

The Duties of an Imam

Compiled by:

Abdur Rahman Shad

Revised by:

f. Abdul Hameed Siddiqui

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'Abdur Rahman Shad

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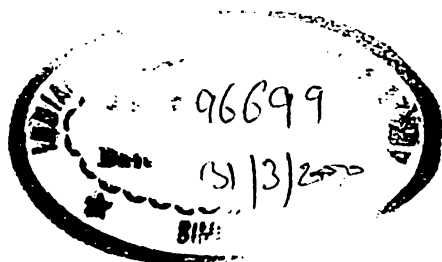
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IMPORTANCE OF SERVICE TO THE CAUSE OF ISLAM

The Message of Allah was transmitted to the depraved humanity through His selected Messengers. They received instructions from their Lord through revelations and conveyed those to their fellow-men so that they might derive benefit out of them. They persuaded all those who responded to their call to put His Commandments into practice in every sphere of life. This system was concluded with the finalization of the Divine mission of Apostles. After the accomplishment of the Faith with the life of the Last Prophet, Muhammad (peace and blessings of Allah be upon him), Allah has forever ruled out the possibility of any other Messenger till the Day of Resurrection. But his prophetic work, the preaching of Divine Law and Guidance continues as ever. Fortunately, it is the unique privilege of the Muslims that they are the true successors of the Prophet (peace and blessings of Allah be upon him). Therefore, the responsibility for the verification of Truth, the preaching of Divine Mission and keeping alive lofty strife against the forces of evil has now fallen upon the shoulders of his followers. The duties which he performed throughout his auspicious life, must be performed by us in the present age. It is a pity that the prevailing conditions are extremely deplorable. The Muslims are devoid of all good qualities of head and heart. Their connection with Islam is only traditional, superficial, and customary. They have absolutely forgotten the fact that every human being is destined to taste death sooner or later and everything that flourishes here is sure to meet decay. They prefer their temporary abode in this life to the perpetual one on the hereafter. They have fallen into a slumber of unconsciousness, forgetfulness and debauchery. This state of affairs is awfully alarming and is contrary to the Sunna of the Benefactor of mankind (peace and blessings of Allah be upon him). It is the first and foremost duty of every Muslim

to understand the Message of Islam and act upon its teachings. It is also obligatory for all the Muslims to disseminate the message of Truth, enjoining what is right and forbidding what is wrong. This sacred duty must be performed with fervour, missionary zeal and sincerity. The function of every Muslim is to illuminate his mind with the Light of Islam and act as a torch bearer for those groping in the darkness of ignorance. There are numerous Qur'anic verses and Traditions of the Prophet (peace and blessings of Allah be upon him) that exhort the believers to strive for the cause of Faith.

(I) Qur'anic Verses

1. "You are the best of community, evolved for mankind, enjoining what is right and forbidding what is wrong and believing in Allah." (3:110)
2. "And ye who believe! Be mindful of your duty to Allah, and seek the way to approach unto Him and strive in His way in order that you may succeed." (6:35)
3. "And strive for the cause of Allah with the endeavor which is His right." (22:79)
4. "You should believe in Allah and His Messenger and strive for the cause of Allah with your wealth and your lives; that is better for you if you did know." (61:11)
5. "If they submit, then truly they are rightly guided; if they turn away, then it is thy duty to convey the message unto them. Allah is Seer of His bondsmen." (3:20)
6. "And there may spring from amongst you a nation which invites to goodness and enjoins right conduct; and forbids indecency. Such are they who are successful." (3:104)
7. "Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in a better way." (15:125)
8. "And those who strive for Our cause; We will certainly guide them to Our paths; for verily, Allah is with those who do good." (29:69)

9. "And who is better in speech than he who invites men to his Lord and does right." (41:33)
10. "Lo! man is in a state of loss except those who believe and do good deeds and exhort one another to truth and exhort one another to endurance." (103:2-3)

(II) Traditions

1. Sahl bin Sa'd reported that the Apostle of Allah (peace and blessings of Allah be upon him) said, "If Allah favours you to lead a single person on the right path, it is better for you than to possess the world with its contents."
(*Abu Dawud and Bukhari*)
2. Abu Huraira reported that the Apostle of Allah (peace and blessings of Allah be upon him) said: "Whosoever calls towards guidance, will get like the recompense of one who follows it without aught being diminished from his rewards; and whoso calls towards misguidance, commits sin like one who follows it without aught being diminished from his sins."
(*Muslim*)
3. Hudhifa narrated that the Prophet (peace and blessings of Allah be upon him) remarked: "By Allah in Whose hand is my life, you must enforce virtue and curb evil otherwise it is near that Allah will send calamity on you from above (Himself). You will supplicate to Him but you shall not be responded to."
(*Muslim*)
4. Nu'man bin Bashir reported that the Prophet (peace and blessings of Allah be upon him) said: "There are men who do not transgress the limits of Allah and there are persons who do so. They are like two parties of men who boarded the ship. One of those settled on the upper portion and the other on the lower deck. When the people on the lower deck needed water they said "Why should we cause trouble to the people of the upper portion? We can easily have plenty of water by making a hole in the lower portion of the ship. Now if the people on the upper portion do not prevent them from such a stupidity, all of them will be drowned."
(*Tirmidhi*)

5. Once the Companions of the Apostle of Allah (peace and blessings of Allah be upon him) questioned, "Can we people be ruined when there are certain pious and God-fearing persons among us?" He replied, "Yes, if the pious remain silent and do not prevent others from forbidden things."

(Abu Dawud)

6. Jarir bin 'Abdullah narrated that the Prophet (peace and blessings of Allah be upon him) said, "When a sin is committed before an individual or a party; and they do not prevent the sinner in spite of having the power, Allah's chastisement will overtake them in this very life."

(Ibn Maja)

7. It is reported my Abu Sa'id Khudri that the Messenger of Allah (peace and blessings of Allah be upon him) said, "If any one of you sees anything objectionable, he must set it right with his hand (by force); if it is not possible, he must set it right with his tongue; and if that is also not possible, he must at least abhor it from the core of his heart and that is the weakest kind of Faith."

(Muslim)

8. It is narrated by Anas that the Prophet (peace and blessings of Allah be upon him) said, "To set out in Allah's way (for preaching) once in the morning and once in the evening is more precious than the whole world and that is contained in it."

(Muslim)

9. Anas bin Malik has narrated that once the Messenger of Allah (peace and blessings of Allah be upon him) asked, "Do you know who is the best in generosity?" The Companions replied, "Allah and His Prophet only know." At this, the Prophet (peace and blessings of Allah be upon him) said, "In generosity the most high is Lord, then I am the most generous of the children of Adam; and after me is the man who having acquired the knowledge of Divine Guidance, strives to spread it and conveys it to the others. Such a person will arise as a chief and an officer on the Day of Reckoning."

(Baihaqi)

10. Once the Prophet (peace and blessings of Allah be upon him) said, "You must preach Truth and prevent the sinners from forbidden things; and check the tyrants otherwise you shall be accursed and your hearts shall be corrupted as Allah did with Bani Israel." *(Abu Dawud)*

NEED FOR AN IMAM

Literally Imam means a leader or chief but in wide sense Imam is the personality who leads the prayers in congregation, delivers sermons, performs matrimonial rites and acts as a preacher etc. His reward is equal to that of a man who acts upon his instructions. The Holy Qur'an declares:

“Remember the Day of Judgement
when We will summon every people
with their Imam.” (17:71)

It is clearly manifest from the above mentioned verse that Divine summoning on the Day of Judgement requires one to be present with one's leader. Those who followed good leaders will enter the Paradise as a reward and the others will be sent to the Hall. Good leaders (Imams) are essential to keep our souls in a process of evolution. Their teachings give vigour and stability to the weak and wavering beliefs of the believers. This particular section of the believers complies with the injunctions of their Lord and undertakes the responsibility of preaching Islam. Allah affirms:

“And from among you there is a party
(of 'Ulama) who invites to good; and
enjoins what is right and forbids what
is wrong. Such are the people as are
successful.” (3:103)

These people have been awarded an enviable exalted position in the Muslim Society as the Holy Qur'an says:

“And We made them leaders (Imams) who guided
people by Our Command; and We revealed unto
them the doing of good, and establishing of prayer,
and the giving of alms; and only unto us they
worshipped.” (21:74)

The greatest service that an Imam can render to his fellow-beings is to turn them back from moral and spiritual bankruptcy and guide them on to the right path.

Imamat is a religious post which is of paramount importance. Once Imam Ja'far Sadiq said:

“Imam’s existence is a must on the earth to such an extent that even if they are only two persons on the earth, one of them must act as Imam.”

(Usul-e-Kafi)

EXCELLENCE OF OFFERING PRAYERS IN CONGREGATION

Islam has laid great emphasis on offering prayers in congregation. One gets twenty seven times more blessings for each prayer when it is said in congregation. The Muslims meet five times a day and this creates a spirit of mutual love, unity and brotherhood. The ignorant can easily learn about the doctrines of Religion from the learned. It gives opportunity to know better about the poor and the deserving. It enhances the sublimity of the prayers. It orders to derive full benefits out of the prayers those the believers must offer in congregation. Thus the necessity of the leader arises when many persons say their prayers together. The leader is known as Imam and the others who follow him are Muqtadis. Women, infants, ill persons, lame, the maimed, the blind and very old persons are exempted from offering the prayers in congregation.

QUALITIES OF AN IMAM

1. Knowledge

A learned man or a theologian can act as Imam. He should be the best man among the worshippers. He should be able to recite the Holy Qur'an in a sweet and melodious voice. While reciting the Holy Qur'an, he should adopt reverential attitude. It must be recited slowly, distinctly and intelligently as Allah has instructed:

“Read the Qur'an slowly with pauses.” The Imam should possess a sound knowledge of the Holy Qur'an, the Traditions of the Prophet (peace and blessings of Allah be upon him) and glorious sayings of his illustrious companions. He must be well versed in the knowledge of Traditions and Islamic jurisprudence. Hadith is a commentary of the Qur'an and the best interpretation of the Holy Qur'an can be sought by means of their knowledge because it was exemplified and illustrated during the life of the Benefactor of Mankind who was a renowned scholar and a teacher. Imam Sayuti says:

“If you seek the Qur'an, seek it in traditions because it is a commentary of the Qur'an and its interpreter.” (Itqan)

Our Lord Himself gives authority of the interpretation to the Prophet (peace and blessings of Allah be upon him) saying:

“We narrated the Book to you with truth in order that you may judge among men in accordance with what Allah showed you.” (4:105)

The next best interpreters were the illustrious companions of the Prophet (peace and blessings of Allah be upon him) including rightly guided Caliphs. Their established authorities cannot be set aside. The first qualification of Imam is that he

should possess knowledge over the others. Abu Sa'id reported that the Apostle of Allah (peace and blessings of Allah be upon him) said:

“When there are three, let one of them be their Imam and the most suitable person to be Imam is he who is the most learned among them.”

(Muslim)

The religious knowledge of Imam enlightens the right way for his followers and enables them to reach the real destination. It raises him to the heights of goodness and gives him noble and prominent position. To crown it all, it helps to attain the Divine Approbation. The Imam should be well acquainted with fundamental doctrines of Islam relating to Salat, Saum, Zakat, Hajj and all other affairs of the daily transactions so that he may be able to tell his followers what deeds displease Him lest they should fall into the abyss of sins. This is why the Prophet (peace and blessings of Allah be upon him) has attached great importance to the acquisition of knowledge and has proclaimed it to be the basic qualification for this exalted office. Abu Mas'ud narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said:

‘He who is the most excellent reader of the Holy Qur'an from amongst a party, shall be their Imam. If they are equal in reciting it, he will act as Imam who is the most learned of them in (the knowledge) of Traditions. If they are equal, then he who is the foremost of them in migration; and if they are equal in migration, then he who is the oldest of them in age.’

