

2. He prolongs the recitation in both [rak'ah]. He recites inaudibly according to Abu Hanifah. Abu Yusuf and Muhammad said : he recites audibly.

3. Then, he supplicates after that, until the sun appears again.

4. The imam who leads the people in jumu'ah leads them [in the solar-eclipse] prayer. If he did not assemble [the people to pray], the people pray it individually.

5. There is no khutbah in the solar-eclipse.

6. There is no group [prayer] for the lunar eclipse. Each individual merely prays on his own.

7.4 Prayer for Rain

1. Abu Hanifah (may Allah's mercy be upon him) said : there is no [emphasized] sunnah salah in a group to pray for rain [although it is recommended], but if people pray singly, it is permissible. [The emphasized aspect of] praying for rain is merely supplication and seeking forgiveness.

Abu Yusuf and Muhammad said : [it is sunnah that] the imam lead the people in two rak'ah, making the recitation audible in them. Then, he delivers a khutbah [or two].

2. He faces the qiblah in supplication. The imam switches his cloak around [when starting the supplication], but the people do not switch their cloaks around.

3. The People of the Covenant [of Jizyah] do not attend the Prayer for Rain.

7.5 The Vigil of Ramadan (Tarawih)

1. It is recommended that the people gather in the month of Ramadan after `isha`, so that their imam can lead them in five tarwihah, with two taslim in each tarwihah.

2. He sits between every two tarwihah the duration of a tarwihah.

3. Then he leads them in witr.

Witr should not be performed with a group in other than the month of Ramadan (Continued.....)

خبر و برکت کا مہینہ مبارک

رمضان المبارک کی خصوصی دعاؤں میں ہمیں بھی شامل رکھئے

Ijaz Ahmed Choudhry

Market Analysts & Investment strategists. Karachi.

does not pronounce takbir [audibly] on the way to the prayer-ground. According to the two : one pronounces takbir [audibly].

'Id al-Adha

1. It is recommended on the Day of Sacrifice (Adha) : to perform ghusl, to apply perfume, to delay eating until having finished from the salah.

2. One sets out for the prayer-ground, pronouncing takbir [audibly]

Salat al-'Id

1. One does not perform nafl salah in the prayer-ground before salat al-'id.

2. When the salah becomes permissible, by the sun ascending [a spear's height after sunrise], the time for [salat al-'id] has entered, [and it remains] until midday.

If the new crescent was obscured from people, such that they testified before the imam about seeing the crescent after midday, [the imam] performs 'id [salah] the next day. Then, if some excuse occurs, preventing the people from salah on the second day, he does not perform it after that. If an excuse occurred preventing the people from [performing] the salah on the Day of Sacrifice, he performs the salah the next day, or the day after. He does not perform it after that.

3. The imam leads the people in two rak'ah. In the first [rak'ah] he pronounces the opening takbir, and three [takbirs] after it. Then, he recites the Opening of the Book and a surah with it. Then, he pronounces a takbir, going into ruku' with it. Then, he starts the second rak'ah with recitation. When he has finished from the recitation, he pronounces three takbirs. He pronounces a fourth takbir, going into ruku' with it. One raises one's hands in the takbirs of the two 'ids.

4. Then, he delivers two khutbah after the salah teaching people about Sadaqat al-Fitr and its regulations [on 'Id al-Fitr].

[On 'Id al-Adha] he delivers two khutbah after [the salah] teaching people therein about the Sacrifice and the Takbirs of Tashriq.

5. Whoever misses salat al-'id with the imam does not make it up.

The Takbirs of Tashriq

1. The first of the takbirs of tashriq is after salat al-fajr on the Day of 'Arafah. According to Abu Hanifah, the last of it is after salat al-'asr on the [first] Day of Sacrifice. Abu Yusuf and Muhammad said : [it lasts] until salat al-'asr of the last of the Days of Tashriq.

2. The takbir is after the fard prayers, and it is that one say : *Allahu Akbar Allahu Akbar, La ilaha illallahu Wallahu akbar, Allahu Akbar wa-Lillahil-Hamd.*

7.3 Eclipse Prayer

1. When the sun is eclipsed, the imam performs with the people two rak'ah, in the manner of nafl, with one ruku' in each rak'ah.

