَلٍ کِتَابٌ یَمْحُوْهُ اللّٰهُ مَا یَشَاءُ وَ یُثَبِّتُ وَ عِنْدَهُ اُمُّ الْکِتَابِ .

This sermon is also approved through Ahadees. The following Ahadees and Durood-e-shareef is added to this sermon.

قَالَ رَسُولُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَ سَلَّمَ : ” اَلنِّكَاحُ مِنْ سُنَّتِیْ فَمَنْ رَّغِبَ عَنْ سُنَّتِیْ فَلَیْسَ مِنِّیْ “ وَ قَالَ : ” تَزَوَّجُوا الْوُدُوْدَ الْوُلُوْدَ ، فَاِنِّیْ اُبَاهِیْ بِكُمْ الْاُمَمَ “ وَ قَالَ ” اَلْدُّنْیَا كُلُّهَا مَتَاعٌ وَ خَیْرُ مَتَاعِ الدُّنْیَا الْمَرْأَةُ الصَّالِحَةُ “ . اَللّٰهُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ النَّبِیِّ الْاُمِّیِّ وَ عَلٰی اٰلِهِ وَ اَصْحَابِهِ وَ اَزْوَاجِهِ وَ ذُرِّیَّاتِهِ وَ اَهْلِ بَیْتِهِ وَ سَلِّمْ تَسْلِیْمًا کَثِیْرًا کَثِیْرًا .

The method of offer and acceptance:-

When the sermon (Khutba) is delivered the guardian or attorney of the bridegroom and the bride execute the offer and acceptance in front of the witnesses. If they cannot perform it, the person recording the marriage proceedings will get that executed by the bridegroom. The following verdict is to be got uttered by them.

Words of Offer

(The guardian or attorney of the bride tells the bridegroom)

"I am by virtue of being a guardian or attorney, on the evidence of s/o got your marriage completed with Miss d/o on a dower (prompt or deferred)."

Words of acceptance

(The bridegroom in turn say)

"I have accepted it",

The utterance of the above words once will be enough but it is necessary that it is instantaneously uttered and acceptance both the witnesses listen to it simultaneously. After the offer and acceptance the 'Dua' is to be recited for the welfare and prosperity of the bride and bridegroom.

Dua

بَارَكَ اللَّهُ لَكَ وَبَارَكَ اللَّهُ عَلَيْكَ وَجَمَعَ بَيْنُكُمَا فِي خَيْرٍ . جَمَعَ اللَّهُ
شَمْلُكُمَا وَاسْعَدَ جَدُّكُمَا وَبَارَكَ عَلَيْكُمَا وَآخَرَجَ مِنْكُمَا كَثِيرًا طَيِّبًا .
اللَّهُمَّ أَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ سَيِّدِنَا آدَمَ وَ سَيِّدَتِنَا حَوَاءَ عَلَى نَبِينَا
وَعَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ . اللَّهُمَّ أَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ سَيِّدِنَا
إِبْرَاهِيمَ وَ سَيِّدَتِنَا سَارَةَ وَ سَيِّدَتِنَا هَاجِرَةَ عَلَى نَبِينَا وَعَلَيْهِمَا الصَّلَاةُ
وَالسَّلَامُ . اللَّهُمَّ أَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ سَيِّدِنَا يُوسُفَ وَ سَيِّدَتِنَا زُلَيْخَا
عَلَى نَبِينَا وَعَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ اللَّهُمَّ أَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ

سَيِّدِنَا مُوسَىٰ وَ سَيِّدَتِنَا صَفُورَاءُ عَلَىٰ نَبِينَا وَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ
 اَللّٰهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَفْتَ بَيْنَ سَيِّدِنَا سُلَيْمَانَ وَ سَيِّدَتِنَا بَلْقَيْسَ عَلَىٰ
 نَبِينَا وَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ ، اَللّٰهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَفْتَ بَيْنَ سَيِّدِنَا
 وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ سَيِّدَتِنَا خَدِيجَةَ الْكُبْرَىٰ وَ سَيِّدَتِنَا
 عَائِشَةَ الصِّدِّيقَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا . اَللّٰهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَفْتَ
 بَيْنَ سَيِّدِنَا عَلِيِّ الْمُرْتَضَىٰ وَ سَيِّدَتِنَا فَاطِمَةَ الزَّهْرَاءِ رَضِيَ اللّٰهُ تَعَالٰى
 عَنْهُمَا آمِينَ يَا رَبُّ الْعَالَمِينَ . اَللّٰهُمَّ بَارِكْ لِلْحَاضِرِينَ وَلِلْآهْلِ هَذَا
 الْمَجْلِسِ كُلِّهِمْ اَجْمَعِينَ . سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ
 عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ .

After the marriage (nikah) is completed the dates are thrown or distributed⁽¹⁾ as it is desirable. For purpose of making announcement beating of 'daf' (a small tambourine) is also lawful provided there is no ringing of bells.

Further it is desireable (mustahab) to greet the wedded couple and their guardians. The pair may be greeted with these words

بَارَكَ اللّٰهُ لَكَ وَ بَارَكَ اللّٰهُ عَلَيْكَ وَ جَمَعَ بَيْنَكُمَا فِى خَيْرٍ

that means the Almighty Allah may make this marriage (nikah) auspicious and to grant you both a happy and prosperous life.