(Muslim)

2. Moral Virtues

The Imam must be pious man. No one can justify his appointment as an Imam without establishing a close and firm communion with Allah. In order to attain this object, prayer should be offered regularly and sound character must be developed. Good conduct is the crowning glory of an Imam. It is a beacon light for a man groping in utter darkness and

it is the strongest shield in the hand of Mu'min against the forces of evil. Imam is the best of all the followers and the best man is he who is morally good. His character must be free from all blemishes. 'Abdullah bin 'Amr reported that the Apostle of Allah (peace and blessings of Allah be upon him) said:

“The dearest to me among you is he who is the best of you in conduct.” *(Bukhari)*

The Imam is supposed to be honest, chaste and compassionate. He should be pure in thought and action. He must have contented mind and sincere heart. The contentment brings mental peace which is the foundation stone of our spiritual progress. It teaches us the concentration of mind in true Divine service. A disturbed mind cannot possibly turn its attention to the Almighty. The Imam should not indulge in backbiting and an absurd talk because it will degrade him. He must speak the truth and avoid falsehood because falsehood is utter darkness, and truthfulness sheds lustre like the sun. As darkness cannot stand before the rays of the sun, falsehood cannot remain in the heart of a man whose mind is illuminated with the light of Truth. The Imam should keep his pledge. He must be peaceloving and avoid all sorts of disputes. His social dealings must always be praiseworthy. He must not feel proud of his sound knowledge and high position in the Muslim Society. Greatness and pride are the monopolies of Allah only and no human being has any share in them. It is the worst attribute of man. On account of these defaults Satan was expelled from Paradise, Pharaoh of Egypt was ruined and Korah of 'Adon sank down. The Imam should be kind, affectionate and submissive so that the people should not hate him. He should be dignified and well looking. The Imam must be just. This is the real essence of his holy qualities as has been described in the Holy Qur'an:

“When Allah said to Abraham, ‘Verily, I make you an Imam for the mankind’ Abraham asked, “And of my offspring?” Allah replied, “My promise is not meant for the unjust.” *(2:124)*

Zalemin (unjust) means those people who do not express

gratitude to their Lord for His boundless favours and whose behaviour is contrary to the Commandments of Allah. If any one does not abide by the injunctions of Allah, he is Zalim (unjust) and therefore his claim for the spiritual leadership is out of question. He who himself is misguided can never guide others to the Right Path.

3. Remembrance of Allah

The Imam must remember Allah frequently. It eradicates all spiritual diseases and produces in his heart the love of his Master. It imparts tranquility and satisfaction to the mind and soul. The Holy Qur'an says:

"Behold, in the Remembrance of Allah do hearts find satisfaction."

(13:28)

"He who turns away from the remembrance of his Lord, will cause him to undergo a severe penalty."

(42:17)

"Then if you remember Me I will remember you."

(2:52)

Once the Prophet (peace and blessings of Allah be upon him) said, "There is a polish of everything for the hearts, it is the remembrance of Allah.

(Ibn Maja)

On another occasion, he advised his Companions thus: "Keep your tongue always employed in repeating the names of Allah."

The Imam should make the Holy Qur'an as the centre of all his thoughts, interests and action. He who forsakes the teachings of it can no longer maintain his firm allegiance to his Master and has no right to lead his followers. When a person neglects and remembrance of Allah, his heart is rusted. Once the Apostle of Allah said, "These hearts would have been rusted as the iron rusts." His Companions asked, "O Prophet! Tell us what cleanses the rust of the hearts?" The Messenger

of Allah (peace and blessings of Allah be upon him) said, "The rust of the Hearts is cleansed when one remembers death frequently and studies the Holy Qur'an."

(Muslim)

The Imam must be a devout servant of Allah. He should be the true model of ideal personalities. He should make constant endeavor to grasp the real spirit of religion which is the fountain of all goodness and the man who is deprived of this goodness is deprived of all blessings. To crown it all, he must grow beard on his face and wear neat and simple dress. In short he should try to emulate the traditions of the Prophet (peace and blessings of Allah be upon him), in full, as far as possible.

UNDESIRABLE IMAMS

It is undesirable to offer prayers behind those who are indulging in innovation in religion, schism, sinfulness and impiety. To perform prayers behind an ignorant persons, slave, blindman, and a bastard is also improper. But if the slave is a man of knowledge, the blind person is pious and pure and a bastard one is learned and good natured, they are allowed to lead the prayers under the stress of unavoidable circumstances. There is no need to feel hesitation in offering prayers behind them.

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Jihad is binding on you with every Commander whether he is pious and though he may commit great sins; and prayer is binding on you behind every Muslim whether he is pious or impious and though he may commit great sins." (Abu Dawud)

Following a slave in imamat is improper because he does not have enough time at his disposal to learn the religion of Islam. Likewise the imamat of a reprobate person is improper because he does not manage religious affairs properly and same is the case of a blind man who does not keep himself clean from filth properly. Likewise the imamat of a bastard is improper because of his having no legal father he will remain illiterate. Besides the public in general is repugnant and offensive to the imamat of such persons. However in case they lead the prayer, the prayer so performed will be considered lawful and right.

(Hidaya, Bab al-Imamat, Part I)

UN-ACCEPTABLE IMAMS

The prayer is not accepted if it is offered after a polytheist, pagan, mad or drunken person. It is prohibited for a grown up person to say his prayers behind a minor one. If a minor boy has displayed an outward sign of maturity, both Tarawih and Obligatory prayers are allowed behind him. The prayers of a male behind a female are also not acceptable. One who is able to do Ruku' and Prostration is forbidden to offer prayers behind one doing these things by gestures. The prayer of the Imam who is disliked by his followers, is not accepted too. Ibn 'Umar narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said, "There are three persons whose prayers shall not be accepted; one who leads the prayer while his followers hate him; a man who comes to offer prayer after its time and a man who enslaves a free woman."

(Ibn Maia and Abu Dawud).

DUTIES OF AN IMAM AS A CUSTODIAN OF THE MOSQUE AND AS A TEACHER

There are numerous duties of an Imam. Some of them are general while the others are unavoidable. His primary duty is to serve the Mosque which is the House of Allah and a place of worship. Necessary arrangements for its cleanliness should be made. It should be decorated, white-washed and perfumed off and on. No doubt Mosque is considered to be a spiritual centre of the Muslims apparently but it can be used as an educational institution, a council chamber or a secretariat office. In fact, all the virtuous activities of the Muslims relating to the individual and national welfare can be performed within the Mosques. In the present and changed circumstances, if the Mosques are utilized to serve the purpose of educational centres, it will save the Government from enormous expenses on erecting new buildings for the Muslim children for whom education is compulsory. It is the duty of an Imam to act as a teacher in order to impart religious education to the students. He must train and reform the children to prepare them for performing the duty of establishing religion. It is a gross negligence to ignore this task. History bears testimony to this fact that in the past the Imams were the commentators of the Holy Qur'an, traditionists, theologians, jurists and scientists. They rendered meritorious services for the cause of Islam and brought about a glorious revolution which left indelible marks on the pages of history. In the present era, the darkness of ignorance is prevailing everywhere and religious education can serve the purpose of torch-light to remove that darkness. It is the shining moon which can illuminate our minds and hearts. The Imam can help us to know the right path to reach the real destination and to safeguard ourselves from way-laid snares and temptations which may deviate us from the right

path. It is an important duty of an Imam to act as an architect of the edifice of Islam. He should prepare a sketch plan of the building which is to be built. In pursuance of the injunctions of the Holy Qur'an and Traditions of the Prophet (peace and blessings of Allah be upon him), the Imam should acquire and impart knowledge to others to make a tremendous progress in every branch of learning.

Ibn Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "We should not feel envious of any one except the two; a man whom Allah has given wealth along with the power of spending it for the cause of Truth, and a man whom Allah has awarded wisdom to act upon it and he teaches it to the others." *(Muslim)*

Abu Huraira narrated that the Apostle of Allah (peace and blessings of Allah be upon him) said, "Learn the compulsory doctrines of Islam and the Holy Qur'an and teach them to the people, for I am mortal." *(Tirmidhi)*

Abu Sa'id al-Khudri reported that the Prophet (peace and blessings of Allah be upon him) said, "Verily, people will be your (Imam's) followers and verily people will come to you from different parts of the world to acquire learning in theology. So when they come to you, admonish them with good." *(Tirmidhi)*

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "There are two sections of my followers. When they are good, people are good and when they are bad, people are bad. They are the rulers and the theologians ('Ulama)." *(Abu Na'im)*

Abu al-Darda'a narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Whoso treads a path in search of knowledge, Allah will lead him to tread a path of Heaven and surely the angels will spread out their wings out of joy for the seeker of knowledge; and as for the scholar whatever is in the Heaven and earth and even the fish in the fathoms of water, beg pardon for him. Certainly, the superiority of a learned man over the pious worshipper is like the superiority of the full moon over the stars. Verily, the learned are the successors of the Prophets and they left

in heritage neither silver nor gold coins but they left knowledge. So whosoever acquires it, acquires a handsome property.”
(*Ahmad and Tirmidhi*)

In the light of these Traditions, it is quite evident that knowledge is of vital importance but the scholars from whom no benefit can be derived are good for nothing.

Abu Huraira reported that the Apostle of Allah (peace and blessings of Allah be upon him) said, “The likeness of knowledge from which no benefit is derived is just like a hoarded wealth of which nothing is spent in the way of Allah.”
(*Ahmad*)

Anas narrated that the Prophet (peace and blessings of Allah be upon him) said, “Whoever is questioned about knowledge which he acquired and then he conceals it, will wear a girdle of Fire on the Resurrection Day.”

(*Ibn Maja and Ahmad*)

DUTIES TOWARDS LEADING OF PRAYERS

Before leading the prayers, it is the primary duty of an Imam to see that the rows of the worshippers are straight and arranged properly. The distance between the two rows should be three feet approximately. There must be no space open between the worshippers and two feet of each follower should be placed about four to six inches apart. The aged, the wiser and the pious should occupy the front rows and then the young and the children. Disorder in congregational prayers is undesirable and it leads to friction among the devotees. The Imam should satisfy his followers with the help of following Traditions:

It is reported by Abu Mas'ud Ansari that the Apostle of Allah (peace and blessings of Allah be upon him) said, "Be straight and differ not lest differences should grow in your hearts. Let elders and wise keep attached to me; next those who succeed them and next those who succeed them."

(Muslim)

Ibn 'Umar narrated that the Prophet (peace and blessings of Allah be upon him) said, "Make the rows straight and stand shoulder to shoulder. Shut up the openings and keep close to the hands of your brethren and leave not the openings for the devils. Whoever joins a row, Allah will join him and whoso severs it, Allah will sever him."

(Abu Dawud)

The Imam shall stand on a place at the same level on which his followers stand. If the follower (Muqtadi) is single, he shall stand a little behind him on the right side of the Imam. If the followers exceed in number, they shall stand ahead of the first row. The Imam has the privilege to stand or sit on the pulpit while he is delivering a sermon.

Procedure of Leading Obligatory Prayers

After the formation of rows, the announcement is made by means of an Iqama that the prayer is ready. This is really an Adhan recited in a lower voice comparatively with the utterance of **قَدْ قَامَتِ الصَّلَاةُ** (Prayer is ready)

after **حَيَّ عَلَى الْفَلَاحِ** (Hurry for success).

