

FIVE PILLARS OF ISLAM

Belief, Prayer, Charity, Fasting and Pilgrimage
Explained in the light of Qur'an and Sunnah

By

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CONTENTS

| | |
|----------------------------|----|
| • Foreword | iv |
| • A Word of Pre-caution | vi |
| • An Introduction to Islam | 1 |

PART I: BELIEF (AL-EMAAN) 12

| | |
|---|----|
| 1. Belief and its Elements | 12 |
| 2. Belief Elaborated | 19 |
| 3. True Belief: At-Tauheed | 28 |
| 4. False Beliefs: Al-Kufr and Ash-Shirk | 33 |

PART II: PRAYER (AS-SALAT) 45

| | |
|---|-----|
| 5. Basic teachings about Prayer. | 45 |
| 6. Obligation and Pre-requisites of Prayer. | 55 |
| 7. Wudu, Ghusl and Tayammum. | 59 |
| 8. Five Daily Prayers – Times and Rakaahs. | 70 |
| 9. Adhaan and Iqamah | 77 |
| 10. How to perform Prayer | 84 |
| 11. Acts allowed or disallowed in Prayer. | 95 |
| 12. The Mosque | 103 |
| 13. Prayer in congregation. | 109 |
| 14. The Friday Prayer. | 115 |
| 15. Witr and Tahajjud Prayers | 120 |
| 16. Eid Prayers. | 126 |

| | |
|--------------------------------------|--------------------------|
| 17. Voluntary Prayers. | 128 |
| (1) Tahayyatul – Wudu, | (2) Tahayyatul – Masjid |
| (3) Ashraq Prayer | (4) Chasht Prayer |
| (5) Salatul Awwabeen | (6) Tasbeeh Prayer |
| (7) Salatul Istikhara | (8) Salatul Istasqaa |
| (9) Solar and Lunar Eclipse Prayers. | |
| 18. Miscellaneous subjects | 133 |
| (1) Prayer during Journey | (2) Combining of Prayers |
| (3) Prayer during illness. | (4) Qada of Prayer |
| (5) Sajdah Sahw | (6) Sajdah Tilawat |
| (7) Sajdah Shukr. | |
| 19. Funeral Prayer. | 141 |

PART III: CHARITY (AZ-ZAKAT)

| | |
|---|-----|
| | 148 |
| 20. Basic teachings regarding Zakat | 148 |
| 21. Rules and Regulations of Zakat. | 159 |
| 22. Assets which are chargeable to Zakat. | 170 |
| 23. Ushr on agricultural produce. | 182 |
| 24. Persons eligible to receive Zakat. | 189 |
| 25. Answer to Quarries often raised | 200 |
| 26. Calculate your Zakat yourself. | 212 |

PART IV: FASTING (AS-SAUM)

| | |
|---------------------------------------|-----|
| | 216 |
| 27. Basic teachings about Fasting. | 216 |
| 28. Rules and Regulations of Fasting. | 224 |
| 29. Miscellaneous Subjects. | 236 |

- | | |
|------------------------|----------------------|
| (1) Month of Ramadhan. | (2) The Quran |
| (3) Lailatul-Qadr. | (4) Itekaf |
| (5) Taraveeh Prayer. | (6) Sadaqah Al-Fitr. |
| (7) Eid-ul-Fitr. | |

PART V: PILGRIMAGE (AL-HAJJ)

| | |
|--|-------------------|
| | 259 |
| 30. Basic teachings about Hajj. | 259 |
| 31. Obligatory on whom? | 269 |
| 32. Umrah | 278 |
| 33. Prophet's Farewell Hajj and Hajj Manasak. | 284 |
| 34. Miqaat and Ihram and Talbiyah. | 295 |
| 35. Tawaf of Kaabah | 303 |
| 36. Sai of Safa and Marwah | 311 |
| 37. Procedure of Hajj | 317 |
| (i) Rites of 8 th Zil-Hajj | |
| (ii) Rites of 9 th Zil-Hajj – Waqf Arafah | |
| (iii) Night of 10 th Zil-Hajj – Muzdalfah | |
| (iv) Rites of 10 th Zil-Hajj | |
| (a) Rami | (b) Sacrifice |
| (c) Shaving or cutting of hair. | (d) Tawaf Ziarah. |
| (v) Rites of 11 th to 13 th Zil-Hajj | |
| (vi) Tawaf Wid'a | |
| 38. Visit to Madinah | 334 |
| 39. Eidul-Azha and Sacrifice. | 338 |

FOREWORD

In the name of Allah, the most Beneficent, the most Merciful. "O My Lord! Open for me my heart. And ease for me my task, and loose a knot from my tongue. So that they may understand what I say" – (Taha:25-28).

Ibn Umar has reported that the Messenger of Allah (PBUH) said: Islam is built on five things (or pillars) – to bear witness that there is no God but Allah and that Muhammad (PBUH) is His servant, to keep up prayers (Salat), to pay Zakat, to make pilgrimage (Hajj) and to keep fast (Saum) in the month of Ramadan. (Bukhari, Muslim).

In this book I have dealt with all these five pillars or articles of religion of Islam. Verses of al-Quran, the revealed book of Islam, and Ahadith (Traditions) of Prophet Muhammad (PBUH) relevant to these pillars have been extensively reproduced and each subject has been discussed in the light thereof. Some books on Fiqh and some books written on these subjects by eminent scholars have also been consulted. However, the opinions of the jurists and the scholars have only been given when urgently needed, avoiding sectarian controversies.

Abdullah-bin-Amr has reported that the Messenger of Allah said: The israilites were divided into 72 sects and my people will be divided into 73 sects. Each of them will remain in the Fire except one sect. They (the people) enquired: O messenger of Allah! Which is that? He said: That on which I and my companions stand – (Tirmizi). Today this prediction of the Prophet of Islam has been fulfilled to the utmost. The Muslims are divided into so many sects, divisions, schisms, denominations, orders, schools of thought, etc., that it is not possible to exactly count and identify them. However, it is not very difficult even in this critical and ambiguous situation to find out the true way i.e. the way of the Prophet and his companions if you sincerely act upon the advice of the Prophet (PBUH) which he gave to his followers during his Farewell Pilgrimage. According to Hadhrat Jaber (R.A) the Prophet said: And I have left among you a thing

which if you adhere to, you will never be misguided after this – The Book of Allah (i.e. the Quran) and my Sunnah – (Muslim). So I always try to struggle to find out the true way of the Prophet in the Qur'an and the Sunnah and do my best to adhere to it. Thus I do not believe in or follow any sect or schism. The Islam presented in this books is the same which was that of the Prophet and his companions, and which is available in the Qur'an and the Sunnah.

I am thankful to Allah, the One and the only God of Universe who blessed me with some knowledge of the Qur'an and Hadith and enabled me to write this book. I pray to Him to forgive my deceased parents and grant them Jantul Firdous.

It would be fair if I express my gratitude to my wife Dr. Nasreen Sharif who has always cooperated with me and provided me a peaceful atmosphere which is pre-requisite for research and writing.

I hope the book would prove useful to every reader especially to a student and a newly converted Muslim.

Let me conclude this foreword with my usual prayer to the Almighty Allah: "O my Lord! Increase me in knowledge" (Al-Quran 20:114).

15th October, 2013 A.D.
9th Zil-Hajj, 1434 A.H.

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A WORD OF PRE-CAUTION

Wherever the name of Prophet Muhammad or any other Prophet of God is mentioned in this book, kindly say: "May Allah's peace be upon him". And wherever the names of the wives or companions of Prophet Muhammad (PBUH) are mentioned in this book, kindly say: "May Allah be pleased with them".

AN INTRODUCTION TO ISLAM

What is Islam?

Islam is the religion of those who believe in Allah, the one God of the universe, and who follow Muhammad (peace be upon him) of Arabia, the last of the Prophets of God. Islam is one of the three monotheistic and revealed religions, being the youngest of them, its predecessors being Judaism and Christianity. It is today the religion of one-fifth of humanity and holds under its sway almost one-fourth of the globe. It is second largest religion of the world after Christianity.

The name "Islam or "Al-Islam" is an Arabic word which means "peace", "security", "submission", "commitment" or "surrender". Islam is submission to God and peace between men. Thus Islam defines the true relationship between man and God on the one hand and between man and man on the other hand. Its adherents or followers are called "Muslims" which means "the submitters" or "who surrender" to the will of God.

It is a monotheistic religion

Islam is strictly a monotheistic religion and its first and the foremost belief is "God is one and there is no god but Allah". Oneness of God or unity of Godhead is the heart of Islam, and its sacred book, the Qur'an, emphasizes this theme in almost every second or third of its verses. Islam rejects polytheism and strictly prohibits worship of anybody else instead of God or besides Him. According to the Qur'an, God is One and He alone has the right to be worshipped. The Qur'an rejects the worship of Satan, the false deities, the idols, stars, sun, moon, planets, prophets, kings, queens, holy men, animals, rivers, fire, angels, jinn or any other created beings. Islam's motto is: "Worship the Creator not the created".

Every follower of Islam has not only to believe in One God in his heart and express his belief by his tongue but also he has to establish it through his actions and deeds. The concept of unity of God is beautifully expressed in Chapter 112 of the Holy Quran. It reads: "Say: He is Allah, the One! Allah is Eternal and Independent of all, while are dependent on Him. He begets not, nor was He begotten. And there is none equal (or comparable) to Him".

It has been religion of all the Prophets

Islam is not the religion only of Muhammad (PBUH) and his followers; rather it has been religion of all the Prophets and their people which preceded Muhammad – right from Adam to Jesus. All of the Prophets, whether mentioned in the Quran or not, came with sole and common mission to guide mankind to worship Allah, the One God of universe, and therefore, they had the same religion. This fact the Holy Qur'an confirms when it says to Prophet Muhammad: He (Allah) has ordained for you the same religion which He enjoined on Noah, and that which We have revealed to you (O Muhammad), and that which We enjoined on Abraham and Moses and Jesus, saying: Establish the religion and make no divisions in it. (42:13) [Please also refer to verses 2 (130-132), 2(136), 3(67-68), 6(161), 12(38), 22(78)].

Since teachings of Islam received through prophets by the previous nations were corrupted with the passage of time and even the name of the religion was attributed to the names of the founders or the prophets, the need arose for the renewal of Islam through raising of new prophets. Thus Islam was purified of various modifications and corruptions which had entered into it and was strengthened with additional truths till it reached perfection with God's final messenger Muhammad (PBUH) and with God's last message, the Qur'an.

So in a way Islam can be called a new and updated edition or version of all the previously revealed religions through Adam, Noah, Abraham, Moses, Jesus and other prophets. Therefore, Islam's Holy Scripture, the Qur'an confirms all the previous revelations, and its

Prophet Muhammad testifies all the previous prophets sent by God for the guidance of humankind.

It is a complete way of Life

Islam, unlike other religions, is not a mere bundle of dogmas and rituals. It is a perfect religion and complete way (deen) of life. It is an all-embracing faith, a complete code of life. It provides guidance in all activities of human life, be they individual or collective, private or public, moral or political, social or economic, legal or constitutional. This religion has been perfected by God Himself with His final messenger Muhammad (PBUH). God says in the Holy Qur'an (5:3): "This day, I have perfected your religion for you and completed My favour upon you and have chosen al-Islam as religion for you."

It is an uncontrovertible fact that Islam provides guidance to its followers not only in religious, moral and spiritual matters but also in legal, judicial, constitutional, social, economic and political matters of their life.

Religion with Allah is only Islam

Since Islam is the religion of all the Prophets of God and God has perfected it Himself, so there is no need for any other religion to the mankind till the Doomsday. That is why, the Qur'an tells us that religion with God is only Islam (3:19) and whoso seeks as religion other than Islam, it will not be accepted from him and he will be a loser in the Hereafter (3:85). The Qur'an further tells us that whomsoever Allah intends to guide; He expands his bosom to accept Islam (6:125).

It is an easy and practical Religion

Islam is a religion of humanity and of nature. It is very easy to practice. The Qur'an says: "Allah has not laid upon you in religion any hardship" (22:78). Another verse of the Qur'an says: "Allah desires for you ease; He does not desire for you hardship" (2:185).

Whenever there is any difficulty or hardship in performing of any devotional act or any religious duty, Islam removes that to make things easy by relaxing the rigours of law. Under the principle of ease, the Qur'an and the Sunnah of Prophet Muhammad (PBUH) provide certain concessions to the sick, the old persons, the travelers, the persons engaged in the war for defence of Islam, etc. in matters of performance of certain obligatory acts of devotion like performance of ablution, offering of prayers, fasting in the month of Ramadan, and performance of certain rituals in pilgrimage. Similarly, certain items of food which have been strictly forbidden by the Qur'an are allowed to be taken in case of dire necessity when there is imminent danger of death and life cannot be saved except by taking the same. (Please refer for example to verses 2:173, 2:185, 4:101 of the Qur'an).