After the marriage is consummated⁽²⁾ the bridegroom may offer Walima dinner according to his capacity.

Rules of Nikah Are over details of divorce are mentioned now

1.Provided no harm is caused to any one otherwise they are distributed.

2.Zufaf means the night of the union of bride and bridegroom.

:-Divorce (Talaq) and its Rules:-

Preface

Be it known that the nikah manifests the declared relations between wife and husband. Due to which each party is bound under a legal tie and also acquire certain rights. The benefits arising out of this relation and the causes of this relation are not only hailed but it also grants stability to it in shariat which is unexemplified.

The declaration of attributes of nikah by Huzoor Sallallahu Alahi Wa Sallam and putting it into practice by himself, the advise tendered for gracefully living, the condemnation for the severance of marriage (nikah) that means divorce as is evident from various traditions of the Holy Prophet becomes clear that how much respect is given to this union in Islam.

In fact if this relation is not granted stability and it was not considered seriously, certainly the benefits and its fancies expected from marriage (nikah)- would not have been achieved.

To lead a successful domestic life marriage (nikah) is the basic and fundamental device. If it is not granted stability then snapping of the ties of marriage (nikah), divorce (talaq) will become rampant. When the people daringly do it, it will not only nourish sexuality, create great havoc in the achievement of the goal of life. The civilisation and the way of living will have been in a mess.

The wedlock⁽¹⁾ is treated by the wife and husband as an eternal partnership thereby leading a life where each one generates the security and safety for themselves. There is always a joint venture having full confidence and faith on each other. Where this relation becomes temporary and instable there will neither be such love and affection, nor any trust on each other. The life requirement will never become common for them. In such circumstances the protection of rights will also impair.

There is a hadith, "the woman who demands separation (talaq) from her husband she will be deprived of the fragrance of the heavens."

1. That means management of domestic affairs.

In another hadith it is said **إِنْ أَبْغَضَ الْمُبَاحَاتِ عِنْدَ اللَّهِ الطَّلَاقُ**
translation (out of all the permitted things the most unpleasant thing is talaq)

To deter the menace of talaq Hazrat Sarkar-e-Do-Alam Sallallahu Alahi Wa Sallam has also declared **لَعَنَ اللَّهُ الدَّوَاقِينَ وَالدَّوَاقَاتِ** that means those males are cursed by Allah Almighty who relish with different women and on those women who relish with different males. Where such conditions prevail talaq will no doubt become excessive. This will destroy the trust on each other, the way of living and the moores and milieu will be in chaos.

To be brief the main aim of the shariat Islamia (muslim jurisprudence) is to strengthen the relation of the wife and husband created by nikah.

However the Shariat Islamia (Muslim jurisprudence) has not also made this relation so hard that it cannot be broken. Similar to the permanancy and privilage the severence of relations and breaking of wedlock in case of emergency and disturabance is also made easy. This is the exhaulted and perfect form of the Islamic law that it does not touch the extremes but adopts via media policy in its injunctions.

If the marriage (nikah) would have been so strict that it could not be dissolved then people might have put into great difficulties sometimes. The increase in the number of talaq would have lost its merits and advantages. Similarly by abolition of talaq the wife and husband would have been deprived of the merits and advantages available to them.

There will often be misunderstandings between the wife and husband and it cannot be resolved. In such circumstances had there been no talaq, the wife and husband would have been living seperately while engaged in abrogating the rights of each other, or they would have been living together as oppressed and oppressor. As a result their lives would have been precarious.

Hence the shariat has given permission for talaq under extraordinary circumstances. Moreover during eritical times it is regarded as obligatory as explained in the following context.

Rules of Talaq

Definition of Talaq:-1.Literally talaq means removal of bondage and in fiqh (Muslim jurisprudence) to dispell the wedlock of marriage.

Power to pronounce divorce (talaq):-

2.The husband⁽¹⁾ is empowered to pronounce talaq. The wife has no such power.

Explanation:- By marriage certain obligations are laid on the wife and husband and the responsibilities created by way of oral offer and acceptance the same can also be applied in dissolving the marriage. The difference between marriage and talaq is that the marriage is performed with the consent of the parties⁽²⁾ but its contravention or dissolution is kept with the husband only. (the willingness and unwillingness of the wife is not necessary⁽³⁾)

3. The kinds of talaq based on the circumstances are as follows:-

- i. Forbidden:-If the talaq is 'bid'ee'⁽⁴⁾(contrary to the approved tradition of the prophet.
- ii. Abominable:- If it is un-called for or with an intention to harm.
- iii.Acceptable:- (Mubah) where it is for the reasons not related to the religion.
- iv.Desireable:- (mustahab) if it is pronounced on the religious grounds (for example if she harms his relatives or she does not observe prayers.⁽⁵⁾)
- v.Obligatory:- when it is given due to fear of life or property⁽⁶⁾ or the rights of the wife are not being protected⁽⁷⁾ or the parents have under the muslim law ordered to give talaq⁽⁸⁾.

1.The guardians have no power to give divorce (talaq).

2.For marriage the presence of witnesses was necessary but for divorce (talaq) not necessary

3.If the husband wants to dissolve the marriage and pronounces talaq it will dissolve whether it is accepted by the wife or not.