Immediately after the intention the Imam starts the prayer by uttering Takbir Tahrima (Allah-u-Akbar) and he is followed by the followers. During the two obligatory Rak'ats of Fajr (pre-drawn morning prayer), and in the first two Maghrib and 'Isha (the sun-set prayer and the night prayer) the Imam recites Thana, Ta'awwudh and Tasmikr silently. Then he recites the Sura Fatiha loudly. At the end of it the Imam says Amin in a low tone and the followers respond to him either loudly or silently. After this, he recites some verses from the Holy Qur'an not less than three. The Muqtidis remain silent and listen to the recitation attentively. When the recitation is finished, the Imam should say Allahu Akbar **اللَّهُ أَكْبَرُ**

and lower down his head placing the palms of the hands on his knees. This is called Ruku. The Imam should repeat silently Tasbih Ruku **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (Subhana Rabbi-yal-

'azim) at least thrice. After this, he should resume the standing position uttering loudly the words **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**

(Sami' Allahu liman hamida) and the followers respond to him with Tahmid **رَبَّنَا لَكَ الْحَمْدُ** (Rabbana lakal hamd) in

a subdued tone. Soon afterwards the Imam should prostrate himself by uttering Allahu Akbar in a loud voice and recite for three times Tasbih Sajda **سُبْحَانَ رَبِّيَ الْأَعْلَى** (Subhana

Rabi--yal ala). Then the Imam raises his head saying Allahu Akbar and prostrates himself again. After this, he assumes the standing position again by saying Allahu Akbar and without reading Thana and repeats the process adopted by him during the completion of the first Rak's. He sits in a position called Q'ada in accordance with the prescribed manner after the last prostration of the second Rak'a. If the Imam has to lead the

prayer consisting of two Raka'at, he should recite silently Tahiyya (Tashahhud), Darud and Supplication and finish the prayer by uttering loudly Taslim **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**

(As-Salamu 'Alaikum Wa Rahmatuallah). He should repeat it twice by turning face first to the right and then to the left. Last of all, the Imam should raise his hands for supplications. This marks the end of the prayer.

If the Imam has to lead three or four Rak'at of prayer, he should resume standing posture after Tashahhud saying Allahu Akbar in a loud tone and read Sura Fatiha silently. He should not read any additional passage from the Holy Qur'an. He should complete all the Rak'at in a prescribed manner. After the last prostration in the third or the fourth Rak'a he should read Tashahhud, Darud and Supplication and end the prayer with Taslim as usual.

Prolivity during the Prayers in Congregation

The Imam should neither be hasty nor shorter than the prescribed limit. While leading the prayers, he should not prolong it unnecessarily. There might be in the congregation the ill, the feeble, the aged, the needy and possibly the woman who has left her suckling baby at home.

'Uthman bin Abi al-'As reported that the Apostle of Allah (peace and blessings of Allah be upon him) said, "Be an Imam of your people. Whosoever becomes an Imam of people, let him make prayers easy because there are among them the old, and there are among them the sick and there are among them the weak and there are among them who are needy. When one of you prays individually, let him pray as he desires." *(Nasa'i)*

Abu Mas'ud narrated the Prophet (peace and blessings of Allah be upon him) as saying, "Whosoever of you leads the people in prayer, let him be brief because there may be among them the weak, the aged and the person who has to perform deeds."

(Agreed)

Theme and Language used in the Sermons

Friday is the sacred day of the week and there is an hour in Friday which is an opportune moment for the acceptance of business must be suspended at this time. This prayer consists of two Rak'at always offered in congregation. After the first call, the Imam should deliver a sermon on any suitable and current topic. He should remind the audience of their duties towards Allah and his creation. He should warn them of dire consequences in case they indulged in sins. He should exhort his followers to adopt the right path and remind them of the transitory nature of this world and rewards of good deeds in the eternal abode. He may deliver his sermon on any subject relating to the welfare and reformation of the community. He is allowed to discuss any ethical, social or political subject. The early Caliphs of Islam used to inform the public about important affairs of the State. In order to maintain the solidarity, the language of the sermon must correspond to that of the congregation with the exception of the traditions of the Holy Prophet (peace and blessings of Allah be upon him) and the verses of the Holy Qur'an. It is necessary so that the masses may understand the ideas of the Imam. It is futile to express his views in 'Arabic language before the English and in Urdu language before the 'Arabs. Unless one can understand the true import of the speech, it is impossible for him to follow it. Every Prophet was commanded to preach in his own mother tongue so that his followers might understand and follow him. The Holy Qur'an was revealed in 'Arabic so that the 'Arabs might have understood and communicated the Message of Allah to those who did not comprehend. The Holy Qur'an says:

"And We did not send any Apostle but with the language of his people so that he might explain to them clearly."
(14:4)

On another occasion, Allah affirms:

"And thus We revealed to you the Qur'an in 'Arabic so that you may warn (the inhabitants) of your motherland and those around it."

(The Holy Qur'an 42:7)

It is perfectly clear that understanding is the essence of the religion. The Imam, therefore, must inculcate into the minds of the audience a real zest for knowledge and ardent love for worship in quite intelligible language.

Anas (Allah be pleased with him) reported that whenever the Prophet (peace and blessings of Allah be upon him) uttered a word, he used to repeat it thrice till it was understood from him and whenever he came to the people, he used to salute them. (Bukhari)

Moreover, the Imam should speak on any topic mentioning verses from the Holy Qur'an and Ahadith of the Prophet (peace and blessings of Allah be upon him). He may relate incidents from the History of Islam but his sermon must be relevant to the topic. The Imam should have full regard of the suitability of time. He should address according to the intellectual standard of the audience.

Procedure of the Jum'a Prayer

When the sermon is over, the Imam should direct the Mu'adhhan (one who summons to the prayer) to recite the second call for the prayer. Immediately after it, he should stand on the pulpit facing the audience to deliver the sermon (Khutba) in 'Arabic. This consist of two parts with the provision for a short rest for the Imam in the middle of the two.

The First Khutba For Jum'a-tul-Mubarik

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ يَوْمَ الْجُمُعَةِ سَيِّدَ الْيَوْمِ وَالْأَيَّامِ وَلَا نَعْبُدُ وَلَا
 نَسْتَعِينُ إِلَّا بِاللَّهِ وَهُوَ الَّذِي فَرَضَ صَلَاةَ الْجُمُعَةِ بِقَوْلِهِ تَعَالَى
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ، وَالصَّلَاةَ عَلَى مُحَمَّدٍ سَيِّدِ الْإِنَامِ
وَعَلَى آلِهِ وَأَصْحَابِهِ الْكِرَامِ خُصُوصًا عَلَى أَفْضَلِ الْبَشَرِ عَدَا الْأَنْبِيَاءِ
بِالتَّحْقِيقِ أَمِيرِ الْمُؤْمِنِينَ أَبِي بَكْرٍ الصِّدِّيقِ وَعَلَى النَّاطِقِ بِالصِّدْقِ
وَالصَّوَابِ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ وَعَلَى كَامِلِ الْحَيَاءِ
وَالْإِيمَانِ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ ابْنَ عَفَّانَ وَعَلَى أَسَدِ اللَّهِ الْعَالِمِ
أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ابْنِ أَبِي طَالِبٍ وَعَلَى الْإِمَامَيْنِ الْمُهِمَّامَيْنِ
السَّعِيدَيْنِ الشَّهِيدَيْنِ أَبِي مُحَمَّدٍ الْحَسَنِ وَأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ
وَعَلَى أُمَّهُمَا سَيِّدَةِ النَّسَاءِ فَاطِمَةَ الزَّهْرَاءِ وَعَلَى عَمَّتَيْهِ الشَّرِيفَيْنِ
الْمُطَهَّرَيْنِ مِنَ الْأَذْدَانِ حَنْزَلَةَ وَالْعَبَّاسَ وَعَلَى الْبَنَاتِ الْبَاقِيَةِ
مِنَ الْعَشْرَةِ الْمُبَشَّرَةِ وَسَائِرِ الصَّحَابَةِ وَالتَّابِعِينَ رِضْوَانُ اللَّهِ
تَعَالَى عَلَيْهِمْ أَجْمَعِينَ ○

Transcription:

Bismillah-ir-Rahman-ir-Rahim

Alhamdu lillahilladhi ja'ala yaumul-jumu'ati sayyid-al-ayyami wala n'abudu wala nasta'inu illa iyyahu wa huwalladhi farada salati Jumu'ati biqaulihi Ta'ala: ya ayyuhalladhina amanu idha nudiyatis-salati min-y-yaumil-jumu'ati fas'au ila dhikrillahi wa zar-ul-bai'i, was-salatu 'ala Muhammadin sayyid-il-anami wa 'ala alihi wa ashabih-il-kirami khasusan 'ala afdalil-bashari b-a'd-al-ambia'i bittahqiq amir-ul-mu'minina Abi Bakr-is-siddiq: wa 'alanna-tiqi bissidqi was-sawabi amir-il mu'minina 'Umar abn-il-Khattab; wa 'ala kamil-il-haya'i wal-imani amir-il - mu' minina 'Uthman ibni 'Affan; wa 'ala asadillah-il-ghalibi amir-il-mu'minina 'Ali ibni abi Talib, wa 'ala-Imamain-il-Humamain was-sa'idaini-sh'-shahidain abi Muhammad-il-Hasani wa abi 'Abdillah-il-Husain, wa 'ala

ummihiya sayyida-tin-nisai Fatima -tiz-Zahrai, wa 'ala 'ammaihish-sharifain-il-mutahharaini minal-Adnas al-Hamzati wal-'Abbas; wa 'alassitta-til-baqiyati min-al-'asharat-il-mubash-sharati wa sair-is-sahabati wat-tabi'ina ridwanullahi Ta'ala 'alahim ajma'in.

English Translation:

In the name of Allah, the Merciful, the Compassionate.

All praise is due to Allah Who gave Friday a superiority over all other days. We neither worship nor seek the assistance of any other except that of Allah alone Who has made the Jum'a prayer obligatory (on Muslims) by saying:

"O Believers whenever you are called for the Jum'a prayer, hasten (to the mosque) unto the remembrance of Him and quit business."

And We send countless blessings of Muhammad, the spiritual leader of humanity and on his offspring and on his honourable companions, particularly on Abu Bakr, the truthful. He was the Commander of the Faithful and the most distinguished men after the Prophets; and on the Commander of the Faithful 'Umar, son of Khattab who was truthful, upright and just and may Allah be pleased with him; and on the Commander of the Faithful 'Uthman, son of 'Affan (may Allah be pleased with him). He was perfect in Faith and entirely modest, and the Commander of the Faithful 'Ali, son of Abi Talib (may Allah be pleased with him). He was the victorious Lion of and on the auspicious, sacred and spiritually distinguished martyr, sons of 'Ali Hasan; father of Muhammad, and Husain, father of 'Abdullah (may Allah be pleased with them) and on their pious and honoured mother Fatima (may Allah be pleased with her) who is the chief of the righteous women and on two noble uncles of the Prophet (peace and blessings of Allah be upon him), Hamza and 'Abbas, and on the six other worthy companions of the Prophet (peace and blessings of Allah be upon him) upon whom Allah has bestowed the glad tidings of eternal bliss and on all other associates and disciples of the Prophet Muhammad (May Allah be pleased with them).