حضرت امام شافعی رحمہ اللہ علیہ فرمایا کرتے کہ : امام مالک اور سفیان بن عیینہ نہ ہوتے تو حجاز سے علم رخصت ہو جاتا

Obligation of Jumu'ah

1. Jumu'ah is not obligatory on a traveller nor a slave, nor a blind person. But, if they are with the people, it suffices them for the fard of the time.

It is permissible for travellers, slaves, invalids and the like to lead in jumu'ah. It is disliked for excused people to pray zuhr in jama'ah on the day of jumu'ah, and similarly the people of a prison.

2. The salah of one who prayed zuhr at home on the day of Jumu'ah, before the imam's salah, without an excuse, is valid, but that is [prohibited] for him. If it occurs to him to attend jumu'ah, such that he set out towards it, the zuhr salah is invalidated by his setting forth - according to Abu Hanifah. Abu Yusuf and Muhammad said : it is not invalidated until he enters [into salah] with the imam.

3. When the mu'adh-dhin calls the first adhan on the day of jumu'ah, people stop buying and selling, and set out for salat al-jumu'ah.

Regulations of the Salah

1. The imam recites audibly in the two rak'ahs.

2. There is no specific surah to recited in them.

3. Whoever joined the imam on the day of jumu'ah prays with him whatever he caught, and builds jumu'ah on that basis. If he joined him in the tashahhud, or in the Prostrations of Inattentiveness, he performs jumu'ah accordingly - according to Abu Hanifah and Abu Yusuf. Muhammad said : if he caught with him most of the second rak'ah, he performs jumu'ah accordingly, but if he caught less than that, he completes it as zuhr.

Sunnah Aspects of the Khutbah

1. When the imam comes emerges on the minbar on the Day of Jumu'ah, people stop performing salah, and [stop] talking until he has finished his khutbah.

2. When the imam ascends the minbar, he sits down, and the mu'adh-dhin calls [the second] adhan in front of the minbar.

3. The imam delivers two khutbahs, separating them with a sitting.

4. He delivers the khutbah standing, in a state of purity.

4. If he delivered the hutbah sitting, or not in a state of purity, it is valid, but disliked.

6. When he has finished from the khutbah, the call the iqamah for the salah, and [then] pray.

7.2 Prayers of the Two `Ids

Id al-Fitr

1. It is recommended on the Day of Fast-Breaking (Fitr) for the person, before leaving for the prayer-ground:

To eat, To perform ghusl, To apply perfume.

2. One sets out for the prayer-ground. According to Abu Hanifah, one

6.3 Fear Prayer

1. When fear is severe, the imam divides the people into two groups : one group [who remain] facig the enemy, and one group [who stand] behind him. Then, he prays with this [latter] group one rak'ah with two sajdah. Then, when he raises his head from the second sajdah, this group goes back to face the enemy, and the [other] group comes [to take their place]. The imam leads them in one rak'ah with two sajdah, and then performs tashahud and taslim. [The followers] do not perform taslim, but [rather] go to face the enemy. The first group [now] comes [back], and pray one rak'ah on their own, with two sajdah, without recitation, and then perform tashahhud and taslim, and then go back to face the enemy. The other group [now] comes [back] and pray one rak'ah with two sajdah, with recitation, and [then] perform tashahhud and taslim.
2. If the imam is a resident, he prays two rak'ah with the first group and two rak'ah with the second.
3. In maghrib, he prays two rak'ah with the first group and one rak'ah with the second.
4. They do not fight while in the state of salah, and if they do that their salah is invalidated. If the fear is intense, they pray while riding, individually, gesturing for ruku' and sujud : in whatever direction they wish if they are not capable of facing the qiblah.

7.0 SPECIAL OCCASIONAL PRAYERS

7.1 Jumu'ah Prayer

Conditions for Validity

1. Jumu'ah is not valid except in a large town, or in the prayer-ground of the large town. It is not permissible in villages.
2. It is not permissible to establish it except with the ruler, or one whom the ruler has ordered [to establish it].
3. Among its conditions is the time. It is valid in the time of zuhr, and it is not valid after it.
4. Among its conditions is the khutbah before the salah. If he restricted himself to remembrance of Allah, it is valid according to Abu Hanifah. Abu Yusuf and Muhammad said : it is essential to have a long reminder which could be called a khutbah.
5. Among its conditions is a group (jama'ah). Their minimum according to Abu Hanifah is three apart from the imam. Abu Yusuf and Muhammad said : two apart from the imam.