4. To pronounce talaq to a woman when she is undergoing her monthly course.

Warning:-The definition of talaq bid'ee will follow.

5.To forsake the farz (religious duties) is like forsaking the salat.

Warning:- If the woman does not refrain from bad habits and hope that she will be set right by talaq in such case one talaq 'raj'ee' will be desirable.

6.If a woman wants divorce (talaq) and in case it is ignored there is danger of her being robbed or killed by her relatives.

7.For example the husband is unable to fulfil her legal rights or the husband is impotent or castrated.

8.Once Hazrat Omar (R.A.) said his son (hazrat Abdullah Bin Omar) to divorce his wife but he did not divorce her. This news reached Huzoor Sallallahu Alaihi Wa Sallam who reodered him to divorce her because Allah Almighty becomes happy if one keeps his father happy and Allah become unhappy if he keeps his father unhappy..

4. Requirements of talaq:- To pronounce the fixed words is the pre-requisite of talaq.

5. Conditions of talaq:- The following are the conditions of talaq:-

- i. The woman is under the wedlock:-. If a man pronounces talq to any married woman other than his wedded wife or his divorced wife within her probationary period will not be correct⁽¹⁾
- ii. The husband should be major:-Talaq by a minor husband will not operate .
- iii. The husband is a sane person:-.Talaq by an insane or mad will not operate. Similarly if the talaq is pronounced in the sleep will not operate.

Warning:- Talaq pronounced during inebriated condition will be operative.

iv. To understand the meaning of the words of Divorce (talaq):-

That means to understand the version that amounts to divorce (talaq). If it is not known there is no divorce (talaq)⁽²⁾.

Warning:-

1. Besides the above there is no condition to make the divorce (talaq) correct even if a person says:-

- (a) Due to duress or influence by someone uttered the word talaq or
- (b) The word talaq is uttered without intention or
- (c) Pronounced talaq due to illiteracy or lack of knowledge or
- (d) Pronounced talaq as a joke or ridicule or fun or
- (e) Pronounced talaq in intimidation,⁽³⁾ or
- (f) Pronounced talaq during inebriated condition.

In all such circumstances talaq is operative.

(2) For divorce (talaq) witness is not necessary (if there are witnesses better).

1. The woman to whom an irrevocable divorce (طلاق بائن); is given.

2. It is where the divorce (talaq) is not pronounced in clear terms.

3. However if a person is so enraged in anger that his senses are lost and he is reeling under delirious condition started talking irrelevant not understanding his own words, in such delirium divorce (talaq) pronounced by him is not reliable.

- (3) The presence of woman at the time of talaq is not a condition. (talaq will operate if it is pronounced in the absence of woman).
- (4) To pronounce talaq language is not a bar. In whatever language it is pronounced it will operate.
- (5) It is not necessary that the words of talaq are expressed with the tongue but it can be given in writing also.

Explanation:-

1. Through the writing what is communicated in the shape of a talaq will have effect even without intention. But the writing which does not amount to talaq, the talaq will take effect when this writing is drawn with an intention to give divorce (the person drawing the letter is present or not makes no difference).
2. A person under duress or under undue influence drawn the letter of divorce but did not express the word talaq with his tongue the talaq will not be effective.
3. Talaq by a dumb person will become lawful by his gesture. If he knows writing it will be better to give divorce in writing.

Warning No.2:- To make the talaq effective it is necessary that it has to be pointed towards the woman to whom the talaq is meant otherwise this talaq will not be operative. For example while addressing the wife one says "I have given you talaq," or by using her name says, "talaq to Hameeda", or says, "talaq to my wife".

Clause:- As the nikah is valid through the attorney the talaq will also be valid through the attorney.

6. Kinds of Talaq:-

Firstly there are two kinds of talaq by virtue of its implicity.

1. Sunni 2. Bid'ee

There are two kinds of talaq by virtue of its effect.

1. Revocable (2) Irrevocable

The definition of each is given below:-

(A) Talaq-e-sunni is that talaq which is pronounced according to the

approved form under the traditions of the Holy Prophet.

It is also called talaq-e-masnoonah (masnoon does not mean that one will get the reward from Allah but it means when the talaq becomes inevitable it has to be pronounced by adopting this method of talaq.) As for as talaq is concerned it depends upon the intention as the intention to be good and bad will count in pronouncement of talaq. If the intention is good the talaq will be good, and if it is with the bad intention talaq will also be dirty one.

The talaq-e-sunni is also of two kinds:-

a. Talaq-e-Ahsan (b) Talaq-e-Hasan

- a. Talaq-e-Ahsan is the approved form of all the jurists. The method of this talaq is as follows:-

The husband has to give one revocable talaq during her purity⁽¹⁾ and there was no carnal intercourse⁽²⁾ with her during that period. He should not pronounce the second talaq and leave her to the observation of her edit (that means he should not give second talaq)

- b. Talaq-e-Hasan It is a mode of talaq about which there is difference or opinion among the jurists having this been the traditional way as explained in the following.

- i. To pronounce one revocable talaq to an unconsumated wife irrespective of her being in purity or under mensuration.
- ii. To pronounce three talaq to a consumated wife separately⁽³⁾ (separate, separate) during three purities when there was no carnal relations with her.

Warning:- To the woman who does not suffer mensuration⁽⁴⁾ talaq is given separate separate in three months.