Second Part of Khutba

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مُحَمَّدًا وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ
 عَلَيْهِ ۝ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيَ
 اللَّهُ فَلَا مَضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ ۝ وَنَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝ إِنَّ اللَّهَ وَمَلَائِكَتَهُ
 يُصَلُّونَ عَلَى النَّبِيِّ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
 تَسْلِيمًا ۝ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ بَعْدَ مَنْ صَلَّى
 وَقَامَ ۝ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى كُلِّ مَلَائِكَةٍ
 الْمُقَرَّبِينَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝
 عِبَادَ اللَّهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى
 وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۝ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝
 وَلَذِكْرُ اللَّهِ تَعَلَّى أَعْلَى وَأَقْبَلَى وَأَعَزُّوْا أَجَلٌ وَأَتَقَرُّوْا أَهْرًا وَالْبُرَى ۝

Transcription:

Bismillah-ir-Rahman-ir-Rahim

Alhamdu lillahi nahmaduhu wa nasta'inuhu wa nas-
taghfiruhu wa nu'minu bihi wa natawakkalu 'alaih; wa naudhu

billahi min shururi anfusina wa min sayyi'ati 'amalina; many-yahdill-ahu fala mudilla lahu wa man-y-yudlilhu fala hadiya lahu; wa nashhadu anna Muhammadan 'Abduhu wa Rasuluhu; Innallaha wa mala'ikatahu yusalluna 'alannabiyyi, ya ayyu-halladhina amanu sallahu 'alaihi wa sallimu taslima; Allahumma salli 'ala Muhammadin wa 'ala ali Muhammadin bi'adadi man salla wa sam. Allahumma salli 'ala Muhammadin wa 'ala ali Muhammadin bi adadi man qa'ada wa qam, wa salli 'ala jami'il-ambiya'i walmursalina wa 'ala 'ibadillah-is-salihina birahmatika ya arham-ar-Rahimin. 'Ibadallah, innallaha ya'muru bil-'adli wal ihsani wa ita'i-dhil-qurba wa yanha 'anil-fahsha'i wal-munkari wal-baghyi, ya'izukum la'allakum tadhakkarun. Waladhikrullahi Ta'ala A'la wa Aula wa A'azzu wa Ajallu wa Atammu wa Ahammu wa Akbar.

English Translation:

In the name of Allah, the Merciful, the Compassionate.

All praise is due to Allah. We render all praises to Him and seek His assistance. We crave His forgiveness and have a firm belief in Him and in His attributes and for all our needs we rely solely upon Him. We seek refuge of Allah from all our evil temptations and desires. To whosoever Allah shows the Right Path, nobody can mislead him and to whosoever he leads astray, there is no guidance for him.

We bear witness to the fact that no one is worthy of worship except Allah and Muhammad is His obedient servant and Messenger. Indeed Allah and all His Angels send blessings on him. O you who believe! Send peace and blessings on him also. O Allah! Send as many blessings on Muhammad and his family, as the number of standing and sitting in Prayers by all his followers. O Allah! Send Thy blessings on all the Prophets, distinguished Angels and the righteous servants of yours and cover them up with Thy mercy and kindness for Thou art the Most Beneficent, the Merciful.

O servants of Allah! Allah has certainly commanded you to be just and kind towards the affairs of men and render assistance to your kinsmen; and Allah has forbidden you all kinds of sins and shameful acts. He has given you a clear

warning that you may take heed and tread the Right Path and the remembrance of Allah is the greatest of all actions. He is the Superior, Elevated, Glorious, Honoured, Faultless and Magnificent.

After the recitation of Khutba, someone is directed to recite Iqama. Then the Imam should lead two Rak'at Wajib prayer as usual.

The Procedure of Leading 'Id-ul-Fitr and 'Id-ul-Adha Prayers

'Id-ul-Fitr means the festival of breaking fast after Ramadan and 'Id-ul-Adha means the festival of sacrifice which occurs on the day following the Pilgrimage. These two festivals are celebrated with a view to expressing a deep sense of gratitude to the Almighty and demonstrate pleasure after the performance of religious duties. These are the practical examples of Islamic brotherhood in which all men irrespective of caste and creed should join these congregation prayers. The 'Id service consists of two Rak'at. The prayers of 'Ids are performed in the same manner as the Rak'at of the Jum'a prayers with the exception of Iqama or Adhan. In these prayers there are six additional takbirs, three in the first Rak'a and three in the second. The Imam should utter the first Takbir in a loud voice and fold the right hand upon the left and then read the Thana silently. Then he should pronounce the second and the third Takbir by raising his hands to the ears and leaving them free in a natural posture. With an announcement of the fourth Takbir, the hands should be raised to the ears and folded again as usual. Then the Imam should recite Sura Fatiha followed by another Sura of the Holy Qur'an. After this, he will continue the prayer as is usually done in a two Rak'at-Prayer except that after the Sura in the second Rak'a, the Imam should pronounce the second and third Takbirs but the position of the Ruku' must not be assumed. The hands should be dropped to the sides. After the recitation of the fourth Takbir, the Imam should continue and complete the prayers exactly in the prescribed manner. When this is completed, the Imam should ascend on the Pulpit and deliver the Khutba in a similar manner as is done in the Jum'a Prayer.

Khutba For 'Id-ul-Fitr (Part I)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ مَنْ نَوَّرَ قُلُوبَ الْعَارِفِينَ بِسِرَاجِ الْهُدَايَةِ
 وَالْفُرْقَانِ وَشَرَحَ صُدُورَ الصَّائِمِينَ بِنُورِ الْمَغْفِرَةِ وَالْإِيمَانِ
 وَأَكْرَمَ عِبَادَةَ الْمُؤْمِنِينَ بِصِيَامِ شَهْرِ رَمَضَانَ اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ اللَّهُ
 أَكْبَرُ مَنْ أَنْزَلَ الْقُرْآنَ عَلَى نَبِيِّنَا فِي أَشْرَفِ لَيْلَةٍ مِنْ لَيَالِي شَهْرِ
 رَمَضَانَ وَجَعَلَ قِيَامَهَا خَيْرًا مِنْ قِيَامِ لَيْلَةِ شَهْرِ الْعَدْلِ وَالْإِحْسَانِ
 وَأَرْسَلَ فِيهِ الْمَلَكَةَ تَبْلِغُ سَلَامِهِ عَلَى كَافَّةِ أَهْلِ الْحَقِّ وَالْإِيْقَانِ
 وَغَفَرَ لَهُمْ جَمِيعَ الْكَبَائِرِ وَالْعُصْيَانِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ ثُمَّ الصَّلَاةُ
 وَالسَّلَامُ عَلَى خَيْرِ النَّوَرِيِّ بَدْرِ الدُّجَى نُورِ الْهُدَى صَاحِبِ قَابِ
 قَوْسَيْنِ أَوْ أَدْنَى رَسُولِ الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ إِمَامِ الْقِبْلَتَيْنِ
 شَفِيعِ الْأُمَمِ فِي الدَّارَيْنِ خَاتَمِ النَّبِيِّينَ رَسُولِ رَبِّ الْعَالَمِينَ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَخَلْفَائِهِ الرَّاشِدِينَ خُصُوصًا

عَلَى الْأِمَامِ سَيِّدِ أَهْلِ الْعُرْفَانِ خَلِيفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمِ فِي كُلِّ مَكَانٍ أَمِيرِ الْمُؤْمِنِينَ أَبِي بَكْرٍ الصِّدِّيقِ الصَّادِقِ
 الشَّهِيدِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَعَلَى الْأَمْرِ قَاتِلِ الْكُفْرَةِ وَأَهْلِ
 الطُّغْيَانِ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ الْفَارُوقِ الْمُؤَيَّدِ بِالْإِحْسَانِ رَضِيَ اللَّهُ
 تَعَالَى عَنْهُ وَعَلَى الْأَمْرِ حَبِيبِ اللَّهِ الْمُتَمَنَّانِ نَاصِرِ أَهْلِ الْإِيمَانِ
 جَامِعِ الْقُرْآنِ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ تَعَالَى
 عَنْهُ وَعَلَى أَشْجَعِ الشُّجْعَانِ مُطْعِمِ الْمَسَاكِينِ وَالْبُحْيَانِ أَمِيرِ
 الْمُؤْمِنِينَ عَلِيِّ بْنِ الْمُرْتَضَى أَسَدِ اللَّهِ الْمُسْتَعَانَ كَرَّمَ اللَّهُ تَعَالَى
 وَجْهَهُ ۝ وَعَلَى الْأَمَامِينَ الْفَاضِلِينَ الْكَامِلِينَ أَبِي مُحَمَّدٍ الْحَسَنِ
 وَأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ۝ وَعَلَى عَمِّيهِ الشَّرِيفَيْنِ
 الْمُكَرَّمَيْنِ بَيْنَ النَّاسِ حَمْزَةَ وَالْعَبَّاسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا
 وَعَلَى جَمِيعِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالتَّابِعِينَ الْأَخْيَارِ الْأَبْرَارِ إِلَى
 يَوْمِ الْقِيَامَةِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ ۝ اِعْلَمُوا أَنَّ يَوْمَكُمْ
 هَذَا يَوْمٌ عَظِيمٌ شَرِيفٌ جَعَلَهُ اللَّهُ تَعَالَى عِيدَ الْمُؤْمِنِينَ وَرَجَاءَ
 الطَّالِبِينَ أَحْسَنُ أَعْلَى الْيَسْمَى وَالْفُقَرَاءِ وَالْمَسَاكِينِ كَمَا دَرِي -

Transcription:

Bismillah-ir-Rahman-ir-Rahim

Allahu Akabr, Allahu Akbar; la ilaha illallahu wallahu Akbar, Allahu Akbar wa lillahil-hamd. Subhana man nawwara qulub-al--'arifina bisiraj-ilhidayati wal--furqani wa sharaha sudurassa'imina binur-il--maghfirati wal-Iman; wa akrama 'ibadat-ul--mu'minuna Bisiyami shahri Ramadan. Allahu Akbar, Allahu Akbar, la ilaha illallahu wallahu Akbar, Allahu Akbar wa lillahil hamd. Subhana man anzal--al--Qur'ana 'ala nabiiyyina fi ashrafi laila--tim--min liyalishahri Ramadan wa ja'ala qiyamaha khairum-min-qiyami alifi shahrin bil'adli wal-Ihsan; wa arsula fih--il--mala 'ikata litablighi salamih 'ala kaffati ahlil--haqqi wal-iqan; wa ghafara lahum jami 'al--kaba'iri-wal-'isyan, Allahu Akbar, Allahu Akbar, la ilaha illallahu wallahu Akbar, Allahu Akbar wa lillahil hamd. Thumm-as-salatu wassalamu 'ala khairil-wara badridduja nurilhuda sahibi qaba qausaini au adna rasuli-Th-thaqalaini Nabiyy--il--Harama--ini Imam-il-Qiblataini shafi'--il--umami fiddaraini, Khatim-an- nabiiyyina Rasuli Rabbil--'Alamin Sallallahu 'alaihi wasallama, wa 'ala alihi, wa khulafa'ihir-rashidina; khususan 'ala Imami sayyidi ahl--il--'irfani khalifati Rasulilahi sallallahu 'alaihi wasallama fi kulli makanin Amir-il-Mu'minina Abi Bakr --is--siddiq--is--sadiqi--sh--shafiqi, radiallahu Ta'ala 'anhu; wa 'al-al-imami qatil-il-Kafarati wa ahl-il-tughyan Amir--il--Mu'minina 'Umar--al-Faruq--il--mu'ayyadi bil--Ihsan, Radi-Allahu Ta'ala 'anhu, wa 'al--al--imami habibillah--il--Mannani nasira ahl--al--Imani Jami-il--Qur'an Amir--il--Mu'minina 'Uthman abni 'Affan radi--Allahu Ta'ala 'anhu; wa 'ala ashja'ishshij'an-i mut'im-il--masakini wal-ji- 'ani Amir--il--Mu'minina 'Aliyy -- il-Murtada asadillah--il--musta'ani karamallahu Ta'ala wajhahu; wa 'alal--Imamain-il-kamilaini abi Muhammad--il--Hasani wa abi 'Abdillah--il--Husain radi--Allahu Ta'ala 'anhuma; wa 'ala ummihima sayyi-datin-nisa'i Fatima-tuz-zahra'i radi--Allah Ta'ala 'anha, wa 'ala ammaihi--sh sharifaini mukarramaini baina--n--nasi al--Hamzati wal--'Abbas radi--Allahu Ta'ala 'anhuma; wa 'ala jami'--il--muhajirina wal-ansari watabi'in--al--akhyar--il--Abrari ila yaumil-Qiyamati, radi--Allahu Ta'ala 'Anhum Aima'in--i'lamu anna

yaumakum hadha yamun 'Azimun Sharifun ja'alahullahu ta'ala
Id-al--Mu'minina wa raja--at--talibina ahsinu 'alal-yatama wal-
fuqara'i wal-masakina kama ruwiya. .