No priesthood in Islam

There is no organized church or priesthood in Islam, neither is there any religious hierarchy even in the ordinary sense. To lead the prayer service or to recite and interpret the Qur'an is not monopoly of any individual or group. Any practicing layman with basic necessary knowledge of Islam can lead the prayers and can approach the Qur'an and Hadith (traditions of the Prophet) for guidance. Like Jews and unlike Christians, the Muslims do not believe in asceticism. Hence there are no monks and nuns.

It is a moderate Religion

Islam is a religion of peace and security for mankind and it does not teach its followers hatred, extremism, fanaticism or intolerance. Al-Qur'an, the sacred book of Islam, calls the followers of Islam a middle nation (2:143). And the Muslims are indeed a nation of moderate way between the other two nations who follow the revealed religions, i.e. the Jews and the Christians. Let us explain it with a solid example. The Jews, according to the Bible and the Qur'an disobeyed their Prophets and even some of them they killed. On the contrary, the Christians raised the status of their Prophet to that of God and started worshipping him. But the Muslims

avoid both the extremes. They hold their Prophet in high esteem unlike Jews, and they consider him a human being and not God unlike Christians. Take another example. The Jews believe in extreme form of retaliation and their principle is "eye for eye and tooth for a tooth". On the other hand Christians remember the advice of Jesus: "If someone slaps on left side of your face, turn to him your right side also". But the Muslims avoid both these extremes. Although the Qur'an permits them to take revenge but it enjoins upon them to forgive as forgiving is better than revenge.

Islam enjoins upon its followers to act upon the principle of moderation and balance and avoid extremes. The Qur'an advises the Muslims to earn income and acquire wealth only through lawful and moral means and not through foul, unfair and unethical means. Even amassing of wealth through lawful means and hoarding it like a greedy materialist denying charity to the needy has been condemned. In the matter of spending wealth, the Qur'an recommends middle path avoiding miserliness and extravagance. Even in the matters of religion and performance of devotional acts like fasting and prayers, the Prophet Muhammad (peace be upon him) exhorted his followers not to be hard on themselves. Once he learnt of some persons who had taken a vow to fast during the day, pass the night in worship, and renounce marital relationships. He condemned their extremist actions and declared: "This is not my creed. Your body has rights upon you. You should fast, but eat and drink also. Pray at night, but sleep also. Look at me. I sleep and I pray also. I both keep and omit fasts. Marriage is also my Sunnah. So whoso does not subscribe to my way, he is not of me". Even in the affairs of everyday life, Islam recommends principle of balance. The Qur'an enjoins not to be loud voiced in prayer not yet silent therein, but follow a way between (17:110). At another place, the Qur'an says: Be modest in your bearing and subdue your voice. Lo! The harshest of all voices is the voice of the ass (31:19). In matters of walking, dressing, spending, etc. moderate way is enjoined.

It is a tolerant faith

Islam is not only tolerant of other religions but is also a great champion of freedom of religion and conscience. According to the

Qur'an, there is no compulsion in religion (2:256) and the basic principle in interfaith dealings is "unto you your religion and unto me my religion" (109:6). Allah forbade the Prophet and his followers not to say any harsh word about the faith of the other people and not to revile the gods of the pagans. The Qur'an (6:108) says: (O believers!) Revile not those whom they (the disbelievers) call upon besides Allah lest they wrongfully revile Allah out of their ignorance.

So the Prophet and his followers not only abstained from saying anything bad about the other religions, but also in accordance with the above Quranic injunctions they gave full religious freedom to the non-Muslims living among them. It is an undisputed matter of record in history that the Muslims gave complete freedom to the minorities living in the countries ruled by them and also protected their places of worship. The non-Muslims living in Islamic state are called *Zimmis* (the protected people) because their lives, honour and property are protected by the state like that of the Muslim citizens. The non-Muslims are allowed to preserve their customs, rituals, language, dress, etc and they enjoy cultural, social and judicial autonomy. The tolerance shown and the kind treatment given to the adherents of others faiths by the followers of Muhammad (PBUH) is unparalleled and forms a golden chapter in the annals of man.

Islam was not spread through sword

The allegation that Islam spread through sword and not by propagation proves to be absolutely false if we glance through the teachings of Islam and the history of the Muslims. As pointed out earlier, the Qur'an declares in absolute terms that there is no compulsion in religion (2:256) and has laid down the principle "unto you your religion and unto me my religion" (109:6). Therefore, nobody can be compelled to accept Islam and Islam cannot be thrust upon anybody because forced conversion is not the rule.

The Qur'an highlights this fact again and again that Muhammad was sent by Allah as His messenger to show right path to the mankind and that he was charged only to convey the

message of Allah and not to force the people to accept Islam. He was a messenger and a warner and not a warder or compeller over men. The Qur'an Says:

- The duty of messenger (Muhammad) is none else but to convey (the message of Allah to mankind). – (5:99)
- And had your lord willed, all those who are in the earth would have believed together (in Islam). Would you then (O Muhammad) compel all men until they are believers? – (10:99)
- We know very well what they say, and you (O Muhammad!) are not at all a compeller over them. So warn by the Qur'an him who fears My threat. – (50:45)
- So remind them, for you (O Muhammad) are only an admonisher. You are not a warder over them: – (88:21-22).

Instead of compelling and coercing the people into Islam, the Prophet and his followers were enjoined to preach the religion of truth through wisdom and fair exhortation. Thus says the Qur'an:

- Invite the people to the way of your Lord (O Muhammad) with wisdom and fair preaching and argue with them in a manner which is polite. – (16:125).
- And do not argue (or contend) with the people of the Scripture unless it be in a manner that is better (than theirs), except with such of them as do wrong, and say to them: We believe in that which has been revealed to us and which has been revealed to you, and our God and your God is One, and to Him we submit. – (29:46)
- And who is better in speech than him who calls the people towards Allah and does good deeds and says: I am one of the Muslims. – (41:33)

History bears witness to the truth that Islam spread through propagation and preaching and not through the use of force or sword. The Muslims ruled India for more than seven long centuries but at the time of partition of the subcontinent into Bharat and

Pakistan in the year 1947, Muslims were not more than 20% of the total population. Had the Muslims used force, there would have been left no Hindu in the country. Similar is the case of Spain. The Muslims conquered it in the year 711 A.D. and ruled it for more than 700 year upto 1492 A.D. The Muslims always remained in minority as they never forcibly converted the Christians to Islam. However, when the Christian overthrew the Muslim rule, they put most of the Muslims to death who did not accept Christianity. Indonesia is the largest Muslim country today but it was never conquered by any Muslim army. Islam was spread there through preaching by the traders. These days Islam is the fastest growing faith in America and the West and more than 50% of the converts are women. Who is using the sword to convert them?

Sources of Islamic teachings

The basic or primary sources of Islam's teachings, its injunctions and tenets, and its rules and laws are the Qur'an which is the revealed Word of God and the Sunnah (i.e. the sayings, deeds and traditions) of Prophet Muhammad (peace be upon him). The Qur'an and the Sunnah form sacred writings of Islam and their importance as guide for Muslims has been illustrated by the Prophet himself: Jabir reported that the messenger of Allah said in the farewell pilgrimage: I have left among you a thing which if you adhere to, you will be never misguided after this: The Book of Allah and what you get from me by questions i.e., my Sunnah. – (Muslim)

Who are the Muslims?

The adherents of Islam and the followers of Muhammad, the Prophet of Islam, are called the Muslims as they submit or surrender to the will of God, the only Lord of the whole of universe. Today there are more than 1.5 billion Muslims, more than one-fifth of the total world population, being only second to Christians who are about 2 billion. There are 57 or more Muslim countries in the world which occupy one-fourth of the total area of the world. Although Muslims are found in every country of the world but majority of them live in Pakistan, Indonesia, Bangladesh, India, China, Malaysia,

Middle East, Central Asian Republics of former Soviet Union, North Africa, Eastern Europe.

The Muslims believe in One God of the whole of universe Who is Allah beside Whom there is no other God. They believe in and equally respect all the Prophets sent by Allah for the guidance of mankind, right from Adam (the first human and the first Prophet) to Muhammad (the last Prophet), the other famous among them being Noah, Hud, Salih, Abraham, Ismail, Isaac, Jacob, Moses, David and Jesus Christ (may Allah's peace be upon them). The Muslims also believe in all revealed books which were given to the Prophets by God such as Sahifas (scrolls) given to Prophet Abraham, Torah given to Prophet Moses, Zabur (Psalms) given to Prophet David, Injeel (Gospel or New Testament) given to Jesus Christ and the Qur'an given to Prophet Muhammad. They respect all the religions and also hold in respect the followers of all religions. Above all, the Muslims consider all the mankind as members of one human family, being children of one parents – Adam and Eve – and thus eligible for equal human rights without any distinctions like race, caste, nationality, blood, colour or creed.

The followers of Muhammad (PBUH), however, like to be called 'Muslims' and not 'Muhammadans' and their religion to be called 'Islam' and not 'Muhammadanism'. Because the expressions 'Muhammadans' and 'Muhammadanism' imply as if Muslims worship Muhammad or assign him some type of divinity while they worship only one God and consider Muhammad as God's messenger and mortal human being. Furthermore, the name 'Islam' for the religion of Muhammad was chosen by Almighty God Himself. The Qur'an affirms this fact: "This day have I perfected your religion for you and completed My favour unto you and have chosen for you as religion Al-Islam"-(5:3). Similarly it is God Almighty who gave the name "Muslims" to the followers of Muhammad. This fact, the Qur'an tells us when it says: "He has named you Muslims before (i.e. in the previous Scriptures) and in this (Scripture)...." – (22:78).

Conversion to Islam or how to enter in Islam?

Islam, as discussed earlier, is a religion of nature and is easy to accept and practice. It is a religion of humanity and is universal in nature. It is not meant for a particular tribe, caste, race, country, land or region nor it is ordained for a specified period, time or age. It is a religion of all the Prophets, from Adam to Muhammad (peace be upon them) and of all the nations for all times. So any person can embrace it and enter into Islamic community or brotherhood at any time without any restriction or discrimination with regard to blood, colour, race, land, nationality or social and economic status. However, the conversion should be voluntary and with absolutely free will. It should be without any fear or favour, compulsion or greed. The conversion to Islam should be absolutely for the truth of Islam or for the love of God and Prophet Muhammad (PBUH). It should not be motivated only to please a beloved or to marry a Muslim boy or girl. One must be fully conscious of the act of conversion and have full determination to bear its consequences.

A non-Muslim who intends to embrace Islam should take a bath in order to purify his body symbolically of the dirt of ignorance and disbelief. Then he should go to a mosque or an Islamic centre or a Muslim community centre or an Islamic school or place or residence of a Muslim scholar or a Muslim friend where he would be asked certain questions to determine whether he is embracing Islam voluntarily without any fear or compulsion or temptation. If he be accepting Islam with free will he is directed to proclaim, in the presence of two witnesses, the following attestation of faith:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash Hadu al-la ilaha ill-Allah wa ash hadu anna Muhammadan abduhu wa rasuluhu.

I bear witness that there is no God but Allah and I bear witness that Muhammad is Allah's servant and His messenger.

After making this proclamation, he has entered in Islam and has become a member of Muslim brotherhood. And he is required to do all the duties which a Muslim owes to his fellow citizens and to God, and he is allowed to exercise all the rights which a Muslim has against his fellow citizens and the state.

If the name of the new convert has any un-Islamic trait, it would be changed to some Islamic name like Abdullah, Muhammad, Ahmad, Umar, Ali, etc.

Five Pillars of Islam

Islam is founded on five pillars or five fundamental articles of faith. These five articles or columns of Islamic faith have been derived from a saying (Hadith) of Prophet Muhammad (PBUH) which has been recorded by Bukhari and Muslim on the authority of Ibn Umar. The Prophet is reported to have said: "Islam is built on five things – to bear witness that there is no god but Allah and that Muhammad (PBUH) is His messenger and servant, to keep up prayer, to pay Zakat, to make pilgrimage and to keep fast in Ramadan".

Thus following are the five pillars upon which the edifice of Islam is founded according to the above mentioned tradition of the Prophet:

- 1- Emaan or shahadah (Profession of Belief).
- 2- Salat (to establish prayer).
- 3- Zakat (to pay poor-due or compulsory charity).
- 4- Saum (to keep fast during the month of Ramadan).
- 5- Hajj (to perform pilgrimage to Makkah).

These pillars or articles of Islam would be separately discussed in the subsequent parts of this book.