- B. Talaq Bid'ee:- Which signifies a novel, unauthorised, heterodox mode of divorce for example:-

1. Tohar is that period during which the woman will be purified after the monthly course. It is cleanliness and purity.
2. When the pregnancy is known and she is divorced during this period of purity, when sexual intercourse has also been taken place, it will also be called a talaq-e-ahsan.
3. That means one divorce (talaq) in every interval of purity.
4. Whether due to minority or old age or due to pregnancy.

- a. To divorce a woman with whom the marriage is consummated⁽¹⁾.
- b. During purity a woman is divorced after carnal intercourse with her.
- c. To give irrevocable talaq.
- d. To give multiple divorce in one purity (tohar).

Warning:- The person giving divorce of bid'ee is a sinner. It is obligatory on him if he has given talaq raj'ee (revocable divorce), to admit his wife before the expiry of her iddet period. If he has given talaq baa'in khafeefah or talaq-e-raj'ee, after the expiry of iddit it has become talaq-e-baa'in (irrevocable divorce). In such case revival of marriage (nikah) is to be done.

C. Revocable divorce (talaq-e-raj'ee)⁽²⁾:- It is that divorce (talaq) where the husband has power⁽³⁾ to take back his wife within the period of iddit that means without renewal of marriage the wedlock is restored but after the expiry of iddit period the revocable divorce will become irrevocable (talaq-e-baa'in). In such case revival of marriage is compulsory.

D. Irrevocable divorce (talaq-e-baa'in):- It is that type of divorce where the husband has no right⁽⁴⁾ to restore the wedlock which is of two kinds.

- i. Minor (khafeefah):- It is that divorce which is pronounced once or twice. In such divorce within the iddit and after the expiry of iddit, the wife and husband both can perform fresh marriage. (This divorce and the raj'ee (revocable) divorce has the same effect).
- ii. Major or bad (ghaleezah or mughallazah) is that talaq which is pronounced three times⁽⁵⁾. This talaq is not revocable before the wife marries another person after completion of her iddit period and cohabits with him⁽⁶⁾. If that person gives divorce to her and the iddit period is also over (thereafter this woman is legal for the first husband. She is called Halalah).

1. During the menses the woman is some times loses sexual attraction. Therefore divorcing her during that time is prohibited. Because most probably the intention to divorce may be changed and the divorce is avoided. Similarly the talaq-e-bid'ee is also by all means condemned as abhorrent so as to deter the practice of divorce.

2. There is one thing that to pronounce one or two talaq but the second talaq is pronounced within the iddit period without using the word talaq 'baa'in' or any any other kind of divorce..

3. Because by pronouncing this divorce the wedlock is not dissolved at once.

4. The wedlock will be severed by that divorce.

5. Whether divorce is pronounced at a time or with intervals.

6. Or the woman has been separated or the husband is died.

7. The words of divorce (talaq) are of two kinds

(1) clear (2) metaphor.

1. Clear are those words which are specified for divorce and cannot be used for other meaning such as, "I have given you divorce". or "divorce is on you," or "you are a divorced," etc.
2. Metaphors are those words which are used for other purposes other than divorce. The meaning of divorce are not clear from these words. e.g. "I have relinquished you", "I am separated from you", "you are free now", " you may go any where you like","I have no connection with you", etc⁽¹⁾.

8. Clear terms of talaq:-

1. The divorce becomes effective with the clear terms of talaq even without intention.
2. The clear terms are "Divorced you," or "Divorce on you," etc. By these words one talaq revocable (raj'ee) with her is complete. Eventhough the person divorcing the wife intends to pronounce more than one or intends for irrevocable talaq or there was no intention.
3. If the words of irrevocable (baa'in) divorce or any of its indications are mentioned such as, "given you irrevocable divorce", or "given worst divorce", or "given harsh divorce", etc. in all such cases it will be irrevocable divorce. If the intention is made for three times divorce it would be three⁽²⁾ otherwise one divorce irrevocable (baa'in).
4. If one has repeated the words of divorce like this,"given you divorce, given you divorce" or "divorce on you," divorce on you," in such cases the number of times these words are uttered so many divorce will be effective.
5. If the words of divorce are not correctly pronounced or twisted even then the divorce will be effective e.g. tallak, tallakh, tallagh, etc.

1 These words are uttered to show the unhappiness or dislike and they also stand for divorce.

2.This order is specially stands for the last one when there is mention of the category of divorce.

9. Divorce to the wife before Cohibitation:-

1. Wife without cohibition is that woman with whom marriage is performed but there was no consumation of marriage.

Explanation:-Consumation of marriage means union of the wife and husband in such a way that there nothing bars them from sexual intercourse (if there is any hurdle or otherwise it will not be free union only symbolic union).

The obstructions to a carnal relation are as follows:-

- (a) Sensitive obstruction such as a disease (due to which the intercourse is impossible or harmful) or one of the parties is a quite minor or any third person is present⁽¹⁾ (even a blind or slept) or there is suspicion of any one entering or it is a place of prayers.
- (b) Religious obstacles such as fasting in ramazan or special dress for Haj (Ihraam).
- (c) Obstacles of nature such as mensuration.

Warning:- The impotency of husband or castration will not be an obstacle for union.