Translation:

In the name of Allah, the Merciful, the Compassionate.

Allah is the Greatest, Allah is the Greatest; there is no deity but Allah, and Allah is the Greatest, Allah is the Greatest and all praises are for Him. Allah be glorified Who has enkindled the hearts of Saints with the Lamp of the Holy Qur'an and Knowledge and illuminated the hearts of those with the glow of Faith and Forgiveness because they abstained from food and also honored the believers who observed fast during the sacred month of Ramadan.

Allah is the Greatest, Allah is the Greatest; there is no deity save Allah. And Allah is the Greatest, Allah is the Greatest and all praises are for Him. He is free from all sorts of blemishes. He has revealed the Holy Qur'an to our Prophet in the most distinguished and celebrated night of the month of Ramadan--the night, the excellence of which exceeds that of a thousand months--under His justice and Generosity. He also descended Angels in that night to deliver His Blessings to all the righteous believers and to forgive all their sins, great or small.

Allah is the Greatest, Allah is the Greatest; there is no deity but Allah. And Allah is the Greatest, Allah is the Greatest and all praises are due to Him. Now We send our blessings and greetings to the Best of the creation, to the brilliant Moon, to the Light of Guidance, to the Prophet who sat before Allah nearer than the two ends of a bow when he ascended to Heavens. He is the Apostle of the two worlds, Prophet of two sanctuaries, spiritual leader of the two Qiblas. He is the intercessor for all nations before Allah. He is the last and the true Prophet of Allah (peace and blessings of Allah be upon him and on his off-spring.) Then We send blessings on all his rightly-guided Caliphs particularly on the chief of all saints and the heir of the Prophet in all places, the Commander of the Faithful Abu Bakr, the truthful who was true and kind to all; then We send blessings on the leader of the slayer of the

disbelievers and the rebellious. He was the Commander of the Faithful, 'Umar Faruq who specially enjoyed Allah's favours and generosity; then We send blessings on the leader, the favorite of Allah, the helper of all believers and the compiler of the Holy Qur'an, the Commander of the Faithful, 'Uthman, son of 'Affan; then We send blessings on the bravest of all braves, the nourisher of the poor and the hungry, the Commander of the Faithful 'Ali, the Victorious Lion of Allah. Then we send blessings on the two pious leaders Hasan, father of Muhammad and Husain, father of 'Abdullah and on their pious mother (may Allah be pleased with her), the chief of all believing women and on the two pious and revered uncles of the Prophet, Hamza and 'Abbas (may Allah be pleased with them). Then We send blessings on all the Refugees and their Helpers and on all those righteous people who followed the Prophet faithfully (may Allah be pleased with them all).

After the recitation of the First Khutba, the Imam must take rest for a few moments. He should stand up again and recite the Second Part of the Khutba as mentioned in the Jum'a Prayer. Last of all, he must raise up his hands and pray for the prosperity and welfare of the whole community.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ ۝ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ ۝
 وَ لِلَّهِ الْحَمْدُ ۝ الْحَمْدُ لِلَّهِ الْمُتَوَحِّدِ بِالْعُظْمَةِ وَالْجَلَالِ
 وَالْمُتَقَدِّسِ بِالْحُسْنِ وَالْجَمَالِ ۝ هُوَ الَّذِي هُوَ خَالِقُ كُلِّ شَيْءٍ
 وَالْأَمْرِ ۝ بِيَدِهِ مَفَاتِيحُ الدَّهْرِ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝
 اللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ ۝ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ ۝
 وَ لِلَّهِ الْحَمْدُ ۝ سُبْحَانَ مَنْ أَوْجَبَ صَلَاةَ الْعِيدِ عَلَى كَأَفَّةِ
 الْمُؤْمِنِينَ مِنَ الْكَاثِبَاتِ وَحَرَّمَ عَلَيْهِمُ الصُّومَ فِي الْأَيَّامِ الْخَمْسَةِ

وَيَوْمَ يَعِيدُ الْأَكْثَبِيَّةَ وَنَدَا نَدَاءَ أَيَّامِ رُوحِي لَا مَمْنُونًا أَيَّامَاتِ وَالْحَامِسِ
 يَوْمَ الْعَطْرِ ضِيَاءٌ مِنْ عَيْدِي لَا لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ ○
 اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ ○
 وَلِلَّهِ الْحَمْدُ ○ سُبْحَانَ مَنْ سَبَّحَتْ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ
 الْعَظِيمُ وَاللَّعْنَةُ الْحَسَنَاءُ وَالرَّحْمَنُ وَالْحَكِيمُ وَالرَّحْمَنُ وَالْمَلَكُوتُ
 وَمَقَامُ إِبْرَاهِيمَ ○ تَعَالَى اللَّهُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَتَبَارَكَ اللَّهُ أَمِيرُ
 الْعَالَمِينَ وَالسَّلَامُ وَالْمَغْطَمَةُ وَالْقُدْرَةُ وَالْكَرِيمُ وَالْعَلِيُّ جَلَّ
 ذُو الْعَجْبِ وَالْعَزِيذُ وَالْأَلْوَمُ سُبْحَانَ مَنْ تَعَلَّقَ سِدَاتُهُ عَنِ الشَّيْطَانِ
 وَالشَّيْطَانِ ○ سُبْحَانَ مَنْ تَنَزَّاهُ صِفَاتُهُ عَنِ التَّعْبِيرِ وَاللُّبْسِ
 الْعَادِي لَا تَكُنْ أَمِيرًا الْمَعْبُودِ ○ وَجْهٌ نَالِي إِبْرَاهِيمَ وَالسُّمَيْعِي
 أَنْ طَهَّرَ كَيْبَتِي لِلظَّالِمِينَ وَالْعَافِينَ وَالرَّحْمَنُ الشَّجُودِ ○ وَتَسْتَهْلِكُ
 أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَتَسْتَهْلِكُ أَنْ تَحْتَسِبَ
 عَيْدِي لَا دَرَسُوهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمَ -

Transcription:

Bismillah-ir-Rahman-ir-Rahim

Allahu Akbar, Allahu Akbar, la ilaha illallahu wallahu

Akbar, Allahu Akbar wa lillahil-hamd. Alhamdu lillah-il-mutawahhidi bil-'azamti wal-jalali wal-mutaqaddisi bil-husni wal-jamali; huwalladhi huwa Khaliqul-lijam'i-al-ashya'i-wal-umur-biyadihi mafatihud-dahr. Fatabarakallahu Rabbul-Alamin. Allahu Akbar, Allahu Akbar, la ilaha illallahu wallahu Akbar, Allahu Akbar wa illahil-hamd, Subhana man aujaba salat-al-idi 'ala kaffat-il-mu'minina, min'al-ka'inati wa harrama 'alahim-us-sauma fi yaumi 'Id-ul-adha wa Yaumal-Fitri diyafatan minindihi lil-Muslimina wal-Mus-limat; Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu Akbar, Allahu Akbar wa lillahil hamd. Subhana man sabbahat lah-us-samawat-us-sab'u wal-ardunas-sab'u wal-'Arsh-ul-azim; wal-ka'bat-ul-husana'u warruknu wal-Hatimu waz-zamzamu wal-multazamu wa maqamu-Ibrahim, Ta'alallahu Dhul-jalali wal-Ikram, wa tabarakallah-ul-malik-ul-quddus-us-Salamu dhul-'Azmati wal-Qudrati wal-Kibriya'i wal-'ula jalla dhul-majdi wal-'lzzi wal-'Ala'i; Subhana man taqaddasat dhatuhu 'anit-tashbihi wat-tamthili; Subhana man tanazahat sifatuhu 'anit-taghayyuri wat-tabdili; Subhana man ta'attafa 'alal-baraya bilkarami wal-judi wa takaffala bir-rizaqil-'ibadi liannah-ul-malik-ul-m'abudu; wa 'ahidna ila Ibrahima wa Isma'ila an tahirah baitiya lit-ta'ifina wal-'akifina war--rukka-'is-sujud; wa nashhadu an-lla ilaha illallahu wahdahu la sharika lahu wa nashhadu anna Muhammadan 'abduhu wa Rasuluh, sallallahu Ta'ala 'alaihi wa alihi wa ashabihi wa sallam.

Translation:

In the name of Allah, the Merciful, the Compassionate.

Allah is the Greatest, Allah is the Greatest, and no one is worthy of being worshipped except Allah; and Allah is the Greatest, Allah is the Greatest and all praise is for Him. We are thankful to Allah Who is unique in His Glory and Splendour and is Sacred in His Everlasting and Inspiring Beauty. It is He Who is the Creator of all things in the universe and it is He Who Commands over them all. In his possession are the keys of the world. Blessed is He Who is the Lord of all creations.

Allah is the Greatest, Allah is the Greatest; and no one is worthy of being worshipped but Allah; and Allah is the

Greatest, Allah is the Greatest; and all praise and gratitude are due to Him.

Allah is free from every kind of blemish. He has enjoyed the 'Id prayer on all the believers of this world and has prohibited Fasting on five particular days namely the Day of 'Id-ul-Adha and three consecutive days after it and the Day of 'Id-ul-Fitr. In fact all these blessed days are distinguished as a feast from Allah for all Muslims. Allah is the Greatest, Allah is the Greatest; and no one is worthy of being worshipped save Allah, and Allah is the Greatest, Allah is the Greatest and all praise and gratitude are due to Him.

Allah is free from every kind of blemish, and seven Heavens and seven Earths, the Divine Seat, the Ka'ba, Rukn, Hatim, Zamzam, Multazam and Maqam-i-Ibrahim -- all these sacred things glorify Him day and night. He is Sublime and Master of all Glory and Honour.

Sovereignty, Dignity, Eternity, Greatness, Power, Honour and Sublimity are ascribed to Him. Allah is free from all kinds of blemishes. He cannot be compared with anything of the universe and His attributes are not changeable by the effect of time. He provides provisions to all His creatures with unlimited generosity and is responsible for the sustenance of mankind and all creations because He is the Supreme King of kings and the only One to be worshipped. Allah says in the Holy Qur'an:

“And We took promise from Ibrahim and his son Ismail that they should clean and purify My House (the Ka'ba) for all those who will perform circumambulation of it and sit therein for Divine meditation and observe prayers in it.”

We, therefore, testify that no one is worthy of being worshipped save Allah, Who is Unique in Person and in Attributes and we also testify that Muhammad (praised be his name) is the Messenger of Allah.

After the completion of the First Part of the Khutba, the Imam should sit down for a short pause. He should resume the standing position again and recite the second Part of the Khutba mentioned in the Jum'a prayer.

Funeral Prayer

Funeral prayer is congregation is usually necessary in case of all deceased Muslims for invoking blessings of Allah on his soul. There is no Ruku' or prostration in the prayer and only four Takbirs are said. There are separate supplications for grown-ups, male and female children. Neither Adhan nor Iqama is recited. When the bier is placed in front of the congregation, the mourners should be directed to arrange themselves in three, five or seven rows (odd numbers) with their face towards Qiblah. First of all the Imam recites the intention and then sounds the first Takbir in a loud tone by raising his hands in prayer. Then Thanā and opening chapter of the Holy Qur'an shall be read silently by the Imam and his followers. After this, the Imam should recite the second Takbir in a loud voice raising his hands as usual and then Darud is read. Afterward the Imam should recite the third Tabir loudly. It will be followed by a prayer for forgiveness of the deceased.

Du'a for an adult (male or female)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنْتُنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاجِبِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ -

Allahummaghfir li-hayyina wa mayyalina wa shahidina wa gha'ibina wa saghirina wa kabirina wa zakarina wa unthana, Allahumma man ahaitahu fa-ahyihhi 'al-al-Islami wa man tawaffaitahu minna fa-tawaffahu 'alal-Iman.