PART I – EMAAN (BELIEF)

Chapter – 1

Belief and Its Elements

Meaning of Belief

The Arabic word Emaan is from Aman which means peace and security. Another meaning of Emaan is to believe in, to have faith in, or to accept the truth or reality of something, or to acknowledge the existence of someone. As a term of Islamic Shariah (law), Emaan or belief stands for expression of one's faith in Allah as the Only God of the Universe. Emaan is expressed by uttering certain words from tongue, by confirming these words with heart, and by following these words with actions.

According to a tradition (Hadith) reported by Abdullah-bin-Umar, the Messenger of Allah Prophet Muhammad(PBUH) said: Islam is built upon five things (called pillars or articles) which are: to attest or testify that there is no God but Allah and that Muhammad (PBUH) is Allah's slave and messenger (i.e. belief); to keep up prayer (Salat); to pay compulsory alms (Zakat); to perform pilgrimage (Hajj); and to fast (Saum) for the month of Ramadhan (Bukhari and Muslim). So Emaan or belief is the first and the most important pillar or article of Islam. Belief is the foundation of all worship and all devotional acts and all righteous deeds. Belief is so important that without it no worship is acceptable and no righteous deed is entitled to any reward.

However, before proceeding any further, let us produce some of the verses of the Holy Qur'an and Traditions of Prophet Muhammad PBUH which highlight the meaning, nature, constitution and importance of belief.

Verses of the Qur'an

1- Say (O Muslims): We believe in Allah and that which has been sent down to us and that which was revealed to Abraham and Ishmael, and Isaac, and Jacob, and their descendents, and that which Moses and Jesus received, and that which the (other) prophets received from their Lord. We make no discrimination in them, and unto Him we have surrendered. – (Al-Baqarah 2:136)

2- It is not righteousness that you turn your face toward the East and the West; but righteous is he who believes in Allah and the Last Day and the Angels and the Scripture and the Prophets..... – (Al-Baqarah 2:177)

3- The messenger (Muhammad) believes in that which has been revealed to him from his Lord and so do the believers. Each one believes in Allah and His Angels and His Scriptures and His messengers. They declare: We make no distinction between any of His messengers..... – (Al-Baqarah 2:285)

4- O you who believe! Believe in Allah and His messenger and the Book which He has revealed to His messenger and the Books which He revealed before him. He who disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he has indeed strayed far away..... – (An-Nisa 4:136)

Traditions of Prophet Muhammad (PBUH)

1. Umar-bin-al Khattab reported: We were seated once near the Apostle of Allah when lo! There appeared a person to us dressed in extremely white clothes and having jet black hairs. No fatigue of journey did appear on him and nobody amongst us could recognize him – till he sat down near the Prophet. Then he joined his knees to his knees and placed both of his palms over his two things and said: O Muhammad! Inform me about Islam. He replied: Islam is that you attest that there is no deity but Allah and that Muhammad (PBUH) is Messenger of Allah, that you keep up prayer, pay poor rate, keep fast of Ramazan and make pilgrimage of the house provided you have means of making journey to it. He replied: You have spoken

the truth. We were astonished to see that he asked him and corroborated him. He enquired: Inform me about faith. He said: It is that you believe in Allah and His angels and His books and His apostles and the Last Day and that you believe in predestination in its good and in its evil. He said: You have spoken the truth. He enquired: Inform me about Ih'san. He said: It is that you serve Allah as if you see Him and if you do not see Him, He certainly sees you. – (Muslim)

2. Ali reported that the Messenger of Allah said: No servant (truly) believes till he believes in four (things) --- he bears witness that there is no deity but Allah; and that I am the Apostle of Allah Who sent me with truth; and he believes in Death and Resurrection after death; and he believes in pre-measurement. – (Tirmizi, Ibn Majah)

3. Abu Hurairah reported that the Holy Prophet said: Belief has got seventy and odd branches of which the best is the saying – There is no deity but Allah, and of which the most insignificant is the removal of injurious things from pathway, and shame is a branch of faith. – (Bukhari, Muslim)

4. Abbas-b-Abdul Muttaleb reported that the Messenger of Allah said: He has tasted the sweetness of faith who is pleased with Allah as Lord, with Islam as religion and with Muhammad as apostle. – (Muslim)

5. Abu Omamah reported that a man asked the Holy Prophet: What is faith? He replied: when your good work gives you pleasure and your evil work grieves you, you are then a man of faith. He enquired: what is sin? He said: When anything smites you within yourself, avoid it. – (Ahmad)

6. Anas reported that the Messenger of Allah said: Whoso has got three (things) in him shall taste the sweetness of faith on their account: He to whom Allah and His Apostle are dearer than anything besides them; he who loves a servant of Allah and who does not love him but for Allah; and he who is averse to return to infidelity after Allah has saved him therefrom as he would dislike to be flung into Hell-fire. – (Bukhari, Muslim)

7. Mu'az-b-Jabal reported that he asked the Holy Prophet about the most excellent faith. He said: It is that you love for Allah and hate for Allah, and engage your tongue in the remembrance of Allah. He enquired: What more, O Prophet of Allah? He replied: It is that you love for men what you love for yourself and hate for them what you hate for yourself. – (Ahmad)

8. Abu Hurairah reported that the Messenger of Allah said: Everybody who has an atom-weight of belief in his heart will be taken out of Hell. – (Tirmizi)

9. Abu Hurairah reported that the Messenger of Allah said: What reaches the believer out of his works and good actions after his death is the learning he has acquired and spread abroad, and a pious issue he has left, or a book he has left as heritage, or a mosque he has built up, or a house for the travelers he has built, or a canal he has caused to be excavated, or an act of charity he has done out of his wealth while in his health and life – (these) will reach him (even) after his death. – (Ibn Majah)

10. Anas reported that the Messenger of Allah said: By One in whose hand there stands my life! Nobody (truly) believes till he loves for his brother what he loves for himself. – (Bukhari, Muslim)

11. Abu Hurairah reported that the Messenger of Allah said: He does not (truly) believe by Allah, he does not believe by Allah, he does not believe by Allah. He was questioned: Who O Prophet of Allah? He replied: He from whose injuries his neighbor is not safe. – (Bukhari, Muslim)

12. Abu Omamah reported that the Messenger of Allah said: The believer may have defects, the whole of them, except breach of trust and falsehood. – (Ahmad, Baihaqi)

13. Abu Hurairah reported that the Messenger of Allah said: The believer is simple, beneficent; and the sinner is cunning, cowardly. – (Ahmad, Abu Daud, Tirmizi).

14. Abu Hurairah reported that the Messenger of Allah said: The believer is more honourable to Allah than some of His angels. – (Ibn Majah)

Thus the Qur'an has prescribed for the followers of Islam to believe in Allah, His Messenger, His angels, His scriptures and the Hereafter. To these five elements of belief, Prophet Muhammad has added another element and that is belief in destiny (Taqdir).

Elements of Belief

As stated above, there are six elements or constituents of belief which have been prescribed by the Qur'an and the Sunnah. These are: Belief in Allah, belief in Messengers, belief in Scriptures or Books, belief in Angels, belief in the Hereafter or the Last Day, and belief in Predestination or Taqdir. All these constituents of belief are briefly discussed as under:

1. Belief in Allah: Allah is the Almighty and only one God of the whole universe. He is the Creator of each and everything in the universe. He is Eternal and Ever-Living. He has no partner, no children, no parents and no spouse. He is All-Powerful, Unique in Essence and Attributes, All perfect, Sovereign Lord, Omnipresent, Omniscient, All-knowing, All-Seeing, All-Wise, Just, the Beneficent, the Merciful and the Forgiving God. The heavens and the earth are full of His signs and blessings. He gives life and death and revives the dead. He sent Prophets and revealed Scriptures for the guidance of man. He is the Master of the Day of Judgment. He is only to be worshipped. Followers of Islam have been enjoined by the Qur'an and by Prophet Muhammad (PBUH) to believe in Allah and worship Him alone.

2. Belief in Allah's Messengers: For guidance of man, Allah sent messengers called Prophets or Apostles of Allah who conveyed to mankind Divine message and also acted upon the message themselves to set pattern for their followers. The Prophets were human beings and they did not claim any share in Godhead. Their exact number is not known. However, according to a tradition, God sent one lac and twenty four thousand prophets from Adam to Muhammad (PBUH) for guidance of the human beings. The Muslims have to believe in all the Prophets without making any distinction between them and without rejecting anyone of them. Belief is to be

expressed in all the Prophets, whether mentioned in the Qur'an or not, from Adam to Muhammad. Prophets whose names have been mentioned in the Qur'an are twenty six: Adam, Idris (Enoch), Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Lut (Lot), Yaqub (Jacob), Yusuf (Joseph), Shuaib, Ayyub (Job), Musa (Moses), Harun (Aaron), Dhu.I.Kifl, Uzair (Ezra), Daud (David), Sulaiman (Solomon), Ilias (Elias), Al-Yasa (Elisha), Yunus (Jonah) Zakariyya (Zechariah), Yahya (John), Isa (Jesus), and Muhammad. Life and teachings of some of these Prophets along with stories of their tribes or nations have been described in detail by the Qur'an such as that of Noah, Hud, Salih, Abraham, Lot, Shuaib, Moses, Jesus and Muhammad.

3. Belief in the Holy Books: Allah revealed books or scriptures and gave them to the prophets for guidance and education of mankind. The famous of them are: Scrols (Sahifahs) given to Abraham; the Torah given to Moses; the Psalms given to David; the Gospel given to Jesus Christ, and the Qur'an given to Muhammad. Followers of Islam are required to believe in all these Holy Scriptures.

4. Belief in Allah's Angels: Allah created Angels from light. They are invisible to human eye, have no sex and are appointed to carry out Allah's commands and glorify Him. They are not daughters of Allah as the pagan Arabs held. Most famous of them are: Gabriel charged with the duty of bringing revelations and messages of Allah to the prophets; Israfil who will blow the Trumpet on the Day of Resurrection; Mickael appointed for arranging rainfall and Izrael charged to take souls. Some other angels mentioned in the Qur'an and Hadith are: Harut and Marut (sent by God to test the belief of some nation of the old), Kiraman Katibin (the respected recorders who record the deeds of human beings); Munkir and Nakeer who question the dead in graves; angel who brought good tidings of birth of a son to Mary mother of Jesus; angels who brought good news about birth of Isaac to Abraham; angels who destroyed the people of Lot; angels in charge of Hell and angels who would welcome the righteous in Paradise, etc. Muslims are required to believe in all angels of God.

5. Belief in the Hereafter: This world would end on the Last Day called the Doomsday before which every living soul would die. The Hereafter would start after the death. On the Doomsday (also called the Day of Judgment and Day of Resurrection), every dead person would be revived by Allah. Allah would judge between mankind on that day and would reward the pious with paradise and punish the wicked with Hell. The life in the Hereafter would be real and eternal life. Muslims are required to believe in the Last Day and in the Hereafter, in life after death and in Paradise and Hell.

6. Belief in Destiny (Taqdir): This belief is virtually integral part of belief in Allah and so it is not regarded as an independent element. This belief implies that all good and evil is from Allah and is in the knowledge of Allah.

Emaan or belief, in short, is professed by proclaiming the following Kalimah (principle) with the tongue and by affirming its truth with the heart: "There is no god but Allah; Muhammad is the Apostle of Allah."

Furthermore one has to testify the truth of the above mentioned Kalimah with the following words (which are called second Kalimah): "I testify that there is no god but Allah Who is One and has no partner. And I also testify that Muhammad (PBUH) is His servant and His messenger".

The formula of comprehensive belief (Emaan-ul-Mufasssal) which attests belief in all the above mentioned elements is as follows: "I believe in Allah, in His angels, in His books, in His messengers, in the last Day and in the fact that everything good or bad is decided by Allah the Almighty, and in the life after death."

Although the followers of Islam believe in God and besides Him in His Apostles, Books, Angels and the Day of Judgment and the reward and punishment in the Hereafter, but nobody should be led to misconceive that Muslims hold the Apostles or the Books or the Angels as deities or as associates of God. Islam is strictly a monotheistic religion and Muslims believe in and worship only one God who is Allah, all the other objects are His creatures. In fact, belief in God's Prophets, His books, His Angels and the Day of Judgment in compliance with God's command is reaffirmation of one's central belief in God.

Chapter – 2

Belief Elaborated

Types of Belief

According to Muslim Jurists, belief (Emaan) is of two types: Short Belief (Emaan-ul-Mujammal) and Comprehensive Belief (Emaan-ul-Mufasssal).

Short Belief: It means admission of belief in few words or to profess belief briefly i.e. to profess belief in Allah with his Names and Attributes. Words prescribed for it are:

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Aamantu Billahe kama huwa bi-ismaaihi wa sifatihii wa
Qabiltu jamiaa ahkamihii.