2. Only one time divorce will amount to irrevocable divorce to a wife with whom there was no consumation of marriage.
 3. The wife with whom there was no consumation of marriage and she is divorced three times the first divorce will be enough as irrevocable divorce (talaq) and she will become a divorced woman. The second and third divorce will not effect her.
- 10.(i) Rules regarding divorce by implication (talaq kinaayah):- Divorce will not be effective by implication unless there is intention. If there is likelihood it will become effective by a court direction. That means the judge of the court will issue direction on the basis of the intention about its effect.

Likelihood means the intention of giving divorce.

There are three positions of giving divorce.

1. If this third person is insane boy or an unconscious person this will not be treated as hurdle.
2. (The result after the non implimentation of three divorce) will be the same man can remarry that woman. If the three divorce implimented he cannot remarry that woman without Halala.

- Normal condition where there is no dispute between the wife and husband.
- In anger when there is quarrel between wife and husband or the husband is furious.
- Discussions are continued about giving divorce to the wife with her or with any other person.

The words of implication are also three kinds.

- 'Radd' means the words may be either repudiate (a divorce demanded by wife) or implicit the intention of divorce such as 'get out'⁽¹⁾ 'نکل جا' 'go away' 'چلی جا' 'get up' 'اٹھ'
- 'Sabb' means the words which either indicate the rage and abuse or likelihood to divorce e.g. "you are disengaged"⁽²⁾ (تو خالی ہے) "you are cut off" (تو بری ہے) "you are under irrevocable divorce" (تو بانہ ہے)
- Neither 'radd' nor 'sabb':- These words are neither for repudiation (demand of divorce) nor they stand for abuse whereas they stand for answer such as "sit in iddat", (عدت میں بیٹھ) "seek the purification of your womb", (اپنا رحم صاف کر) "you are single", (تو اکیلی ہے) etc.

Hence in the pleasant condition without intention divorce will not take place (whatever words are used) and about intention the affidavit of the husband is reliable. During the rage or anger the words of abuse of the above two categories will depend upon the intention. If there was intention divorce will operate otherwise not. But the words shown in (c) divorce will take effect (by order) even without intention.

During the conference arranged for divorce the words shown in (a) will purely depend upon the intention. But the words shown in (b) and (c) will not be linked to intention and the divorce will take effect without intention.

Warning:- For easy understanding and detailed explanation all the three categories of divorce and all the three metaphors ((kinaayah) are shown in the following table:-

- 'Get out' also means divorce (talaq) and it will also mean that the man does not want to divorce her therefore ordered her to get out from here.
- If the word 'khali' is meant that she is void of virtues it will not amount to abuse and it is meant "to get rid of the marriage", the answer will be divorce.

	Radd	Sabb	Neither Radd nor Sabb
	Get out, Go away, Get up etc.	You are disengaged. You are cut off. You are divorced.	Sit in iddat. Purify your womb. You are single.
When willingness	The intention is compulsory	Intention is compulsory	Intention is compulsory
In Rage/ anger	The intention is compulsory	Intention is compulsory	Intention is not compulsory
Conference of divorce	Intention is compulsory	Intention is not compulsory	Intention is not compulsory

10(2). "Sit in Iddat", "seek the purification of your womb", "you are single" (without husband) by these metaphors one revocable divorce will be effective. Beside these the other words of metaphor will amount to irrevocable divorce such as, "you are disengaged", "you are prohibited", "you are separated", "you are free", "I have relinquished you", "I am separate from you", "you are free now", "hide yourself", "get out", "go away", "go out". "seek another husband", etc.

Warning:- "You are prohibited". This word, nowadays, taken as clear term.

(3) If a person says to his wife, "I have made you free", and intends to divorce, the divorce is effective.

Warning:- (a) If the word divorce is divided into bits e.g. "gave half divorce", "gave one fourth divorce", these words will amount to one divorce which will be effective. The analysis of the word divorce will have certain faces, which will change with the change of the verdict giving effect to two divorce and sometimes three divorce.

(b) The limit of divorce as fixed by muslim jurisprudence is three only. If any person has pronounced four or five divorce even then three talaq will be valid.

11. Claiming back a divorced wife (Raj'at):-

1. Raj'at in its primitive sense means restitution. A man may return to a wife repudiated by one or two divorce reversible.
2. Raj'at is permitted under revocable divorce. After the expiry of iddat or after pronouncement of irrevocable divorce (talaq) there will not be raj'at. Whereas in 'talaq-e-baa'in khafifa' revival of nikah and halala of a woman is compulsory⁽¹⁾ in 'talaq-e-baa'in mughalleza.
3. In raj'at the consent of the wife is not necessary⁽²⁾. Similarly witnesses are also not necessary⁽³⁾. However the wife is informed and two witnesses are taken that is called raj'at-e-sunni (tradition of the holy prophet). If the wife is not informed and the witnesses are not available this raj'at will be raj'at-e-bid'ee (against the sunnat).
4. Raj'at verbal and by deeds both correct.

Verbal (qauli):- The husband himself should tell the wife, "I take you back in the wedlock", or "I retain you" or "I do not leave you" etc. or he tells another person, "I have taken back and abated divorce", or "shun from it", etc.

By Deed (Fiali):- Entered into carnal relations or performed such deeds which are equivalent to it.