'O Allah! Pardon our living and our dead, the present and the absent, the young and the old, the males and the females. O Allah! He (or she) to whom Thou accorded life, cause him to live in the observation of Islam, and to Whom Thou givest death, cause him to die in the state of Iman.

Du'a for a minor boy

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا
شَافِعًا وَمُشَفَّعًا۔

Allahummaj'alhu lana fartan wwaj'alhu lana ajran wwa
zukhran-waj'alhu lana shafi'an wwa mushaffa'an.

'O Allah! Make him our fore-runner, and make him, for us,
a reward and a treasure, and make him, for us, a pleader, and
accept his pleading.

Du'a for a minor girl

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

Allahummaj'alha lana fartan wwaj'alha lana ajran wwa
zukhran wwaj'alha lana shafi'atan wwa mushaffa'atan.

"O Allah! Make her out fore-runner, and make her, for us, a
reward and a treasure, and make her, for us, a pleader and
accept her pleading.

Last of all, the Imam should recite the fourth Takbir in a
loud tone followed by Taslim. Thus the prayer is finished with
supplications.

The Tarawih Prayer

Tarawih prayer is offered in the month of Ramadan just
after 'Isha. It is also led by Imam or the Qur'an reciter (Hafiz).
It consists of eight or twenty Raka'at. The worshippers are
allowed to take a little rest after four Rak'at. It is desirable to
recite complete Qur'an in full one month and listen to it in
the Tarawih prayer.

Performance of Matrimonial Rites

Sometimes the Imam has to conduct the marriage ceremony. First of all, he should advise the groom and the bridegroom to feel penitent of their sins. Then he should let them recite all the necessary "Articles of Faith" in 'Arabic. If not possible, they may be directed to follow the Imam and repeat every word.

ARTICLES OF FAITH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

1. La ilaha illallahu Muhammad-ur-Rasul-ul-lah

There is no deity but Allah and Muhammad is the Apostle of Allah.

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

2. Ashhadu an-lla . ilaha ill-Allahu Wahdahu la sharika lahu wa ashhadu anna Muhammadan 'abduhu wa Rasuluh.

I bear witness that there is no deity but Allah, Who is without partner, and I bear witness that Muhammad is His Servant and Apostle.

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

3. Subhan-Allahi wal-hamdu lillahi wa la ilaha illallahu wallahu Akbar, wa la haula wa la quwwata illa billah-il'Aliyy-il-'Azim.

Glory be to Allah and praise; there is no deity but Allah; Allah is Great, there is no power; no might but from Allah, the Most High, the Great.

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

4. La ilaha ill-Allahu wahdahu la sharika lahu, lahul mulku wa lahul hamdu, Yuhyi wa Yumitu, biyadi-hil-khairu, wa huwa 'ala kulli shai'in Qadir.

There is none worthy of worship but Allah; He is one and has no partner, His is the Kingdom (of the Whole Universe) and unto Him is due all Praise, He gives life and He causes death; in His hands is all good, and He has power over all things.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا أَعْلَمُ
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
تُبْتُ عَنْهُ وَتَبَرَّاتُ عَنْ كُلِّ دِينٍ سِوَى دِينِ الْإِسْلَامِ
وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ -

5. Allahumma inni a'udhu bika min an ushrika bika shai'an wwa ana a'lamu wa astaghfiruka lima la a'lamu innaka anta 'Allam-ul-ghuyubi tubtu 'anhu wa tabarra'tu 'an kulli dinin siwa din-il-Islami wa aslamtu wa aqulu la ilaha ill-Allahu Muhammad-ur-Rasul-ullah.

'O Allah! Verily do I seek refuge in Thee from associating any partner with Thee Knowingly; I beseech Thy forgiveness for the sins which I am not aware of; verily Thou art the Best knower of all secrets. I repent for all the sins and make myself proof against all teachings except the teachings of Islam. I have entered the fold of Islam, and I hereby declare: There is no deity but Allah and Muhammad is the Apostle of Allah.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْنَبْتُهُ عَمْدًا أَوْ خَطَأً سِرًّا
 أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ بِهِ
 وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ. أَنْتَ عَلَّامُ الْغُيُوبِ وَسِتَّارُ
 الْغُيُوبِ وَغَفَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
 الْعَظِيمِ ء

Astaghfirullah Rabbi min kulli dhambin adhnabtuhu 'amadan au-khata'an sirran au 'alaniyyan wwa atubu ilaihi minadh-dhamb-illadhi a'lamu bihi wa min-adh-dhamb-illadhi la a'lamu innaka anta 'allam-ul-ghyubi wa Sattar-ul-'uyubi wa Ghaffar-udh-dhunubi wa la haula wa la quwwata illa billah-il-'alliy-il-'Azim.

I entreat forgiveness of Allah for all errors and sins which were committed by me secretly or openly. I repent for the sins which I know and know not. Verily, Thou art the Omniscient, Coverer of human failings and Forgiver of sins; there is no power and strength but Allah's the Exalted, the Magnificent.

After the declaration of the fundamental principles of the Islamic Faith by the bridegroom and the groom, the Conductor of the ceremony (Imam) should stand up and recite the Khutba of marriage

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ
 وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
 سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ
 يَضِلَّهُ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
 وَاحِدَةٍ وَخَلَقَ 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 تُقَاتِهِ 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 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ
 وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَسَلِّمْ
 وَسَلِّمْ كَثِيرًا

Transcription:

Bismillah-ir-Rahman-ir-Rahim

Alhamdu lillahi nahmaduhu wa nasta 'inuhu wa nas-
taghfiruhu wa nu 'minu bihi wa natawakkalu 'alaihi wa

na'udhu billahi min shururi anfusina wa min sayyi'ati a'amalina manyyahdillahu fala mudilla lahu wa man-yyudlihu fala hadiya lahu wa ashhadu an-lla ilaha illallahu wahdahu la sharika lahu wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu; ya ayyuhannasut-taqui Rabbakum-ul-ladhi khalaqakum min nafsin wahidatin wwa khalaqa minha zaujaha wa-baththa minha rijalan kathiran wwa nisa'an wattaqullahal-ladhi tasa-'aluna bihi walarham, innallaha kana 'alaium raqiba. Ya ayyuhalladhina aman-ut-taqullaha haqqa tuqatihi wala tamutunna illa wa antum Muslimun. Ya ayyuhalladhina aman-ut-taqullaha waqulu qaulan sadidan yaslih lakum a'amalakum wa yaghfir lakum dhunubakum wa man-y-yuti'llaha wa Rasuluhu faqad faza fauzan 'azima. Allahumma salli 'ala Muhammadin wa 'ala alihi wa ashabihi wa azwajihi wa dhuriyyatihi wa ahli baitihi wasallama tasliman kathira.

Translation:

In the name of Allah, the Merciful, the Compassionate.

All praises are due to Allah Whom only we praise and exalt and of Whom we seek assistance and forgiveness. We believe in Him and to His Will do we trust and resign ourselves. We seek refuge in Him from the evil of our soul and actions. Whomsoever Allah guides none can mislead him and whoever do not follow His guidance, there is no guidance for him.

I testify that there is none deserved to be worshipped except one Allah Who is alone and I bear witness to this fact that Muhammad (peace and blessings of Allah be upon him) is His chosen servant and Messenger. O People! Fear thy Lord Who created you from a single person (Adam) and created from him his partner (Eve) and from them has spread abroad multitude of men and women. O People! Fear Allah and pay due respects to your relations for verily, God is ever watching over you. O People! Fear Allah and speak the truth. Most surely He will guide you in your actions and forgive you your sins. O People! Respect and establish the rights of your wives and do not degrade them. The best of men are those who behave best to their wives. Women are a garment to you and you serve the Purpose of garment for them. You have rights

over your wives and your wives have rights over you. Treat your wives with kindness. Verily, you have taken them on the security of Allah and have made them lawful unto you by the words of Allah. Those who obey Allah and His Messenger, theirs shall be the reward of the blissful abode.

O Allah! Send your boundless blessings on Muhammad and on his family, Companions, wives, progeny, and relatives. Amin.

After this, the bridegroom and the bride should give their assent aloud for matrimonial bond. After this dry dates should be distributed. Last of all the Conductor of marriage ceremony (Imam) should raise his hands for supplication:

“May Allah show His blessings upon you (bridegroom) and bestow His boons and favours upon you, and for all the goodness in future, may He unite you both together.”

SUPPLICATIONS

The Imam should learn by heart many prayers and recite them habitually whenever need arises. Number of books are available on this topic. Some of the supplications are reproduced here:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ -

*Rabbana atina fid-Dunya hasanatan-wwa fil-Akhirati
hasanatan-wwa qina 'adhaban-Nar.*

Our Lord! Give unto us in the world which is good and in the Hereafter that which is good and guard us from the doom of the Fire. (2;201)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ط

*Rabbana afrigh 'alaina sabran-wwa thabbit aqdamana
wansurna 'al-al-qaum-il-kafirin.*

Our Lord! Bestow on us endurance, make our foothold firm, and give us help against the disbelievers. (2:250)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِسْرًا كَمَا جَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ط

*Rabbana la tu'akhidhna in-nasina au akhta'na, Rabbana
wa la tahmil 'alaina isran kama hamaltahu 'al-alladhina
min qablina, 'Rabbana wa la tuhammilna ma la taqata
lana bih, wa'fu 'anna, waghfir lana, warhanna, anta
Maulana fansurna 'al-al-qaum-il-kafirin.*

Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against Faith. (2:286)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ط

*Rabbana la tuzigh qulubana ba'da idh hadaitana wa hab
lana min-lladunka rahma, innaka antal-Wahhab.*

Our Lord! Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. (3:8)

رَبَّنَا فَارْحَمْنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
وَكُوفِّنَا مَعَ الْأَبْرَارِ ط

Rabbana faghfir lana dhunubana wa kaffir 'anna sayyi'atina wa tawaffana ma'alabrar.

Our Lord! Forgive us our sins, blot our from us our iniquities, and take to Thyself our souls in the company of the righteous. (3:193)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ط

Rabbana zalamna anfusana, wa in-llam taghfir lana wa tarhamna la-nakunanna min-al-khasirin.

Our Lord! We have wronged our own souls: If Thou forgive us not and bestow not upon Thy mercy, we shall certainly be lost. (7:23)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّدَا مُسْلِمِينَ

Rabbana afrigh 'alaina sabran—wawa tawaffana Muslimin.

Our Lord! Pour out on us patience and take our souls unto Thee as Muslims (who bow to Thy will). (7:126)

رَبَّنَا اغْنِنِيْ وَالْوَالِدَيْ وَاللْمُؤْمِنِيْنَ
يَوْمَ يَقُومُ الْحِسَابُ ط

*Rabbanaghfirli wa li-walidayya wa lil-Mu'minina
yauma yaqum-ul-hisab.*

O our Lord! Cover (us) with Thy forgiveness -- me,
my parents, and all Believers on the day that the
Reckoning will be established. (14:41)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*Rabbana hab lana min azwajina wa dhurriyyatina
qurrata a yunin-waj-'alna lil-Muttaqina imama.*

Our Lord! Grant unto us wives and off-spring who
will be the comfort of our eyes, and give us the
grace to lead the righteous. (25:74)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وَالِدَتِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

*Rabbi auzi'ni an ashkura ni'mataka-llati an'amta 'alayya
wa 'ala walid-ayya wa an a'mala salihan tardahu wa
adkhilni bi-rahmatika fi 'ibadik-as-Salihin.*

O my Lord! So order me that I may be grateful for
Thy favours, which Thou hast bestowed on me and
on my parents, and that I may work the
righteousness that will please Thee: and admit me
by Thy grace, to the ranks of Thy Righteous
Servants. (27:19)

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ط

Rabb-irhamhuma kama rabbayani saghira.