I believe in Allah as He is with His Names and Attributes
and I accept all His commandments.

Comprehensive Belief: It means admission of belief in detailed words, i.e., admission of belief in Allah, His angels, His messengers, His scriptures, Last Day and Destiny. Prescribed words for this are:

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

Amantu billahi wa malaaiikatihii wa kutubihii wa rusulihii
wal youmil aakhiri wal qadri khairihii wa shirriihii
minallahi talaa wal baathi baadal mout.

I believe in Allah, His angels, His scriptures, His messengers, last day, and good and evil of Destiny that it is all from Allah, and (I also believe) resurrection after death.

Formulas of Belief (Kalimahs)

According to terminology of Islamic Shariah (Law), Kalimah (or Formula) stands for those words which are prescribed for admission and affirmation of one's belief. The popularly known six Kalimahs (Formulas) of Islamic faith are as under:

- 1) **First Kalimah:** It is known as Kalimah Tayyib which means 'pure word' i.e. Formula which purifies the utterer from dirt of disbelief. This Kalimah is as follows.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

La Ilaha Illallahu Muhammad-ur-Rasulullah

There is no God (worthy of worship) but Allah and Muhammad is Allah's apostle.

- 2) **Second Kalimah:** It is known as Kalimah Shahada' which means word of Testimony. By uttering this Kalimah one affirms the truth of God's oneness and Muhammad's messengership. The prescribed Kalimah is as follows:

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

Ash-hadu al-la-Ilaha ill Allah wahadahu la sharika-lahu
wa ash-hadu anna Muhammadan Abduhu wa Rasuluhu.

I bear witness that there is no god but Allah Who is One and Who has no partner and I also bear witness that Muhammad is His Servant and Apostle.

- 3) **Third Kalimah:** It is known as Kalimah Tamjeed which means word of Glorification. It is uttered to glorify Allah and is given below:

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

Subhan-Allah wal Hamdu lillahi wa la ilaha ill-Allahu wa-
Allahu akbar wa la haula wa la quwwata illa billahil-aliy-
yil-azeem.

Glorified is Allah and praise is due to Allah. There is no god but Allah and Allah is the most Great. There is no power and no ability (to do good or evil) except with help of Allah who is the most High and supreme.

- 4) **Fourth Kalimah:** It is called Kalimah Tauhid which means word of unity. By this Kalimah Allah's Oneness is admitted and His power and glory and authority over everything is declared. It is as follows:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُعْجِبُ وَيُسَبِّحُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ط
ذُو الْجَلَالِ وَالْإِكْرَامِ ط يَبْدِيهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

La Ilaha ill-Allahu Wahdahu lashareeka lahu la hul mulku
wa la hul-hamdu yuhyi wa yumeetu wa huwa hayyau-ulla
yamutu abadan abada; Dhul Jalale wal Ikram; Biyadihil
khair wa huwa alaa kulle shi in Qadeer.

There is no god but Allah. He is one having no partner. His is the sovereignty and all praise is for Him. He gives life and He gives death. And he is ever Alive who will never taste death. He is owner of Glory and Honour. In His hand is all good and He has power over everything.

- 5) **Fifth Kalimah:** It is called Kalimah Istighfar, which means word of forgiveness. With this Kalimah, a believer who has committed some sin seeks forgiveness from Allah. The Kalimah is as follows:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطَاءً سِرًّا
 أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ
 الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارَ الْغُيُوبِ
 وَغَفَّارَ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Astaghfir-ul-Allah Rabbi min kulle zanbin aznabtuhu amadin auo khata-an sirran auo alaaniyatan wa atubu ilayhi min alzanb illazi aalamu wa min alzanbillazi la aalamu innaka anta allamul ghuyub wa sattarul ayyub wa ghaffarul zunub wa la haula wa la quwwata ila billah – il – aaleeyyil Azeem.

I seek forgiveness of Allah for every sin which I committed willfully or unwillfully, secretly or openly. And I turn to Him for the sin which I know and which I know not. (My Lord!) You certainly know the things unseen, You hide the sins and You are forgiver of sins. there is no power or ability (to do good or evil) except with help of Allah Who is the most High and Supreme.

- 6) **Sixth Kalimah:** It is called Kalimah Radde Kufr, which means word for rejection of Disbelief. With this Kalimah, a believer gets rid of disbelief and polytheism. It is as follows:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَیْاً وَّاَنَا اَعْلَمُ بِهِ
 وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ
 وَالشِّرْكِ وَالْكَذِبِ وَالْغِیْبَةِ وَالْبِدْعَةِ وَالنَّیْمَةِ وَالْفَوَاحِشِ
 وَالبُهْتَانِ وَالْمَعَاصِی كُلِّهَا وَاَسْلَمْتُ وَاَمَنْتُ وَاَقُوْلُ
 لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

Allahumma inni aazu bika min an ushrika bika shi'an wa ana allamu bihii wa astaghfiruka lema la aalamu bihii tubtu anhu wa tabarratu minul-kufri washirki wal-kizbi wal-ghiyabi wal-bidaati wa-annamimati wal-fawahishi wal-buhtani wal-maa-siyi kulliha, wa aslamtu wa

aamantu wa-aqulu la ilaha ill-Allah Muhammad-ur-Rasul Allah.

O lord! I seek your refuge from that I should associate any partner to you intentionally and I seek forgiveness from a sin which I do not know. I turn from this in repentance. And I express disgust from disbelief and polytheism, and also from falsehood and backbiting and innovation and slander and from obscenity and from allegation and from disobedience, all such things. And I accept Islam and I believe and I declare that There is no god but Allah and Muhammad is Allah's messenger.

Belief and Action

Belief and good actions (or righteous deeds) are complementary to each other. Both are essential for success and welfare. One without other is of no value or benefit.

Belief without good deeds has no value. It is in this case a mere philosophy and an empty faith. For example a man claims that he believes in God, His messengers and His books but he neither acts upon the commandments of God nor complies with the teachings of God's messengers and God's books, then what is the worth of his claim of belief? Obviously, nil. Similarly a man declares with his tongue that he believes, but he neither keeps up prayer nor pays Zakat (Compulsory Charity) nor performs pilgrimage nor keeps fast nor abstains from sin nor does righteous deeds, then of course his claim of belief is false and devoid of any merit.

Good deeds without belief are similarly of no avail. That is why Qur'an has always mentioned belief with good deeds. Without belief good deeds are not acceptable to God. For success in the Hereafter, belief is prerequisite for good deeds. Every deed, howsoever good it may be, is baseless and worthless without belief. In various verses of Surah (Chapter) Muhammad, the Holy Quran has again and again reminded that Allah would waste the good deeds of those who disbelieve and who prevent others from the way of Allah (See verses

1,8,9,28 and 32 of that Surah). In verse No. 18 of Surah Ibrahim, the Qur'an likens the deeds of disbelievers to ashes. It says: "A parable of those who disbelieve in their Lord is that their deeds are as ashes on which the wind blows furiously on a stormy day. They have no control, not in the least, of that which they have earned. That is the straying far away (from the road to success)". In verse No. 39 of Surah An-Nur, the Quran likens deeds of the disbelievers to a mirage and hence of no worth. It says: "As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty person considers it to be water till he comes to it and finds it nothing, instead he finds Allah near him Who settles his account. And Allah is Swift in settling accounts".

Who will go to Paradise?

From the above discussion it is clear that both belief and good deeds are required for success in the Hereafter, for getting into the good books of Allah and for admission in the Paradise. This fact has been established by many verses of the Qur'an, for example:

- 1- And give glad tidings to those who believe and do good deeds that for them are gardens (Paradise or Al-Jannah) under which rivers flow..... – (Al-Baqarah 2:25).
- 2- Lo! Those who believe (i.e. the Muslims) and those who are Jews and who are Christians and who are Sabaeans – whoever believes in Allah and the Last Day and does righteous deeds – for them is reward with their Lord and there shall no fear come upon them nor shall they grieve..... – (Al-Baqarah 2:62).
- 3- Undoubtedly, the religion with God is (only) Islam (complete submission to God)..... – (Al-e-Imran 3:19).
- 4- And whosoever seeks a religion other than Islam, it will not be accepted from him, and he will be among the losers in the Hereafter.... – (Al-e-Imran 3:85).

5- And whoso does good deeds, whether male or female and is a true believer, such will enter paradise and they will not be wronged even a little like a speck on a date-stone – (An-Nisa 4:124).

6- Whoever does righteous deeds, whether male or female, and is a true believer, to him We will give good life (in this world) and (in the Hereafter) We will pay such people a reward in proportion to the best of that which they used to do..... – (An-Nahl 16:97).

7- Verily, as for those who believe (i.e. the Muslims) and those who are Jews and the Sabaeans and the Christians and the Magians and those who associate partners (i.e. polytheists); surely, Allah will judge between them on the Day of Resurrection. Certainly Allah is witness over everything. – (Al-Hajj 22:17).

8- By the Time! Man is indeed in loss; except those who believe and do righteous deeds, and exhort each other to truth and exhort each other to patience..... – (Al-Asr 103:1-3).

So only those people can be successful in getting into Paradise in the next world who believe and who do righteous deeds. Belief, as defined by the Qur'an (in verses 136, 177 and 285 of Surah 2 and Verse 136 of Surah 4) means belief in Allah, His Angels, all of His messengers (from Adam to Muhammad), His Books (Like Torah, Psalms, Gospel and Qur'an), and the Last Day or the Hereafter. We have already discussed and explained these elements of belief in the preceding chapter. Belief in Allah means to believe and accept that Allah is the only one God of the whole of universe, there is no God except Him, He alone is eligible for worship and He has no partner. Good deeds mean those actions and deeds which are in accordance with the commandments of God, which are in accordance with the teachings of the Prophets and the Books sent by God for guidance of human beings, and which are in accordance with the principles of ethics and morality made by the human beings through wisdom and experience. Such deeds are well known and need no definition.

Now let us see which of the contemporary religious communities of today deserve to enter Paradise in the next world on the basis of this criterion of belief and good deeds.

Disbelievers or non-believers: Those who are non-believers or disbelievers like pagans (Kafirs), atheists, agnosts, etc are not eligible for success in the Hereafter despite having good deeds obviously for the reason that they have no belief or faith in Allah and Allah's messengers and in the Hereafter.

Polytheists: The polytheists and idolaters (e.g. Hindus) will not be successful in the Hereafter as they believe in many gods besides Allah and hold many living or non-living things as partners or associates of Allah. They will never be admitted into Paradise and will remain forever in the Hell despite that they may have bundles or tons of good deeds because God will not forgive the sin of Polytheism (verses 48 and 116 of Chapter 4 of the Qur'an) and because according to Jesus, God has forbidden Paradise to those who associate partners with Him (Verse 72 of Surah 5 of the Qur'an)

The Jews: The Jews claim that they believe in one God and God's messengers and the Last Day and also in revealed book (The Torah) and they follow religion of Prophet Abraham and Moses. But despite that they have no chances of success in the Hereafter even if they do good deeds. Because their belief is not complete. In order to complete their belief, they must believe in Prophet Jesus (PBUH) and prophet Muhammad (PBUH) and the books revealed by God to these Prophets i.e. the Gospel of Jesus and the Qur'an of Muhammad.

Muhammad (PBUH), the Prophet of Islam, is reported to have said: "By Him in whose hand there lies the life of Muhammad, anybody amongst these people – the Jews and the Christians – who does not listen to me and then dies while he has not believed in what I have been sent with, will but become one of the inmates of Hellfire" (Hadith recorded in Muslim on the authority of Abu Hurairah). In another Hadith reported by Jabir and recorded in Masnad Ahmad, the Prophet (Muhammad) said: "Had Moses been

alive, he would not have preferred but to follow me". So the Jews who want Paradise must complete their belief and do good deeds.

The Christians: Although the Christians have revealed religion and they believe in God and God's messenger and the Last Day, yet they cannot go to Paradise even if they do good deeds. Because their belief is not right as they believe in three Gods (The Divine Trinity) instead of one God and they also believe that Jesus is son of God whereas Jesus is Servant and Prophet of God. Moreover their belief is not complete as they do not believe in Prophet Muhammad (PBUH), the last Prophet of God and in the Qur'an, the Last Book send by God. They need to correct their belief as well as to complete their belief and do good deeds, if they want to qualify for Paradise.

The Muslims: The Muslims qualify for Paradise because their belief is true and complete. However, they need to do good deeds if they want to attain success in Hereafter and enter in God's Paradise.