5. By raj'at the woman will be under the wedlock and revival of marriage is not necessary.

12. Eilaa:- (1) To take a vow not to go to the wife (no intercourse) for four months or more is called Eilaa⁽⁴⁾.

2. The rule of Eilaa is that, if the husband has taken a vow not to go near his wife for four months and within four month he had intercourse with her he has to pay expiation. If he is continued in his vow and had no carnal relations with his wife for a period of four months an irrevocable divorce takes place.

1. That means she has married another man after the expiry of iddat and undergone sexual intercourse. Then that man divorced her and the period of iddat is over.
2. Even if the woman is not happy the husband can return to the wife.
3. The return can be made without the witnesses.
4. For example telling the wife, "By \God I will not come near you for four months." (I will not cohabit with you).

Warning:- The penalty is to free a slave or to feed bellyfull to ten (10) poor twice or to provide clothes to ten (10) poor. If not possible keep fast continuously for three days⁽¹⁾.

3. A vow not to have sexual relation with the wife for less than four months there is no eilaa. However if he had intercourse with his wife within the period for which a vow is made expiation will be compulsory for break of the vow. If there is no intercourse the vow will be complete but no divorce takes place.

13. Seperation(Khula):-

1. Khula means to draw off or to dig up marriage, by taking some compensation from the wife⁽²⁾.

Explanation:-Whenever enmity takes place between husband and wife and they both see reason to end the marriage the woman need not scruple to release herself from the power of her husband, by offering such a compensation or may induce him to liberate her. For this the method is that the wife says to her husband, "The dower payable to me by you in lieu thereof or this money available, liberate me." The husband says, "I have liberated you", one irrevocable divorce will be operated and the compensation offered by the wife will be compulsory to be paid.

If the woman is the cause of the enmity it is right for the husband to liberate the woman by accepting the compensation. (taking more than the dower is abominable). If the excesses are on behalf of the husband due to which the wife after foregoing her dower or on return of dower (etc.) is forced to take khula, such khula is a sin and acceptance of compensation is prohibited to the point of forbidden or it is completely forbidden (haram). Moreover the request by the wife for khula without reason is also forbidden.

1. During those day when there is no prohibition to keep fast.
2. Provided that the compensation may be the dower. That means the stock in trade which is permissible for payment of dower .

2. The rules of khula are same for divorce (talaq) (i.e. the woman is in the lawful wedlock, the husband being sane and major) whereas the woman initiates the case for khula.
3. Irrevocable divorce (talaq-e-baa'in) is affective by khula.
4. After khula the husband cannot resume his wife unless there is revival of marriage.
5. After khula iddat is compulsory for the woman and the maintenance during iddat period will be the husband's responsibility. If the husband has already denied, "I will not give the maintenance", then it will not be obligatory.
6. The father of a minor girl is empowered to obtain khula for her, but the compensation will not be obligatory and irrevocable divorce (talaq-e-baa'in) will operate.
7. The father of a minor boy is not competent for Khula,
8. By threat or terrifying the woman forced her to take khula the divorce will be affective but she is not under obligation to pay, and the dower will not drop from the husband.

14. Orders for comparison (Zihaar):-

1. The word zihaar signifies a man comparing⁽¹⁾ his wife⁽²⁾ to any of his female⁽³⁾ relatives within the prohibited degree as rendering marriage with them invariably be unlawful (e.g. mother, sister daughter etc.)
2. If a man says to his wife, "you are to me like the back of my mother, sister or daughter", from this the zihaar is established.
3. If a man says to his wife, 'you are to me like my mother', by saying this his intention was respect, honour, dignity or esteem for her or there is no intention of zihaar it will not be established. If there is intention of zihaar it will be established, or the intention was to divorce her one irrevocable divorce will become affective.
4. The rule for zihaar is (eventhough the woman will be under wedlock but) unless expiation is paid carnal relation with her or any act ancillary to it will be prohibited. When expiation is paid the wife and husband will come to the normal wedlock. (there is no need for revival of marriage).

1. The entire body or a basic part of the wife (which amounts to the entire body).
2. Or that part of the body to look at that part is prohibited.
3. If no comparison is made but says, 'you are my mother', Zihaar will not take place.

5.The expiation for zihaar is same as required for the violation of fasting i.e. to free one slave⁽¹⁾, if not possible observe continued⁽²⁾ fasting for two months⁽³⁾, if not capable to do so, feed 60 poor bellyfull twice a day or feed a poor twice a day for two months.

6. Before expiation if anyone had carnal relation with his wife or any act amounting to carnal relation in such case he should repent for his sins and request for remission of sins⁽⁴⁾ from Almighty Allah.

15.Sworn Allegation of Adultery (Orders of Li'aan):-

1.A man accusing his wife of whoredom without the help of four witnesses and he is helpless to produce four witnesses the shariat signifies testimonies confirmed by oath on the part of husband and wife. The husband first take oath before a qazi (Muslim Judge) and utter four times, "I make Allah as witness and say that the allegations of whoredom made by me against my wife are true." Afterwords for the fifth time he should say, "If I am false Allah will curse me." Thereafter the wife has to say for four times, "In the presence of Allah I say that the allegations made by him are false", Afterwords for the fifth time she will tell, "If he is right in his allegations Allah will curse me." When both of them took oath the qazi (muslim judge) will seperate them. By this seperation one irrevocable divorce will become affective.