My Lord! Bestow on them (my parents) Thy mercy even as they cherished me in childhood. (17:24)

رَبَّنَا اَمَّا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ
خَيْرُ الرَّاحِمِينَ ط

Rabbana amanna faghfir lana warhamna wa anta khair-ur-Rahimin.

Our Lord! We believe; then do Thou forgive us, and have mercy upon us; for Thou art the Best of those who show mercy. (23:109)

رَبَّنَا اَغْفِرْ لَنَا وَاِخْوَانِنَا الَّذِيْنَ سَبَقُونَا بِالْاِيْمَانِ
وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا عِلًا لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا
اِنَّكَ رَوْوْفٌ رَّحِيْمٌ ط

Rabbanaghfir lana wa li-ikhwana-illa-dhina sabaquna bil-imani wa la taj'al fi qulubina ghillan-Ililladhina amanu Rabbana innaka Rauf-ur-Rahim.

Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful. (59:10)

رَبِّ زِدْنِي عِلْمًا

Rabbi zidni 'ilman.

O my Lord! Advance me in knowledge. (20:114)

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ وَأَخْسَأْ شَيْطَانِي

Allahumma'simni min-ash-shaitani wakhsha shaitani.

O my Lord! I seek Thy refuge from the evil suggestions of Satan and I seek Thy Protection from their coming-near-me. (Ibn Majah)

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَخُلُقًا مُسْتَقِيمًا ط

Allahaumma inni as'aluka lisanan sadiqan-wwa qalban saliman-wwa khulqan mustaqiman.

O Lord! Grant me a tongue which should always speak the truth and a heart which should preserve Faith and behaviour which should correct in accordance with the teachings of Islam.

(Abu Daud).

اللَّهُمَّ إِنَّ مَغْفِرَتَكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتَكَ أَرْجَى عِنْدِي مِنْ عَمَلِي ط

Allahumma inna maghfirtaka ausa' min dhunubi wa rahmataka arja 'indi min 'amali.

O Lord! thy forgiveness is wider than my iniquities
and I have better hope in Thy mercy than in my
conduct. (Nisa'i)

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا
أَبْوَابَ رِزْقِكَ ۝

*Allahummaftah lana abwaba rahmarika wa sahhil lana
abwaba rizqika.*

O Allah! Open the doors of Thy Mercy for us and
make easy for us the doors of Thy sustenance.
(Ibn Majah)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي
مِنَ الْمُتَطَهِّرِينَ ۝

*Allahummaj'alni min-at-Tawwabina waj'alni min-al-
mutatahhirin.*

O Allah! Make me one of those who repent and
one of the purified ones. (Nisa'i)

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ
وَلِسَانِي مِنَ الْكُذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ
تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

*Allahumma tahhir qalbi min-an-nifaqi wa 'amali min-
ar-riya'-wa lisani min-al-kidhabi wa 'aini min-al-
khiyanati fa'innaka ta'lamu kha'inat-al-a'yuni wa ma
tukhf-is-sudur.*

○ Allah! Purify my heart from hypocrisy and my deeds from ostentation and my tongue from lies and my eyes from dishonesty, for You know what the breasts of men conceal.

(Munajat-i-Maqbul)

اللَّهُمَّ اَعِنِّي بِالْعِلْمِ وَزَيِّنِي بِالْحِلْمِ وَاكْرِمْنِي
بِالتَّقْوَى وَجَمِّلْنِي بِالْعَافِيَةِ ط

Allahumma a'inni bil-'ilmi wa zayyini bil-hilmi wa akrimni bit-taqwa wa jammilni Bil-'afiyati.

○ Allah! Assist me with knowledge and decorate me with humility and honour me with piety and beautify me with peace of mind.

(Munajat-i-Maqbul)

اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي
وَاجْعَلْ عَلَانِيَتِي صَالِحَةً د

Allahummaj'al sarirati khairam-min 'alanyati waj'al 'alanyati salihatan.

○ Allah! Make my internal life better than external life and render my external life pious.

(Ibn Majah)

اللَّهُمَّ اِنِّي اَعُوذُ بِكَ مِنَ الْبُؤْسِ وَالتَّبَاؤُسِ

Allahumma inni a'udhu bika min-al-bu'usi wat-taba'us.

○ Allah! I seek Thy refuge from extreme poverty.

(Abu Daud)

اللَّهُمَّ أَعِزِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ
وَاعْفِرْ لِي وَارْحَمْنِي وَالْحَقِيقِي بِالرَّفِيقِ الْأَعْلَى

Allahumma a'inni 'ala ghamarat-il-mauti wa sakarat-il-mauti waghfirli warhamni walhiqni bir-rafiq-il-a'la.

O Allah! I beseech Thee to save me from the agony of death. Forgive me and have mercy on me and let me meet the sublime companions (Prophets and Saints). (Nisa'i).

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا
وَإِلَيْهِ النُّشُورُ

Alhamdu lillah-il-ladhi ahyana ba'da ma amatana wa ilaih-in-nushur.

Praise be to Allah who revived life unto us, having caused us to die (temporarily) and unto Him shall we proceed on the Resurrection Day. (Agreed)

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allahumma bismika amutu wa ahya.

O Allah! In Thy name we live and die.

(Agreed)

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ اللَّهُمَّ بَارِكْ لَنَا فِيهِ
وَاطْعَمْنَا خَيْرًا مِنْهُ

Bismillahi wa 'ala barakatillah, Alla-humma barik lana fihī wa at'am'na khair-am-minhu.

In the name of Allah and upon the blessings of Allah. Bless us in this food and feed us with a better food than this. (Mastadrik Hakim)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا
وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ط

Alhamdu lillah-il-ladhi at'amna wa saqana wa ja'alna min-al-Muslimin.

All Praises are due to Allah who has provided us with food and drink and made Muslims.

لَوْ بُونَ تَأْتِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

A'ibuna 'ta'buna 'abiduna li-Rabbina hamidun.

We return unto Allah, Pentinents, adorers and worshippers of the Lord praising Him.

(Hisn-e Haseen)

Prayer on entering the graveyard:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَا يَعْفِرُ اللَّهُ لَنَا وَلَكُمْ
وَأَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ ط

Assalamu 'alaikum ya ahl-al-qubur, yagh-firullahu lana walakum wa antum slafuna wa nahnu bil-athri.

O ye dwellers of these graves! Peace be upon you. May Allah pardon you and us. You are our forerunners and we are at your heels.

(Tirmidhi)

Prayer on entering the mosque:

اللَّهُمَّ اغْفِرْ لِي وَاْفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahumm-aghfirli waftah li abwaba rahmatika

O Allah! Forgive my sins and open unto me the gates of Thy Mercy. (Muslim)

Prayer on leaving the mosque:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allahumma inni as'aluka min fadlika

O Allah! I beseech You to forgive my sins and open unto me the doors of Thy bounty.

(Muslim)

Prayer on thundering:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تَهْلِكْنَا بِوَعْدِكَ
وَعَافِنَا قَبْلَ ذَلِكَ ط

Allahumma la taqtulna bi-ghadabika wa la tuhlikna bi-azabika wa 'afina qabla dhalik.

O Allah! Slay us not with Thy wrath, and ruin us not with Thy punishment, and preserve us before that. (Hisn-e Haseen)

Prayer in distress:

اللَّهُمَّ اذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ

Allahumma adh-hib 'ann-il-hamma wal-huzn

O Allah! Cover our faults and give us peace from distress. (Abu Daud).

On meeting another brother-in-Faith:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalam-u- 'alaikum wa rahmatullahi wa barakatuhu

Peace be upon you, May Allah bestow His blessings and bounty on you. (Muslim)

Some Instructions For The Imams

The Imam should follow a few fundamental principles while delivering a sermon.

He should be faithful to the basic subject of his speech and irrelevant talk should be avoided. He should have full regard to the suitability of time. He should not deliver lectures frequently because too much of everything is undesirable. Even eating of excessive food proves injurious to health. Likewise too much lectures weaken the moral cause rather than strengthen it. Shaqiq reported that 'Abdullah bin Mas'ud used to make speech on every Thursday. Once a man remarked, "How we would appreciate it you could have delivered sermon daily"! Beware! the Prophet (peace and blessings of Allah be upon him) certainly forbade me from that. I do not like that I should cause hardships to you just as the Apostle of Allah, Muhammad (peace and blessings of Allah be upon him) did not deliver lecture to us with fear of disgust from us."

(Agreed)

'Akrama narrated that Ibn 'Abbas said, "Deliver lecture once in every week; if you deny, then twice and if you wish to deliver more, then three times. Do not inflict trouble to men by this Qur'an and I must not wish to see you coming to a people while they are engaged in conversation. It is to cause inconvenience to them if their conversation is cut off. Keep silent and deliver lecture to them when they give you order and they are desirous of it. Avoid it (delivering again and again) because I saw the Prophet (peace and blessings of Allah be upon him) and his Companions (may Allah be pleased with them) not doing like that.

(Bukhari)

The Imam must act upon his own instructions. He should represent the true model of his preachings. His deeds and

conduct must stand testimony to his words. He should testify the truth of his Faith by his individual performance, family relationship, social dealings and sound character. Whosoever shows negligence to the training of his own character and ruminates over the reformation of the others is completely devoid of common sense. He bears resemblance to that man whose own house has caught fire and he is careless about it. But he is carrying buckets full of water to extinguish the fire which is destroying the house of another person. Such an Imam is a loser and his hypocritical attitude will render all his lectures ineffective in this world. He shall undergo the most deterrent punishment in the next world. Allah has issued stern warning to those who do not practice what they preach. The Holy Qur'an says:

“O ye who believe! Why do you say what you do not do. Most hateful it is the sight of Allah that you say what you do not do.” (61:2-3)

Anas reported that the Apostle of Allah (peace and blessings of Allah be upon him) said: “I saw during the night in which I ascended to Heaven, some men whose lips were being cut with scissors of the Hell Fire. I enquired, ‘Who are those, Gabriel?’ These are the preachers who used to enjoin good to men but forgot for themselves,” Gabriel said.” (Baihaqi)

‘Ammar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, “Whosoever has got two faces in this world (Hypocrite) shall have two tongues of fire on the Resurrection Day.” (Darimi)

Do not mention anything other than the verses of the Holy Qur'an, Traditions of the Prophet (peace and blessings of Allah be upon him) and sayings of his illustrious Companions (may Allah be pleased with all of them). These references are comprehensive in every respect. Do not add superfluous stories and your personal opinions with the original text and meanings. Do not expunge anything from the doctrines of Islam. Mu'awiya reported that the Messenger of Allah (peace and blessings of Allah be upon him) forbade the discussion on thorny questions. (Abu Dawud)

Ibn 'Abbas narrated the Prophet (peace and blessings of Allah be upon him) saying, "Whoso interprets the Holy Qur'an according to his opinion, let him seek his abode in the Fire."
(*Tirmidhi*)

Abu Huraira reported that the Apostle of Allah (peace of Allah be upon him) said, "Dispute about the Holy Book is infidelity."
(*Ahmad*)

The Imam must present the injunctions of Islam even under the stress of unfavourable circumstances. It is a hideous crime to introduce innovations in religion to suit the prevailing trends. Islam is free from errors because it has been transmitted by Allah in a perfect form. None can claim to amend any portion of the Islamic doctrines. The Imam should respect and give due regard to the religious belief and sentiments of the people of other religions. He should never denounce their beliefs in an indecent manner. He should preach in a positive manner with wisdom and sincerity. He should adopt a courteous, polite and discreet style in constructive criticism and discussion. Gentle words of advice foster healthy spirit and leave indelible marks on the hearts of the listeners. The Speech of Imam should compel the audience to contemplate over it and arouse in them a yearning for righteousness. They should consider it a balm for their burning passions and nourishment for their souls. Impassioned criticism and disparaging speech never succeeds in bringing about revolution in the minds of the addressee. It gives birth to hatred, obstinacy and prejudice. Sometimes, the listeners will get instigated and pass impudent remarks against your religion. When it is quite impossible to create healthy atmosphere, the Imam should stop delivering lecture and depart.