Chapter – 3

True Belief – At-Tauheed

Meaning and Importance

We have discussed the belief in detail in the preceding two chapters which a person should profess in order to be a real Muslim who would go to Paradise in the next world. In practical life this belief may be called the true belief or Tauheed (i.e. monotheism) which means belief in and worship of One God only.

God is One. There is no god except Allah (Allah is the personal name of that One God). Islam is strictly a monotheistic religion and is committed to hold that Allah is the Only God of the Whole of the Universe and there is no God in any form or manifestation except Allah. Unity of Godhead is the fundamental teaching of the religion of Islam. None can embrace Islam and enter into the brotherhood of the Muslims until and unless he declares by tongue and affirms in his heart that there is no God but Allah.

It is rightly said that al-Quran, the revealed book of Islam, teaches directly or indirectly in almost every other verse the fundamental principle of Oneness of God and condemns those who hold or worship more than one God or who associate partners to God. The Qur'an rejects polytheist's claim of many gods, Christian doctrine of Trinity i.e., three Gods (God the Father, God the Son, and the Holy Ghost) and Zoroastrian's doctrine of two Gods. The Qur'an also tells us that all the Prophets sent by Allah (Right from Adam to Muhammad) have been enjoining their people to believe in and worship one God only i.e. Allah the Almighty God of the Universe besides whom there is no other God.

In its following verses, the Qur'an promotes on the one hand the doctrine of Tauheed (Oneness of God) as taught by all the

Prophets of God and on the other hand it rejects the belief that there is no God or there are many Gods:

- 1) Your God is One God; there is no God save Him, the Beneficent, the Merciful. – (2:Al-Baqarah:163)
- 2) Allah! There is no God save Him, the Alive, the Eternal. – (3:Al-e-Imran: 2)
- 3) He it is Who fashioned you in the wombs as pleased Him. There is no God save Him, the Almighty, the wise. – (3:Al-e-Imran:6)
- 4) Allah (Himself) bears witness that there is no God but He, and so do the angels and the men of knowledge, standing firm on justice. There is no God save Him, the Almighty, the Wise. – (3:Al-e-Imran:18)
- 5) O People of the Scripture! (i.e. Christians!) Do not exceed the limits in your religion nor speak of Allah anything but the truth. The Christ, Jesus son of Mary, was only a messenger of Allah, and His word which He bestowed on Mary, and spirit from Him. So believe in Allah and His messenger and say not: Three (Gods). Stop saying this, it is better for you. Allah is only One God. Glory be to Him as He is far above having a son – (4:An-Nisa:171).
- 6) They are surely disbelievers who say: Allah is the Messiah son of Mary, whereas the Messiah (Jesus) himself had said: O children of Israel! Worship Allah, my Lord and your Lord. Verily, he who ascribes partners unto Allah, for him Allah has forbidden Paradise. His habitation is the Fire. And for the wrongdoers, there is no helpers. – (5:Al-Maidah:72)
- 7) And (Remember) when your Lord brought forth the offspring from the loins of Adam's Children, and made them bear witness about themselves (asking them): "Am I not your Lord"? They said: "yes we bear witness". This was done, lest you should say on the Day of Resurrection: Verily we were unaware of this fact. – (7:Al-Araf:172).

- 8) (Yusuf said): O my two fellow prisoners! Are many different Gods better or Allah the One, the Almighty? Those whom you worship besides Him are nothing but mere names which you have invented, you and your forefathers, for which Allah has revealed no sanction. The command is for none but Allah. He has commanded that you worship none save Him. This is the right religion, but most of the people know not. – (12: Yusuf: 39-40).
- 9) Allah has said: Take not two gods. Truly, He (Allah) is the Only One God. So you should fear Me Only. – (16:An-Nahl:51).
- 10) And We did not send any messenger before you (O Muhammad) but We revealed to him (The same message i.e.): There is no God save Me, so worship Me. – (21:Al-Anbiya:25).
- 11) Allah has not taken any son nor is there any god along with Him. Had it been so, then each god would have taken away what he had created, and some of them would have tried to overcome others. Glorified be Allah above all that they attribute to Him. – (23:Al-Muminun:91)
- 12) Say: He is Allah, the One. Allah is Eternal and Independent of all while all are dependent on Him. He begets not, nor was He begotten. And there is none equal or comparable to Him. – (112:Al-Ikhlâs:1-4).

Muhammad (PBUH), the Prophet of Islam, in his following Ahadith, has highlighted the importance of Tauheed:

- 1) Mu'ad bin Jabal reported that the Messenger of Allah said: Key of the Paradise is to give evidence (or to testify) that there is no God but Allah. – (Ahmad).
- 2) Abu Hurairah reported that the messenger of Allah said: Emaan (belief) has more than seventy branches. The best among them is to say: There is no God but Allah. And the lowest among them is to remove an injurious thing from the road. – (Bukhari, Muslim)

- 3) Abu Zar reported that I came to the Prophet. He said: There is no man who says that there is no God but Allah and then he dies on this belief but he would go to Paradise. I said: Even if he is guilty of fornication and theft. He said: Although he is guilty of fornication and theft. – (Bukhari, Muslim).
- 4) Abadah bin Samit reported. I heard the Prophet saying: whoever bears witness that there is no God but Allah and Muhammad is Allah's apostle, Allah has forbidden Hellfire for Him. – (Muslim).
- 5) Abu Saeed Khudri reported that the messenger of Allah said: Moses asked: O My Lord! Teach me a thing with which I should remember you and pray to you. Allah replied: O Moses! Say: There is no God save Allah. Moses said: O My Lord! This is said by all of Your servants. Teach me a thing which is special to me. Allah said. O Moses. If the seven heavens and the things therein and seven earths are put in one scale of the balance and La Ilaha Ill Allah is put in other scale, the scale of La Ilaha ill Allah would be heavier. (Sharah-As-Sunnah).

Kinds of Tauheed

According to scholars and jurists of Islam, there are three kinds or aspects of Tauheed, namely: Tauheed ar-Rububiyah, Tauheed al-Uluhiyyah, and Tauheed al-Asma wa as-Siffat.

1) Tauheed ar-Rububiyah: It means belief in Oneness of the Lordship of Allah. In other words it means to believe and accept that Allah is the Only and One Lord of the whole Universe. He is the creator and sustainer of the heavens and the earth and of everything in them. He is the Owner, the King, the Master, the Organizer, the Operator, the Planner, and the Giver of Security. He gives life and death. He provides sustenance, He gives wealth and children and He will reward the good-doers and punish the evil-doers on the Day of Judgment which will surely come.

2) Tauheed al-Uluhiyyah: It means belief in Oneness of the worship of Allah. In other words it means to believe that Allah is the only God of the whole of the Universe and of all the creatures. There

is no God (Ilah) in the Universe save Him. He is the only One capable of or eligible for worship. He alone has the right to be worshipped. He alone has the right to be invoked and asked for help. Prayer, sacrifice, giving charity, slaughtering of animals, Fasting and Pilgrimage should be for Him or in His Name only. None of His creations should be joined with Him in such devotional acts.

3) Tauheed al-Asma wa as-Siffat: It means belief in Oneness of the Names and the Attributes of Allah. In other words, it means to believe and accept that all the good names and all the best attributes are reserved for Allah and for none else. Since Allah is the creator of all, so none of His creation has the right or claim to any of His Names or Attributes. None of the created beings should be names after Allah's Names and none of the created beings should be bestowed with Attributes of the Creator. For example, only Allah has the knowledge of the Unseen while none else has got this knowledge. So no man or any other creature should be considered to have the knowledge of the Unseen. Similarly only Allah has the power of Intercession. None of His creations can intercede unless He gives permission. So no Angel or Prophet or Jinn should be taken to have power of Intercession.

Chapter – 4

False Beliefs – Kufr and Shirk

Al-Kufr is opposite of Al-Emaan, and Ash-Shirk is opposite of At-Tauheed. In other words, Al-Kufr means not to believe in God and Ash-Shirk means to believe in more gods than one. Both these creeds are against Islam and therefore a Muslim and a believer should know them and avoid them at every cost. Sometimes these false and anti-Islam creeds are so much mixed up with Emaan and Tauheed that it is hard to distinguish them. So a Muslim should be very careful to protect himself from falling in the trap. Let us discuss both these creeds in detail.

Al-Kufr

Its Meanings

Al Kufr (called disbelief in English) means to disbelieve, not to believe, to refuse to believe, to be ungrateful, etc. It also means to cover up the truth. According to Islamic terminology, it means to disbelieve in God, not to believe in God, to refuse to believe in God, to deny the existence of God, or to defy the commandments of God, or to deny the favours of God, or to be ungrateful to Him. Kufr is, however, open denial or rejection of belief, not the hidden or concealed denial as in case of Nifaq or hypocrisy.

Al Kufr not only means absence of belief in God but also means disbelief in all or in any fundamental elements of Islamic faith which are: to believe in Allah, to believe in Allah's Messengers, to believe in Allah's books, to believe in Allah's Angels, to believe in the Hereafter, etc. In the Qur'an, the word Kafir refers mostly to idol worshippers, pagans, non-believers, atheists.

Verses of the Quran

These are many verses in the Qur'an which highlight its meanings and its manifestations, and also throw light on those who indulge in it. Some of these verses are reproduced below:

1) As for those who disbelieve, it is alike to them whether you warn them or you warn them not; they are not going to believe. Allah has set a seal on their hearts and on their hearing, and on their eyes there is covering; for them is an awful doom. — (2:Al-Baqarah:6-7).

2) And (remember) when We said to the angels: Prostrate yourselves before Adam. So they fell prostrate, all save Iblees. He refused in his arrogance and thus became one of the disbelievers. — (2:Al-Baqarah:34).

3) Lo! Those who disbelieve and die while they are disbelievers, it is they upon whom is the curse of Allah and of His angels and of all mankind. They will live in it for ever, neither their punishment will be lightened nor they will be reprieved. — (2:Al-Baqarah:161-162).

4) The life of this world has been beautified for those who disbelieve, and they mock at those who believe. But those who (believe and) fear Allah will be above them (in rank) on the Day of Resurrection..... — (2:Al-Baqarah: 212)

5) Allah is the patron of those who believe and He brings them out of darkness into light. As for those who disbelieve, their patrons are devils who take them out of light into darkness. They are the ones who are the companions (dwellers) of the Fire and they will abide there in. — (2:Al-Baqarah:257).

6) (On that Day) Those who disbelieve, neither their wealth nor their children will avail them aught against Allah; and they are such who will be fuel for the Fire. — (3: Al-e-Imran:10)

7) Those who disbelieve the revelations (or signs) of Allah and slay the Prophets unjustly and slay also those people who enjoin equity, intimate to them of a painful doom. They are the ones whose

deeds have been wasted in this world and in the Hereafter, and they have no helpers. — (3: Al-e-Imran:21-22)

8) Those who purchase disbelief at the price of belief, they do no harm to Allah; (rather) they will have a painful doom. And let not the disbelievers think that the respite which We give them is good for their souls. We only give them respite that they may add more to their sins. And theirs will be a humiliating doom. — (3: Al-e-Imran:177-178)

9) O you who believe! Believe in Allah and in His messenger and the Book which He has revealed unto His messenger, and the book which He revealed before him. He who disbelieves in Allah and in His angels and in His books and in His messengers, and in the Last Day, he has indeed strayed far away. — (4: An-Nisa:136)

10) Surely those who disbelieve in Allah and His messengers and want to make a distinction between Allah and His messengers, and say: We believe in some and reject the others, and seek to take a way in between. They are the ones who are in truth disbelievers; and for (such) disbelievers We have prepared a humiliating doom. — (4: Al-Nisa:150-151)

11) They are surely disbelievers who say: Allah is the messiah (Jesus) son of Mary, whereas the Messiah himself had said; O Children of Israel! Worship Allah my Lord and your Lord. Verily, he who ascribes partners unto Allah, for him Allah has forbidden Paradise. His habitation is the Fire. And for the wrong doers there is no helper. Surely, they have disbelieved who say: Allah is (one of the Trinity and) the third of the three; when (the fact is that) there is no God but the One God. If they do not stop from saying so, a painful doom will fall on those of them who disbelieve. — (5: Al-Maidah:72-73)

12) If they deny you (O Muhammad), so were denied (Our messengers) before them by the people of Noah and 'Ad and Thamud; and people of Abraham and people of Lot; and dwellers of Madyan. And Moses was also denied. But I gave respite to all those disbelievers for a while, then I seized them; and how terrible was my punishment. — (22: Al-Hajj:42-44)

13) Who is more unjust than he who invents a lie against Allah and denies the Truth when it comes to him. Is there not an abode in Hell for the disbelievers? — (39: Az-Zumar: 32)

14) And they say: There is nothing but our life of this world, we die and we live and nothing destroys us but the time. In fact they have no knowledge what so ever of that; they do but guess. — (45: Al Jathiyah: 24)

15) Say: O disbelievers! I worship not that which ye worship. Nor worship you that which I worship. And I shall not worship that which you worship. Nor will you worship that which I worship. To you your religion, and to me my religion. — (109: Al-Kafirun: 1-6)

Thus in the verses reproduced above, the Qur'an has explained kufr and given its examples. It has also discussed the consequences of adopting kufr and the fate of the kafir.