2. The husband is empowered to get seperated by himself by delivering a divorce before qazi (muslim judge).

3. The swearing of oaths and the resulted seperation will be only when the spouses are sane and major bound under a lawful wedlock at the time of li'aan (allegation) whose witness is acceptable by the qazi (muslim judge) but not barred by law eventhough deaf and blind.

1. Now it is defunct.

2. If during this period one undergpoes sexual intercourse with that woman he shoul dstart fasting afresh.

3. Neither during Ramazan month nor during the prohibited days.

4. Because second expiation will not be obligatory however one should refrain from sexual intercourse.

16. Period of purification (Orders of iddat):-

1. Means the term of probation undergone by a woman as a consequence of the dissolution of marriage or death of the husband so as to shed the effect of previous contact. Edit is called a term by the completion of which a new marriage is rendered lawful. This will also be a kind of protection of the progeny.

2. Iddat is compoulsory for a woman for the following three reasons:-

(1) Divorce (2) Dissolution of marriage (3) Demise of husband

3. Iddat due to divorce (whether the divorce is irrevocable or revocable or in noble manner - two times or in harsh manner - three times) for a woman after carnal connection three terms of her course⁽¹⁾ when she is undergoing mensuration otherwise three months are fixed. If the woman is pregnant the period of iddat is upto delivery of the child.

For a woman with whom there was no carnal connection or consumation of marriage there is no iddat⁽²⁾.

4. Iddat for dissolution of marriage is the same as in the case of divorce.

5. Iddat due to demise of husband is four months ten days (wheter the wife has undergone carnal connection or not, under mensuration or not, minor or major, believer or a woman of book). If the woman is pregnant till delivery of child⁽³⁾.

6. The widow is not allowed to go out of her husband's house till the completion of iddat.

7. Iddat is not compulsory for fornication.

8. Iddat starts with the divorce or demise of the husband and ends on the expiry of the term eventhough the woman is ignorant of it.

9. If divorce is pronounced after sexual intercourse during the iddat, the period of iddat starts afresh from there.

10. Marriage unlawful (for example after marrying a woman it was found that her previous husband is still alive or it is found that both of them (husband and wife) have a common fosterage mother. In such case if the male had carnal relations with the woman⁽⁴⁾ the iddat is obligatory. (They should get seperated immediately and then the woman is to rush for iddat), if there was no sexual relations iddat is not obligatory.

1. If the divorce is pronounced during the mensuration this mensuration will not be counted.

2. Immediately after divorce marriage with another person is lawful.

3. At the time of demise of the husband the woman has undergone delivery she will be immediately eligible for another marriage, even though cohibition is prohibited due to puerperium (consignment period).

4. It does not include the consumation of marriage.

11. After an irrevocable divorce, when she was in good health, and during her iddat period her husband dies the iddat for divorce is compulsory.
12. After revocable divorce the husband dies within the iddat period the iddat of death is compulsory.
13. In case of the death of wife the husband need not undergo iddat⁽¹⁾.
17. **Rules for Hizanat (Care of minor children):-**
 1. The care or nursing of minor child is called hizanat. Hizanat is different from guardianship. In guardianship the father and his family is preferred. In hizanat mother and her family is preferred.
 2. The conditions for hizanat
 - (a) the nurse is free, major and honest.
 - (b) the nurse is perfect in nursing of the minor child.
 - (c) the nurse is not in the marriage of a stranger.

Explanation:-

- i. The stranger is one who has no relation with the child in the prohibited category.
- ii. A female sinner, a female debaucher, a female thief, a female midwife, a female treacherous⁽²⁾, a female vagabond, etc. has no right to be a nurse.
- iii. The male nurse will also have the same restrictions except the third.
3. The right to nurse lies with real mother even though she has separated from her husband. However if the mother is turned apostate she has no right to nurse the child unless she embraces Islam again.
4. **The period of Hizanat:-** The care of the child is for 7 years and for the girl upto attaining puberty that means upto 9 years. If the mother or maternal grand mother eligible for hizanat then they will have right till the girl attains majority.
5. The persons who are eligible for hizanat in order of priority are as follows:-
 1. The husband can marry wife's sister immediately after wife's death. Even though it is the same day of demise.
 2. Ghair Mamoonah means a wonderer. is one who goes out of the house everytime while leaving the minor in a precarious condition.

Order of priority in Hizanath (care of the minor)

Mother first, if she dies or surrenders her rights⁽¹⁾, the mother's mother even if she is in distance (e.g. maternal grand mother of the mother, or grand mother of the grand mother)⁽²⁾ Then paternal grand mother or paternal grand mother's grand mother, however distant she may be (i.e. father's paternal grand mother or grand father's paternal grand mother). Then sister (first real then uterine then step) then sister's daughter (first real and then uterine.) Then maternal aunt (first real, uterine then step) then step sister's daughter then niece, then paternal aunt (first real then uterine then step) then maternal aunt of the mother (first real, then uterine and then step) then maternal aunt of the father (first real, then uterine and then step). The paternal aunt of the mother (first real, then uterine and then step). The paternal aunt of the father (first real, then uterine and then step). After this among the male relations in which minor's father is preferable, then grand father, then brother (first real then step). Then nephew (first real, then step) then paternal uncle (first real then step) then paternal cousin brother (first real then step) then uterine relatives.