The Imam should not only overstress the horrible and awesome aspects of the torment of Hell lest the sinners should consider their salvation out of question. On the other hand, he should not present only the rosy picture and bright side of the kindness and forgiveness of Lord lest the people should become irresponsible in their actions, transgress all moral limits and disobey His Commands. The Imam should remind the people of this fact that Allah is Beneficent and Merciful whereas He is Omnipotent and Vanquisher.

In the present era, the followers of Islam have fallen into sects but the Imams of these sects should avoid party chauvinism and factionalism. They should co-operate with one another. It is the duty of Good Imam that he should hold in high esteem all those who are working in the service of religion. As the aim and object of every one of them is the glorification of Allah, they must support one another in this noble cause. They desire to serve religion according to their Lights (Imams) it is not objectionable. It is an auspicious and necessary practice to point out the error of others in a spirit of friendship but the Imams should not indulge in despicable conduct such as mutual hatred, friction and hostile propaganda against one another. Instead of spoiling their energies for nothing, they should expend their talents in rendering services to Islam.

Remuneration For The Performance Of Religious Duties

The Imam should perform his duties without expecting any recompense from his followers. He should do so to win the favour of Allah and anticipate reward from Him. No deed of man is hidden from Allah's view. He never deprives any one of his lawful right and pays more than one's labour. This is why the Prophet (peace and blessings of Allah be upon him) proclaimed.

"I make no demand for any reward or recompense from you. My reward lies with the Lord of the Worlds."

As the successor of the Messenger of Allah, the Imam should never forget that the wealth of religion which Allah has vouchsafed to him is the means to attain glory, excellence and honour in both the worlds. The mortal riches have no value in comparison with the precious wealth of the religion. Sometime, the Imams have to undergo a lot of inconvenience due to lack of provisions in this mortal world but they should not be dismayed and discouraged. It is the Will of Lord and thus they should submit to it with smiling faces. Allah affirms:

"And surely, We shall put you trial by confronting you with fear and dread, starvation, loss of life and property and decline in your income."

(1:155)

When the religious duties are performed for the sake of Allah's pleasure, the Imams should not demand or receive their remunerations. It is quite unlawful to get wages for teaching the Holy Qur'an, reading it for the deceased for offering blessings to their souls, observing fasts for others and leading the prayers. These are acts of worship for which nothing can

be claimed from human beings. There is difference of opinion whether remuneration for the teaching of the Holy Qur'an is lawful or not. Imam Abu Hanifa considered it unlawful while the other Imas held contrary views. The opinion of the other Imams with regard to the justification of such remunerations is quite reasonable because the teaching work prevents the Imam from following other avocations of life. According to Imam Ghazali, the wages for leading the Tarawih Prayer in Ramadan, proclaiming Adhan and teaching the Holy Qur'an are lawful when a particular man is appointed for the performance of these duties.

(Ihya of Imam Ghazali)

The Imam should not hanker after wealth because greed for riches implies love for wealth. The Holy Qur'an says:

“O those who believe! Let not your property and children divert your attention from the remembrance of Allah; and whosoever do so, shall surely be the losers.”
(63:9)

Greed for wealth is a disease in the mind of a man and it arrests the development of numerous divine attributes of the soul. The Imam must have full reliance on his Sustainer. As a precautionary measure to save him from this disease, he must engage himself in moderate labour to earn livelihood, if it is possible.

Preparation of The Deceased (Body) for Burial

Introduction

The event of death is a special occasion in the Islamic faith. Muslims revere and pay final respect to the departing deceased. They take special care of the deceased by washing, coffining, wrapping in cloth and carrying the deceased to the Masjid or some other place, other than the graveyard to pay final respects. Funeral prayers are made for him there, seeking the pardon and forgiveness from Allah (S.W.), for him; and, his/her family is comforted. Then, the deceased is accompanied to this final destination where the grave is dug; he is buried and left alone to rest in peace hoping that his grave will be one of the happy places for him.

One of the duties of an Imam is to know how to deal with the daily affairs of his community members and to handle these affairs to the best his abilities.

The matter of death, though occasional, is rather important. Al-Islam has explained all of the various matters regardless of their significance, in a very unique way. There are rules and basic procedures that should be observed in case of death generally, except when otherwise indicated.

1. The Process of Preparing the Deceased Person:

According to the "Sunnah" of the Prophet (S.A.A.W.), the deceased person should be washed in accordance with the Islamic teachings. Muslim (R.A.A.), narrated that upon the death of his daughter Zainab, the Prophet (S.A.A.W.),

commanded the ladies, who were washing her to: "Start washing her from the right and according to the same sequence as that of performing "Wudu".

The washing itself might be performed three to five times (3-5) according to the situation. This also was explained by the Prophet (S.A.A.W) in the same incident when Zainab died

حَدَّثَنَا : يَحْيَى بْنُ أَيُّوبَ وَابُوبَكْرُ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ أَبُو بَكْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ
خَالِدٍ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ لَهْتَ فِي غَسْلِ ابْنَتِهِ أَيْدَانِ بِمِيَامِنِهَا وَمَوَاضِعِ
الْوَضُوءِ مِنْهَا

2. Materials used for Performing the Washing:

Soap or any other detergent could be used for this purpose. However, it is "Sunnah" to use substance which have a good smell. Muslim (R.A.A.), narrated: "Use water and Lotus tree. Finally, use Camphor or a little amount of it."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ عَنْ
مُحَمَّدِ بْنِ سَيْرِينَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ اغْسِلْنَهَا ثَلَاثًا

أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتِنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلَنَّ
فِي الْآخِرَةِ كَانُورًا أَوْ شَيْئًا مِّنْ كَانُورٍ-

Private parts of the body should be covered while washing. A woman is to be washed by a woman. A wife can wash the husband if the circumstances necessitate it. Husbands, however, can not wash wives. Children can be washed by either parent. Washing the deceased is one of the duties of an Imam.

3. Shrouding the Deceased Person:

The Prophet (S.A.A.W.), was shrouded according to A'ish's, narration: "With three (3) "Suhuli's" cloth made of cotton. They did not include any shirt or cap. As for a cloak, the people were not certain about it since it was bought for him to be shrouded with: however, it was left out and he was shrouded in three (3) white 'Suhuli's' cloth."

أَبُو مُعَاوِيَةَ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ
قَالَتْ كَفَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَتُوبٍ
بَيْضِ سَحُولِيَّةٍ مِنْ كُرْسَفٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ

Yet, it is recommended that if you are to shroud a deceased brother/sister, try to do the best that you can for him/her.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ

4. The Grave Preparation:

The grave should be dug in the ground. It should be as simple as possible. Graves, generally, should have no plaster or anything built over them. According to Sahih Muslim (R.A.A.), Abu Jabir (R.A.A.), narrated that: "The Prophet (S.A.A.W.) prohibited that any of the graves be plastered, sat on or built on." Prayers in the direction of the grave are also prohibited. According to Wathilah (R.A.A.), the Prophet (S.A.A.W.): said: "Do not sit on the graves and do not pray in its direction either."

The grave should be dug parrallel to Mecca, if that is possible. The deceased person should be lowered into the grave and then placed on his/her right side; the face should be turned slightly towards the Qibla so that he/she would be facing the Ka'ba. The grave, also, should be levelled with the ground with no more than a small hump, as a camel's hump.

Upon placing the body of the deceased person in the grave is it advisable to recite the following: "With the name of Allah and on the Din of the Messenger of Allah, Muhammad (S.A.A.W.). Before leaving the site of the grave, it is advisable to initiate by pronouncing this phrase by the Imam or another suitable person:

"O male - or female -servant of Allah, remember the covenant made while leaving the world, that is, the attestation that there is no Allah if not Allah himself, and that Muhammad is the Messenger of Allah, and the belief that Paradise is a verity, that Hell is a verity, that the Doomsday shall come, there being no doubt about it; that Allah will resucitate those who are in graves, that thou hast accepted Allah as thy Lord, Islam as thy religion, Muhammad as thy prophet, the Qur'an as thy guide, the Ka'ba as thy direction to turn to for the service of worship, and that all the believers are thy brethren. May Allah keep thee firm in this trial." (For the Qur'an, 14:27, says): Allah confirmeth those who believe by a firm saying in the life of this world and in the Hereafter, and Allah sendeth wrong-doers astray and Allah doeth what He will." And again (cf. 89:27-30): "O thou soul at peace, return unto thy Lord, content in His good pleasure! Enter thou among My bondmen! Enter thou My paradise!"

5. Burial Time:

It is believed that the deceased person should not be left without burying for a long or even short period of time. According to "Sunnah", it was narrated by Abu Hurairah (R.A.A.), that the Prophet (S.A.A.W.), said: "Hurry up in the funeral. If it was good, its fine, otherwise, it will be calamity which you removed from your shoulders."

(Sahih Muslim).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ وَإِنْ كَانَتْ
 غَيْرَ ذَلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ -

6. Mourning:

Upon the death of Ibrahim, the son of the Prophet (S.A.A.W.), the Prophet teared. However, there is no set number of days of mourning, wailing or crying loudly. Other than that, the wife should stay in the state of "Iddah", which is defined as the legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced. It is not necessary that she sits and cries and excessively mourns the death of her husband; but rather, she should respect the memory of her dead husband and, first, obey Allah's (S.W.), orders.

7. Consolation or Expressing Sympathy Procedures:

The "Sunnah" in regards to this particular aspect of death is very wise and meaningful. The community should show a great caring for its members. Therefore, the community members should show their sharing of the sorrow for the

family of the deceased. This, undoubtedly, would reflect the unity and firmness of that community in accordance with the Hadith of Muhammad (S.A.A.W.). This situation, death, is only one example of the Muslims in their unity, togetherness and being merciful to each other. In a one body system, if any organ aches, the whole body would become fevered and sleepless. Traditionally, and as a matter of practicality, the community should arrange to have some meals together and group to console and comfort the deceased person's family. People will come and share the sorrow in that gathering.

The death is believed to be one of the Blessings that Allah (S.W.) has established so that everything will fall into place and will be accurately balanced. Also, the aging stage, which can be very difficult, would not last for a long time. But, first and foremost, death is one of the orders that Allah (S.W.) has established in nature for the mankind and all other living creatures on the earth.

Unfortunately, there were innovations after the departure of the Prophet (S.A.A.W.). The Muslims in various parts of the Islamic world have developed ways and procedures which are contradictory to the "Sunnah" of our Prophet (S.A.W.). These should not be accepted, followed or practised.

Adapted by

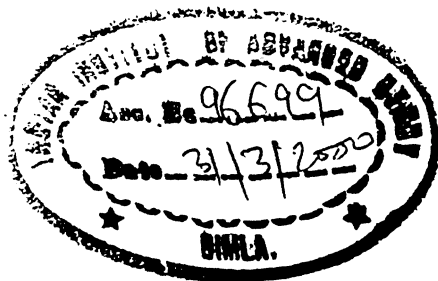
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Sahih Muslim -- Vol. 7--8

Mishkat-ul-Masabih -- Vol. 3

Introduction to Islam by Dr. Hameedullah

Islam in Focus -- H. 'Abdul 'Ati.



Duties of an Imam

This book is a guide to the Imam compiled by a well-known scholar, Mr. Abdur Rahman Shad. Imamat is a religious post which is of a great importance in Islam, certified by the Holy Qur'an. So, the Imam has to perform many duties in the cause of Allah. He is a leader, preacher and a true devout to Allah as well as an eye-witness of the believers on the Day of Judgement.

Therefore, this book will be a true guide for them who are leading their followers by the Command of Allah.

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