Examples of Kufr

According to Ulema and Fuqha (scholars and jurists of Islam), following acts, claims, rituals or things are either clearly kufr or look like kufr and hence be avoided by a believer:

- 1) Claim of someone that he is God or God's son or he has powers of God or he can provide sustenance or children to those who beg him of these things or his claim that he is exempt from religious injunctions or he is not required to offer daily prayers, etc.
- 2) To regard someone other than Allah as the bestower of honour and disgrace, gain and loss, riches and poverty.
- 3) Not to believe in God, His messengers, His books, His angels and the Last Day; or to ridicule those who believe.
- 4) To criticize Allah's commandments or His messengers' orders or to find fault with them or to regard them as the stories of the old, or to consider them against expediency of the time.
- 5) To reject or deny Allah's signs or His revelations or His verses, or to ridicule Allah's messengers or to regard them magicians, poets or madmen.

- 6) To regard someone else than Allah as one's real patron, helper and controller of destiny and to call him for aid in difficulties and miseries.
- 7) To regard someone other than Allah as Omnipotent, Omnipresent, knower of the unseen, intercessor with Allah, etc.
- 8) To love the ideas and actions of the pagans, disbelievers, atheists and secular persons and to prefer them over Islamic injunctions and tenets or to feel and express pride on pagan rituals instead of Islamic customs.
- 9) To misinterpret Qur'an or Hadith according to one's own wishes or wishful thinking or for the purpose of deriving any worldly benefit.
- 10) To prefer customs, rituals, conventions, sayings or actions of forefathers over commandments of Allah and His messenger.
- 11) To consider the regulations and restrictions imposed by Islamic Shariah regarding drinking, dress, scarf, etc. as impediment or obstruction in the way of progress.
- 12) To prefer man-made laws or rules over the laws and rules made by God and His messengers.
- 13) To approach the astrologers, palmists and fortune tellers to enquire about one's fortune or future and to trust in what they say, or to wear stones considering them as source of good luck.
- 14) To express disappointment or despondency with Allah or to complain to Him or utter words of disobedience over death of a relative or over suffering or heavy loss or disease or hardship or calamity or accident. To get disappointed with Allah's mercy over such happenings is the act of a disbeliever according to the Qur'an.
- 15) To impose fatwa of kufr on a believer on the basis of sectarian differences or to murder him on such differences.
- 16) To murder an innocent Muslim brother or an innocent human being unjustly or without any lawful cause.

Kinds of Kufr

Al-Kufr or Disbelief according to scholars of Islam is of two types: Kufr-al-Akbar (The Major Disbelief) and Kufr-al-Asghar (The Minor Disbelief). The manifestations of kufr-al-Akbar (the Major Disbelief) which excludes one from the fold of Islam are five, namely: (1) Kufr-al-Takzib i.e. disbelief in the truth of Allah in any of the elements of faith or uttering a lie against Allah; (2) Kufr-al-Iba i.e. denial to submit to Allah's commandment as Satan did at Allah's commandment to prostrate before Adam; (3) Kufr ar-Raib i.e. to doubt or to lack conviction in elements of Belief; (4) Kufr –al-Irad i.e. turning away from the truth knowingly; and (5) Kufr-an-Nifaq which implies hypocritical disbelief. The second type of Kufr is Kufr-al-Asghar (the Minor Disbelief). It does not exclude one from the fold of Islam although it brings sin to him. It is also called kufr-an-Nimah. It manifests itself in ungratefulness to Allah for His favours and blessings.

Ash-Shirk

Its Meanings

The literal meaning of Shirk is to make one a shareek or a partner or a shareholder with other. It also means to make one an equal of other. In religious terminology, it means belief in more gods than one or belief in and worship of many gods. In English Shirk is called polytheism. It implies ascribing partners to Allah in His Lordship or in His worship or ascribing Allah's names and attributes to others.

Ash-Shirk is opposite of At-Tauheed which is belief in One God i.e. Allah. Ash-Shirk is belief in many gods along with belief in Allah or belief in many gods besides Allah. Mushrikeen (those who indulge in Shirk i.e. the polytheists), as history of religion tells us, have been worshipping sun, moon, stars, earth, angels, Jinn, animals, rivers, trees, prophets, saints, kings, graves, etc. Christians believe in and worship three Gods which is called Divine Trinity. The Zoroastrians

believe in two Gods, while the Hindus believe in thirty three million gods or more but their major gods are three (Brahma, Vishnu, Shiva)

The basic teaching of Islam is, as is that of previous revealed religions, that there is only One God of the whole of universe and that is Allah who alone should be worshipped. There is no god but Allah. He has no partner, no equal, no associate. He has no parents, no wife, no son, no offspring. Al-Quran, the revealed book of Islam, condemns those, in the severest possible terms, who associate partners to God i.e., who do shirk. According to the Quran, ascribing partners to Allah i.e. to practice shirk is the greatest and the only sin which Allah will not forgive, although He may forgive all the other sins if He will. The Quran quotes Jesus Christ (Surah 5, verse 72), who told the Israelites that whoso ascribes partners to Allah, for him Allah has prohibited Paradise.

Verses of the Qur'an about Shirk

Following are some of the verses of the Qur'an which condemn shirk and threaten the Mushrikeen (the polytheists) with severe punishment:

- 1) Certainly Allah does not forgive that partners should be joined with Him, and He forgives all save that to whom He pleases. Whoso sets up partners with Allah, he has indeed invented the most heinous sin. — (4: An-Nisa:48)
- 2) Surely they (the Christians) have disbelieved who say: Allah is (one of the Trinity and) third of the three; when (the fact is that) there is no God but the One God (Allah). If they do not stop from saying so, a painful doom will fall on those of them who disbelieve. — (5: Al Maidah: 73)
- 3) Yet they (the polytheists) make the Jinn partners with Him (Allah), though He has created them, and they ascribe to Him sons and daughters without knowledge. All glory be to Him. He is highly exalted and far above that they ascribe to Him. — (6: Al Anam: 100)

4) Do they associate as partners with Him who created nothing but are themselves created? No ability they have to help them, nor can they help themselves. — (7: Al Araf: 191-192)

5) The Jews say: "Ezra is the son of Allah" and the Christians say: "Messiah (Jesus) is the son of Allah". That is their saying with their mouths. They imitate the saying of the disbelievers of old times. May Allah destroy them. How are they deluded away from the truth. They have taken their rabbis and monks as Lords beside Allah, and the Messiah son of Mary (also), while they were commanded to worship only One God, save whom there is no other God. Be He glorified, (far above is He) from all that they ascribe as partners to Him. — (9: Al Taubah: 30-31)

6) Say (O Muhammad). If there had been other Gods along with Him, as they (the Polytheists) say, then they would have certainly sought a way (to rebel) against the Lord of the Throne (Allah). — (17: Al Isra: 42)

7) If there were other gods therein besides Allah, then verily both (the heaven and the earth) had been in great disorder. Glorified be Allah, the Lord of the Throne, above all that they attribute to Him. — (21: Al Anbiya: 22)

8) He (Abraham) said: Do you then worship beside Allah such things that can neither benefit you in the least nor can harm you. Shame on you and on all that you worship instead of Allah. Have you then no sense? — (21: Al Anbiya: 66-67)

9) O Mankind! A similitude is coined, so listen to it attentively. Verily those on whom you call beside Allah, can never create a fly though they combine together for it. And if a fly snatches away something from them, they cannot even get it back from her. How weak are (both) the seeker and the sought. — (22: Al Hajj: 73)

10) Of His (Allah's) signs are the night and the day and the sun and the moon. Do not prostrate to the sun nor to the moon, but prostrate to Allah who created them, if it is He whom you really worship. — (41: Ha Mim As-Sajdah: 37)

11) And who is more astray than the one who calls on such beings beside Allah who cannot answer him till the Day of Resurrection and who are even unaware of their calls. — (46: Al Ahqaf: 5)

Ahadith of the Prophet about Shirk

The Prophet of Islam, in many of his Ahadith, has condemned shirk and has declared it a major sin which takes its doer to Hell. Some of these are:

- 1) Jabar reported that the Messenger of Allah said: There are two things which ensure Paradise or Hell (for its doer)..... A person who died while associating partners with Allah will surely go to Hell. And a person who died while he was not associating partners with Allah, he will go to Paradise.... – (Muslim)
- 2) Abdullah bin Masood reported that a man asked the Prophet: O messenger of Allah! Which is the greatest sin near Allah? The Prophet said: You assign partners with Allah, although He has created you. – (Bukhari, Muslim)
- 3) Abdullah bin Umar reported that the Messenger of Allah said: Major sins are these: To join partners with Allah, to disobey the parents, to murder a person (unjustly), and to swear false oath. – (Bukhari)

Kinds of Shirk

According to the Muslim Ulema and Fuqha, shirk is of three types or kinds; (1) Shirk-al-Akbar, (2) Shirk-al-Asghar, and (3) Shirk-al-Khafi.

Shirk al-Akbar: It means major Shirk, which according to Dr. Mohsin Khan, has four aspects: (1) shirk-al-Dua: It is invoking or praying to others besides Allah. (2) Shirk al-Ibadah. It is worshipping others besides Allah. (3) Shirk-at-Ta'at i.e. rendering obedience to others in clear disregard of commandments of Allah. And (4) Shirk-al-Hubb i.e. to love others with a love which is only due to Allah.

Shirk al-Asghar: It means minor shirk. It comprises all acts of Ibadah (worship of Allah), all religious and righteous acts, charity,

Jihad, etc. which are performed, not for the love of Allah or in obedience to His orders, but for display or show off or gaining praise from people or for fame.

Shirk al-Khafi: It is the concealed or inconspicuous shirk. It means to feel dissatisfied or discontented with what Allah has given you in terms of wealth, children, fortune, etc. or to complain and grudge against the fortunes of others.

Important things to remember regarding Shirk

- 1- Allah will not pardon Shirk, al-though He may forgive all other sins at His will. (An-Nisa:48 and 116)
- 2- Shirk is a major sin and God has forbidden Paradise for a sinner of Shirk. (Al-Maidah:72).
- 3- Although a Muslim has been commanded by Allah to do good and obey his parents, yet he has been forbidden to obey them if they force him to do shirk. – (Al-Ankbut:8)
- 4- Allah has prohibited the Prophet and the believers to pray for the forgiveness of the Mushrikeen (those who join partners with God). – (Al-Taubah: 113)
- 5- Mushrikeen (the polytheists or the associators) are unclean, so they are not allowed to enter sacred Mosque (Kaabah). – (Al-Taubah:28)

Examples of Shirk

Following beliefs, superstitions, acts and things are clearly Shirk or they convey sometimes the impression of Shirk and hence should not be done by a true believer:

- 1) To consider someone other than Allah as patron and capable of having control over your destiny, benefit or loss, etc. or capable of help in difficulties and hardships, as some people call or cry to the saints or their graves for support.
- 2) To pray to others than Allah for the fulfillment of one's needs or for the grant of wealth and offspring.

- 3) To let off or sacrifice animals in the name of others than Allah or to wear amulets (of magic) for averting evil or safe-guarding oneself or one's children from evil, etc.
- 4) To stand before others humbly with folded hands or fall prostrate or bow down as one is obliged to do before Allah.
- 5) To kiss the graves, to stand before them with folded hands or to touch them with the forehead, or to bow down before them, or to put mantles on the graves of saints or to celebrate Urs of saints or to dance for pleasing them or to make offerings to them.
- 6) To believe that there are some persons or entities among the creations of Allah who have knowledge of the Unseen and power of Intercession as Allah has.
- 7) To believe that there are persons who are omnipresent and omnipotent like Allah and who know our open and hidden things.
- 8) To believe that there are some persons and entities in the universe who do not die and who have eternal life like God.
- 9) To believe that there are some persons who are free from defects and weakness or errors and sins as God is.
- 10) To believe that the pious persons and the saints lying in the grave are alive and they listen to the prayers or cries of the suppliants, and that they have powers to grant such prayers or get them fulfilled from God.
- 11) To seek good fortune in stones or stars or to believe in such things.
- 12) To swear or take oath in the names of persons or things other than God or to make vows or offerings to others than God.
- 13) To give such names to the children which give the impression that they are slaves of created beings instead of Allah. For example; Abdul Shams, Abdul Harith, Abdul Nabi, Ghulam Muhammad, Ghulam Ali, Ghulam Ishaq, Ghulam Ghaus, Ghulam Farid, Kaneez Fatima, etc. The names of the children should be either after the attributive names of Allah or after the names of the Prophets, companions of the Prophet, wives of the Prophet or heroes of Islam such as Abdullah, Muhammad, Ali, Umar, Fatima.