6. The woman who is competent for hizanath (care of the child) if she marries any of the uterine relations of the minor e.g. paternal uncle etc., the right to hizanath will not be lost.

18. RULES FOR MAINTENANCE (Nafaqah):-

- i. (In muslim jurisprudence), food, clothes and residential house comes under maintenance (nafaqah). Hence the maintenance pertains to wife with whom there was a legal wedlock.
- ii. The maintenance of the wife is compulsory on the husband (whether he is poor or rich, consummated or unconsummated wife, muslim or a woman of book), even though the husband is poor or a destitute.
- iii. If the wife is a minor only (not fit for cohabitation or mutual love) the maintenance is not compulsory.

1. If marries a stranger.

2. If the mother's mother expired or her right is lost.

- iv. The maintenance depends upon the economic conditions of the parties (if both are wealthy a rich maintenance, if poor ordinary one. If one is rich and the other is poor, moderate subsistence). Further the residence provided to her shall not be troublesome.
- v. If the wife resides with her parents as permitted by her husband or in order to get the prompt dower refuses to carnal connection in such case her right to maintenance will not be lost.
- vi. During the purgatory period (Iddat) followed by divorce the maintenance is compulsory provided the wife resides in the husband's house (whether it is revocable divorce or irrevocable)
- vii. Cancellation of marriage or in case of death the maintenance is not obligatory during the purgatory period (iddat).
- viii. An apostate wife, a wife under unlawful wedlock. A wife in unlawful wedlock undergoing purgatory period. 'Nashiza'⁽¹⁾, the wife who is with her husband during nights only or in day time. The woman who proceeds on Haj Pilgrimage with other relatives of prohibited degree other than her husband. A woman made captive forcibly by others or put in the jail. The ailing wife who has not reported to her husband. In all these cases maintenance is not obligatory on their husbands.

Miscellaneous Rules:-

- i. The husband is in incognito that means he has left and neither returned nor traceable in such case the wife has to wait for her husband when he reaches 90 years of age from the date of his birth or his contemporaries are dead and then the judge has ordered for separation and the wife after completion of probationary period required in the case of death of her husband can marry another man. But according to Imam Malik after 4 years period of his untraceableness has been over the judge can order separation. The wife after undergoing probationary period of husband's death can marry another man. Nowadays based on the necessity and the unbearable conditions of the wife, a Hanafi judge can also pass orders of separation according to the Maliki Sect.
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1. Nasheeza is that woman who without husband's permission or without sharai reason goes out of the husband's house.

- ii. If a person becomes apostate (relinquised Islam), God save, the marriage is revoked.
- iii. Either the wife or husband or both of them have uttered any word amounting to infidelity it is compulsory for them to repent and to revive their islam (revive the nikah with the ex wife or husband on a less dower)
- iv. If an infidel has accepted islam alongwith his wife then already existing wedlock will continue which was performed during the pre-islamic period, eventhough it was not conceded in muslim law (e.g. without witnesses or without the probationary period). If they are in the prohibited degree seperation is compulsory.
- v. An agreement to offer a girl for marriage or engagement ceremony (rasm-e-mangni) before marriage has no legal sanctity for marriage.
- vi. A muslim male is permitted to marry four women, he is also ordered that if he provides (food clothing and good behavior etc.). If he fears that he will not justify with them, only one will be enough for him.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَ صَلَّى اللّٰهُ تَعَالٰى وَسَلَّم عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا
مُحَمَّدٍ وَّآلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ .

End of Part VI

found.

MESSAGE

Shaikhul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (R.A.) in the year 1292 H. for the publicising of the Islamic knowledge and propagation of its teachings had founded Jamia Nizamia.

By grace of Almighty Allah Jamia Nizamia is fulfilling its mission of imparting religious education and publication work. From this Islamic institution lakhs of students have acquired religious knowledge and we hope that its educational activities will continue till the end of this world.

Thereafter the founder of this Jamia, in the year 1330 H. has formed a Publication Bureau by name 'Majlis-e-Isha'at-ul-Uloom for the publication of the rare books, to be used for reference and research of the religious knowledge. This publication bureau has so far got published books containing the very important issues like Fiqh, Sufism, Islamic Philosophy, History and Seera, Theology, Marvels and Miracles, Seeking assistance (iste'anat), Repudiation of Wahabiat and Khadiyanat, visiting the graves of Muslims, knowledge of the invisible, categorisation of the saints, nativity of the Holy Prophet (S.A.W.S.) (Milad Mubarak), Sighting Almighty Allah, Revelations (Wahi), Love And Affection, Hearing by the dead persons, Call and Guidance, Standing in obeisance of the Holy Prophet (S.A.W.S.), Means (wasila), Meraj, (Assension) etc., written by the founder of the Jamia Nizamia and the other religious scholars. By reading these books one can enlighten the faith and belief to gain firmness in practice of the religious duties. Further Research Centre of Jamia Nizamia has also got published the books known as 'Nisab Ahle-Khidmat-e-Sharia' duly verified and corrected. This book is the abstract of reliable books on Fiqh, and problems pertaining to Ahle Sunnat Wal Jama'at. Similarly the book Al-Kalam-al-Marfoo has also been got published in Arabic.

NOTICE

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Mohammed Khaja Shareef

Shaikhul Hadith Jamia Nizamia and Secretary, Majlis Isha'at-ul-loom

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