- 14) To name the children after saints or others as a mark of gratitude to them for their birth.
- 15) To seek refuge of someone other than Allah and call or cry to it for deliverance from sufferings and misfortunes.
- 16) To keep a picture or image of a saint or a peer for the sack of blessing and to venerate and deify it.
- 17) To move around somebody's house or grave out of devotion and to hold it with the same reverence as is due to Kaabah.
- 18) To regard connection with a saint or a pious man sufficient for one's salvation in the Hereafter instead of possessing belief and good deeds and to think that his intercession would influence God's Judgment.
- 19) To fear others with the fear which is due to God or to fear others more than one must fear God and to consider that their displeasure can destroy him.
- 20) Patriotism, nationalism, hero-worship, sectarianism, worship of wealth, saint-worship, grave-worship, power-worship, opportunism, etc. are all examples of Shirk.
- 21) Many superstitions shown by us in everyday life look like doing shirk such as slaughtering black goat on alters at the order of a peer, swearing by the divining arrows, piercing nose or ears of the children on the orders of a peer or as mark of gratitude to him, to consider figure of 13 or Tuesday or a particular thing as a mark of misfortune, to hang shoe in the neck of a precious animal to ward off evil from it, to make a son slave of the grave of a saint to show as if the saint has given him the son, to consider it a misfortune if a black cat passes through his way, the violence of the peers on the sick persons in the name of warding off evil spirits from them, etc, etc.

Many of the Muslims living in Pakistan, India and Bangla Desh indulge in one or the other act mentioned above. Seeing the multitudes of Muslims visiting graves of the saints and performing polytheistic acts there, a Hindu is reported to have remarked: "How the Muslims can be better than us? We worship the idols and they worship the graves.

PART II – AS-SALAT (PRAYER)

Chapter – 5

Basic Teachings about Prayer

Abdullah bin Umar has reported that the messenger of Allah said: The foundation of Islam is laid on five pillars (or things), namely: To bear witness that there is no God but Allah and Muhammad is Allah's servant and messenger (i.e. Emaan); to establish prayer (Salat); to pay obligatory charity (Zakat); to fast for the month of Ramadhan (Saum); and to perform pilgrimage to Kaabah (Hajj) – (Bukhari, Muslim). Thus prayer is the second important pillar of Islam after the Belief (Emaan).

The Qur'an, the revealed book of Islam, has used the term Salat or Salah for prayer. Salat means to attend to, to pray to or to seek nearness to. As a term of Islamic Shariah, Salat means to worship or attend to Allah, to pray to Him or to seek nearness to Allah, the God of the Universe. The prayer brings one near to his Creator. The Prophet of Islam is reported to have said: "Man is nearest to his God when he prostrates before Him" – (Muslim). The Quran says: "Prostrate yourself and draw near to Allah" – (96:Al-alaaq:19). As soon as a person affirms his belief in Allah, the first duty he is required to do is to establish the prayer. Allah says in the Qur'an: "Verily, I am Allah. There is no God save Me. So worship Me and establish prayer for My remembrance". – (20: Taha : 14)

Before commenting on the importance and merits of prayer, let us reproduce some of the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) on the subject of prayer:

Verses of the Qur'an

1) This (the Qur'an) is the book (of Allah) wherein there is no doubt – a guidance for those who are God-fearing. Who believe in

the Unseen and establish prayer and spend (in charity) out of that We have given them..... They are the people who are upon true guidance from their lord, they are the ones who will attain true success. – (2: Al-Baqarah : 2-5)

2) Establish prayer (Salat) and give obligatory charity (Zakat) and whatever of good you send before you for your souls, you would find it with Allah. Lo! Allah is seer of what you do. – (2:Al-Baqarah: 110)

3) Verily, We have seen turning of your face (O Muhammad) towards the heaven. Now We shall make you turn towards that Qiblah which will please you. So turn your face (while praying) in the direction of Sacred Mosque (Kaabah, the House of Allah at Makkah), and you (O Muslims) wheresoever you are, turn your faces toward it..... – (2: Al-Baqarah: 144)

4) O you who believe! Seek help with patience and prayer. Surely Allah is with those who are patient. – (2:Al-Baqarah: 153).

5) Guard strictly your prayers and especially the middle prayer, and stand up with full devotion before Allah. – (2:Al-Baqarah: 238)

6) And if you are in fear (of your enemy) then pray standing or on horseback (in whichever position you can). And when you are again in safety, then remember Allah as He has taught you, which you did not know. – (2:Al-Baqarah: 239)

7) Surely, those who believe and do good deeds and establish prayer and pay Zakat, their reward is with their Lord; and there shall no fear come upon them, nor shall they grieve. – (Al-Baqarah:277)

8) And when you travel in the land, it is no sin for you to curtail your prayer especially when you fear that the disbelievers may attach you. Undoubtedly the disbelievers are enemy to you. – (An-Nisa:101)

9) When you have finished your prayer, remember Allah whether you are standing, sitting or lying down on your sides. But when you are in safety, offer your prayers properly. Surely, prayer is obligatory for the believers at the fixed times. – (4: An-Nisa:103)

10) O you who believe! When you rise up for prayers, wash your faces and your hands up to the elbows, and lightly rub your heads (with wet hands), and (wash) your feet up to the ankles. And if you are unclean (because of sexual discharge) then purify yourself (by taking a full bath) – (5:Al-Maidah:6)

11) Say: My prayer, my sacrifice, my living and my dying are surely for Allah, the Lord of the universe. – (6:Al-Anam:162)

12) Establish prayer from the decline of the sun till the darkness of night (i.e. Zuhr, Asr, Maghrib and Isha prayers) and recite the Qur'an at dawn (i.e. Fajr prayer). Surely the recital of the Qur'an at dawn is ever witnessed. And in the (last) part of the night, awake with the recitation of it (i.e. offer Tahajjud prayer) an additional prayer for you (O Muhammad). It may be that your Lord may raise you to a Place of Praise. – (17:Al-Isra:78-79)

13) And be not loud voiced in your prayer nor yet silent there in, but seek a way between these (extremes). – (17:Al-Isra:110)

14) And We gave him (Abraham) Isaac (son) and Jacob a grandson. And each of them We made them leaders who guided others by Our command and We inspired them to do good deeds and establish prayer and pay Zakat, and they were worshippers of Us alone. – (21:Al-Anbiya: 72-73)

15) Those who, if We give them power in the land establish prayer (Salat) and pay obligatory charity (Zakat) and enjoin good and forbid wrong. And with Allah is the end of all matters. – (22:Al-Hajj:41).

16) Successful indeed are the believers who are humble in their prayer. – (23:Al-Muminun:1-2)

17) Establish prayer and pay Zakat and obey the messenger, that you might receive mercy. – (24: An-Nur:56)

18) Recite that (O Muhammad) which has been revealed to you of the book and establish prayer. Surely, prayer prevents from lewdness and evil, and verily remembrance of Allah is more important. And Allah knows what you do. – (Al-Ankabut:45)

19) Turning to Him in repentance; and be afraid of Him and establish prayer, and be not of those who attribute partners (to Him). – (30:Ar-Rum:31)

20) O you who believe! When the call (Azan) is proclaimed for the prayer of Friday (Jumah Prayer), hasten to the remembrance of Allah and leave your business. This is better for you if you did but know. – (62:Al-Jumuah:9)

21) What has brought you to Hell (the guilty persons would be asked)? They will answer: We were not of those who prayed. – (74:Al-Muddaththir:42-43)

Ahadith of Prophet Muhammad

1) Abu Hurairah reported that the Messenger of Allah said: Prayers for five times, one Jumah prayer up to (another) Jumah prayer and one fasting month up to (another) fasting month are causes of expiation of what comes to pass in their midst provided the great sins are avoided. – (Bukhari, Muslim)

2) Abu Hurairah reported that the Messenger of Allah said: Inform me that if there be a river by the side of the door of someone of you wherein he takes bath five times a day – will there remain anything of his dirt? 'No' said they, 'there will remain nothing of his dirt.' He said: Thus are the prayers of five times. Allah blots out all sins therewith. – (Muslim)

3) Boraidah reported that the Messenger of Allah said: The covenant between them and us is prayer. Whoso gives it up becomes indeed an infidel. – (Ahmad, Tirmizi, Nisai, Ibn Majah)

4) Anas reported that a man came and said: O Messenger of Allah! I have committed an ordained crime. So execute it on me. He did not ask him about it, and then came the prayer (time). So he prayed with the Apostle of Allah. When the Holy Prophet finished the prayer, the man stood and said: O Messenger Allah! I have committed an ordained crime. So execute the ordinance of Allah upon me. He asked: Have you not prayed with us? 'Yes' he said. He

said: Verily Allah has forgiven you your sin or your crime. – (Bukhari, Muslim)

5) Ibn Mas'ud reported: I asked the Holy Prophet: Which action is dearest to the Almighty Allah? He said: Prayer in its time. I asked: Then what is next? He said: Obedience to parents. I asked: Then what is next? He said: Jihad in the way of Allah. (Bukhari, Muslim)

6) Abu Hurairah reported that the Messenger of Allah said: Had the people known what (blessing) is in prayer-call and in the first row, and had they not found but to cast lots for it, they would have certainly cast lots. Had they known what is in Zuhr prayer they would have vied for it; and had they known what is in the night and early morning prayer, they would have come to them even by crawling. – (Bukhari, Muslim)

7) Abu Hurairah reported that the Messenger of Allah said: There is no prayer more troublesome to the hypocrites than the early morning and Isha prayer. Had they known what is in them, they would have come to them even by crawling. – (Bukhari, Muslim)

8) Osman reported that the Messenger of Allah said: Whoso says the Isha prayer in congregation, stands as it were (in prayer) for half the night; and whoso says the early morning prayer in congregation prays as it were the whole night. – (Muslim)

9) Jaber reported that the Messenger of Allah said: Between a man and infidelity, there is the abandonment of prayer. – (Muslim)

10) Obadah-b-Saw'met reported that the Messenger of Allah had said: Five prayers – the Almighty Allah made them obligatory: Whoso performs ablution well for them and says prayers in their time, and completes their bowings and prostrations, he has a covenant from Allah to forgive him. And whoso does not do so, he has no covenant from Allah. If he wishes, He may forgive him and if He wishes, He may punish him. – (Ahmad, Abu Daud, Malik, Nisai)

11) Abu Darda'a reported: My friend (the Prophet) advised me: Associate nothing with Allah though you are severed and burnt, nor give up an obligatory prayer intentionally. Whoso gives it up

intentionally, the protection becomes free from him. Don't drink intoxicant and verily it is the key to every evil. – (Ibn Majah)

12) Anas reported that Messenger of Allah said: Perfume and wives have been made dear to me, and the coolness of my eyes has been made in prayer. – (Ahmad, Nisai)

13) Abu Omamah reported that the Messenger of God said: Pray your five prayers, fast your month, pay Zakat of your properties and obey one in authority over you, you will enter Paradise of your Lord. – (Ahmad, Tirmizi)

14) Amr-b-Shuaib reported from his father who from his grandfather who said that the Messenger of Allah said: Order your children to pray when they are boys of seven years and beat them therefor when they are boys of ten years and separate them, one from another, in beds. – (Abu Daud)

15) Ibn Mas'ud and Samurah-b-Jundab reported that the Messenger of Allah said: The middle prayer is the Asr Prayer. – (Tirmizi)

16) Jaber reported that the messenger of Allah said: The key to Paradise is prayer, and the key to prayer is cleanliness. – (Ahmad)

17) Ayesha reported that the Prophet used to open prayer with takbir and the Qur'an reading with – "All praise is due to Allah, the Lord of the universe". And when he bowed, he used neither to keep his head up, nor bend it very low but between that; and when he raised his head from bowing, he used not to prostrate till he stood erect, and when he raised up his head from prostration, he used not (again) to prostrate till he sat erect; and he used to say in every two rak'ats the Tahiyya; and he used to spread his left leg and fix his right leg, and he used to forbid the footstep of the devil, and prohibit a man's spreading out both arms (like) that of the beasts and he used to close the prayer with greeting. – (Muslim)

18) Abu Humaid as-Sayidi reported among a party of the companions of the Messenger of Allah: I shall remind you of the prayer of the Messenger of Allah. I saw him: When he read takbir, he used to place his hands opposite his two shoulders, and when he

bowed, he used to accommodate his palms upon his knees and then bend his back; when he raised his head he used to make it straight till every vein returned to its place; when he prostrated, he used to place his two hands without spreading nor taking them one by the other; he used to place the ends of the toes of his legs towards the Ka'bah; when he sat in (prayer of) two Rak'ats he used to sit upon his left foot and fix his right (foot); when he sat in the last Rak'at, he used to advance his left foot and fix the other and sit upon his seat. – (Bukhari)

19) Ibn Omar reported that the Apostle of Allah said: Prayer in congregation is superior to a single prayer by twenty seven degree. – (Bukhari, Muslim)

20) Abu Hurairah reported that the Prophet of Allah said: By One in Whose Hand there is my life! I indeed intended to giving order for a bundle of fuel to be gathered, next to giving order for prayer and to say Azan therefor, and next giving order for a man to be Imam of the people, then remaining behind to go to a people (and in a narration: for those who do not come to prayer) that I may burn their houses against them. And by One in Whose hand there is my life! Had one of them known that he would get a (cooked) bone with meat or two excellent sheeps with hoofs, he would have been present at Isha prayer. (Bukhari)

21) Ibn Omar reported that the Messenger of Allah said: Don't prevent your women from (going to) the mosques, and their houses are better for them. – (Abu Daud)

22) Ibn Mas'ud reported that the Apostle of Allah said: Prayer of a woman in her house is better than her prayer in her compartment, and her prayer in her closet is better than prayer in her house. – (Abu Daud)

23) Abu Dharr reported that the Prophet (PBUH) one day came out of his house during autumn and shook two branches of a tree which started shedding its dry leaves. The Holy Prophet then said: O Abu Dharr! When a Muslim observes his prayers with due attention and devotion, he sheds his sins just like this tree is shedding its leaves. – (Masnad Ahmad)

Importance and Merits of Prayer

The above mentioned verses of the Qur'an and Ahadith of the Prophet throw ample light on the importance and merits of the prayer. As stated earlier, prayer is the second important pillar of Islam and after profession of belief, the first demand from a Muslim is that he should establish five daily prayers on their fixed times. According to verse 5 of Surah 98 (Al-Bayyinah) to establish prayer and to pay Zakat is the true religion. Verse 31 of Surah 30 (Ar-Rum) stresses performance of prayer otherwise one would be counted among the polytheists. The Prophet is stated to have said: Prayer makes the difference between a believer and a disbeliever. Allah enjoins the believers to seek help in patience and prayer (Surah Al-Baqarah:153). Surah 29 verse No. 45 tells that prayer prevents from lewdness and evil. Verses 42-43 of Surah 74 say that when the dwellers of Hell will be asked what has brought them to Hell, they will answer that they did not observe prayer. In a Hadith it is said that when a Muslim observes his prayers with due attention and devotion, he sheds his sins just like a tree in autumn sheds its leaves. According to another Hadith, the prayer of the person who observes it regularly and with due attention will serve him as a light on the Day of Judgment and will be a means of his salvation and a proof of his faith.

The Qur'an and Hadith lay a lot of stress on the observation of daily prayers by a follower of Islam. No other article of faith or righteous deed has been as much emphasized as prayer. The Qur'an uses the word 'establish' in place of 'observe or offer' in connection with prayer which means to establish prayer regularly and punctually as a norm of everyday life and not occasionally. As the belief in one God is the foundation of the faith, so is the prayer foundation and essence of all good deeds in Islam. Prayer is indeed a basic Islamic practice and the believers have been urged by the Qur'an and the Sunnah again and again to guard it.

According to saints and mystics, the fact that the orders regarding the obligation of prayer were given to the Prophet directly by God after inviting him to heaven as a gift whereas the orders

regarding obligation of other devotional acts like Zakat, fasting and pilgrimage were revealed to him on earth, indeed highlights the importance attached by Islam to the prayer.

Prayer in one form or the other has always been an integral part of devotional service in every religion. Every prophet of Allah from Adam to Muhammad (may Allah's peace be upon them) has not only been offering prayer himself but has also been enjoining his followers to establish it regularly. All the contemporary revealed religions of the world – Judaism, Christianity and Islam – recognize the efficacy of prayer.

Islam has prescribed performance of prayers five times a day as an obligatory duty of every Muslim, whether he is a male, or a female, free or slave, rich or poor, healthy or sick, at home or on journey. It is not excused even in the battlefield and has to be performed in the way prescribed by the Qur'an. In leisure or in business, in town or in village, in peace or in war, on sea or in land or in the air, a believer has to offer prayer on the prescribed times. Thus the prayer is universal in nature unlike other articles of faith such as Zakat and Hajj which are obligatory for the rich believers only and unlike fast which is obligatory only for one month and that too for the adult healthy Muslims.

The prayer, besides being discharge of very important obligation to the Creator, bestows upon its observers many spiritual, social and individual benefits. It helps the purification of soul. It promotes unity, brotherhood and friendship among the believers as the male Muslims observe it in the mosque in congregation. It helps the Muslims to meet each other and confer with each other to solve their common problems, be they economic, political or social. It teaches punctuality and regularity and disciplines one's daily life. The prayer helps even the physical health of one as all his body limbs come into action, even the toes and fingers. The prayer also helps concentration of mind. It promotes cleanliness of the body as it is preceded by ablution or bath. The Qur'an advises the believers to seek help from the prayer and the patience in grief and hardship.

An adult Muslim, male or female, is duty-bound to pray five times every day, i.e. at dawn, just after midday, in mid-afternoon,

just after sunset and at nightfall. Children of 7 years and above are encouraged to offer prayer. Men are obliged to establish prayer in the mosque while women are encouraged to offer it in their home. Prayer is offered facing toward Kaabah which is at Makkah. The prayer in the mosque is said in the congregation which is led by an Imam (prayer-leader). Summons to prayer are given by a caller (Muaizzin) who proclaims call (Azan) from the minarets of the mosque or from some other raised platform in the mosque. Before saying prayer, a believer is required to purify or cleanse himself by performing ablution (wudu) or ritual bath. In the prayer, verses of the Holy Qur'an, short statements of praise of God and some other supplications are recited. The prayer comprises a series of standings, bowings, prostrations and sittings. It signifies one's complete submission before the Almighty and at a higher spiritual level it is recognition of the fact of God's constant presence. Friday is a special day for public prayer in the mosque. Friday prayer substitutes midday prayer (Zuhr). Another prayer which has been specially mentioned in the Holy Qur'an to carry a lot of merit is the Tahajjud prayer. Its time is after midnight and before dawn.

While five daily prayers are obligatory, piety encourages Muslims to offer additional prayers whenever they can in order to earn pleasure of Allah. When some Muslim dies, funeral prayer is offered in congregation which is led by an Imam. Twice in a lunar year, the Muslims offer special thanks – giving prayers to their Lord on two religious festivals – Eid-ul-Fitr and Eid-ul-Azha – which are widely celebrated in the Islamic world. The Muslims pray when they are happy; they pray when they are sad. Indeed the true followers of Islam are obliged to remember God and pray to Him in every situation in order to seek His blessings and support.

The Prophet of Islam not only taught the rules of prayer, its form and procedure, its timings, its rakaats, etc. to his followers but also showed its practical demonstration for their guidance. Detailed rules and regulations have been laid down by the jurists and scholars of Islam regarding prayer in the light of the Qur'an and the Sunnah of the Prophet which we would discuss in the subsequent chapters.

Chapter – 6

Obligation and Prerequisites of Prayer

Prayer is obligatory on whom?

According to the Qur'an and the Sunnah, an adult and sane Muslim is compulsorily required to perform prayer five times a day. Prayer is obligatory on a Muslim whether a male or female, young or old, rich or poor, healthy or sick. Prayer has to be performed at every cost and in all circumstances on its fixed times. A Muslim is obliged to perform it, he may be in the battlefield or in the play ground, he may be in a town or in a village, he may be in school or in office, he may be in factory or in field, he may be in the sea or in the air, he may be at home or on journey, he may be in peace or in war. The prayer is universal in nature and is obligatory on all Muslims unlike other articles of Islam such as Zakat and Hajj which only a wealthy believer is required to perform and unlike fasting which an adult and healthy Muslim is required to do and that too for one month only out of twelve months.

Although prayer is not obligatory on a Muslim child, but his parents are required by a Hadith of the Prophet to teach him how to offer prayer when he is seven and to be strict to him when he is ten years old (Ahmad, Abu Daud). An insane person is required to start regular prayers the moment he recovers his health, but he is not required to perform the prayers which were missed during the period of his insanity. A sick person is not excused from prayer. If he is unable to perform it standing, he may perform it sitting. And if he is unable to perform it even sitting, he may perform it while lying in the bed.

Prophet of Islam and his followers used to say prayer from the very beginning of Prophet's Mission. However, it was made

compulsory to pray five times a day during Prophet's journey or ascension to heaven (called ma'irage). It is reported that initially fifty prayers a day were prescribed but they were reduced to five when Prophet Muhammad (PBUH) requested God again and again at the advice of Prophet Moses (PBUH). God afterwards sent Angel Gibrael to tell the Prophet the timings of the Prayers and to teach him how to pray.

None is exempt from prayer, he may be a pious one or a sinner, or he may be a saint or an ordinary person. Whosoever denies the obligatory nature of prayer or claims that he has reached the highest spiritual position and is exempt from prayer, as some false peers do, is not a Muslim.

Pre-requisites of Prayer

In the light of the Qur'an and Hadith, and in the light of the Sunnah of the Prophet and Practice of Prophet's companions, the Ulema and the Jurists of Islam have prescribed the following pre-requisites or pre-conditions which are to be fulfilled before prayer is performed. In the absence of them or any of them, the prayer will not be deemed to have been performed at all according to Islamic standards.

1. Being a Muslim: One must be a Muslim in order to perform Islamic worship of prayer (Salat). A non-Muslim having no belief in God and in other elements of faith, if he performs prayer, it would not be deemed as valid.

2. Cleanliness of body, clothes and the place: Before performing prayer one must be sure that his body, his clothes and place where he is going to pray are clean, because without cleanliness of these things his prayers is not acceptable and valid.

If one's body is unclean on account of minor impurity, it can be cleaned through wudu (ablution). But if it is unclean on account of major impurities like discharge of semen, menstruation or post –

partum bleeding (Nafaas), then one must take Ghusl (purification bath). If one's clothes are unclean, the same must be washed. If the place where one is going to pray is unclean, either its dirt or impurity should be removed or a clean place should be found for the saying of prayer. The Qur'an requires cleanliness of body in Verse 43 of Surah 4 and verse 6 of Surah 5, while it requires cleanliness of clothes in verse 4 of Surah 74.

3. Time of Prayer: In verse no. 103 of Surah An-Nisa, the Qur'an says that Prayer is obligatory for the believers at the fixed hours. Therefore, before offering a particular prayer, one must ascertain that its due time has come. We will discuss in detail the times of prayers in the subsequent chapters.

4. Covering of Satar: Satar means those parts of the body of a man or woman which must be covered in order to avoid indecency and shame. The satar of the males, as prescribed by the Prophet, is the part of the body between the navel and the knee; and for the females, it is the whole body excluding face and hands and the feet. At least the Satar must be covered by the men and the women during observance of prayer, though proper and decent dress is recommended at every place of worship for the Muslims by the Qur'an in Verse 31 of its chapter 7.

5. Wudu: To perform Wudu (ablution) is required before offering prayer by verse 6 of chapter (Surah) No. 5 of the Qur'an. It reads: "O you who believe! When you rise up for prayer, wash your faces and your hands up to the elbows, and lightly rub your heads (with wet hands), and (wash) your feet up to the ankles....." So wudu is essential before offering prayer even if one is physically clean. However, if one is suffering from some major impurity, for example on account of sexual discharge, one is required to have full bath (Ghusl). If one is sick or on a journey and water is either not available or its use is harmful, one is allowed to perform Tayyummum (dry cleansing) in place of wudu or Ghusl. We would

discuss in detail the injunction regarding Wudu, Ghusl and Tayyummum in the subsequent chapters.

6. Facing the Qiblah: While offering Salat (Prayer), one must turn his face towards Qiblah. The Qiblah, in Islamic terminology, is the direction in which the Muslims turn their faces in prayers from all over the world. This direction is towards the Kaabah (i.e. Bait-ullah or the House of God) which is situated in the premises of the Sacred Mosque (Masjid-al-Haram) at the Holy City of Makah in present day Saudi Arabia. Kaabah or the House of God was built by Prophet Abraham and his son Prophet Ismail about 2000 B.C. It has been prescribed as Qiblah by verses 144, 149 and 150 of Chapter 2 of the Holy Qur'an.

7. Intention to offer Prayer: According to a Hadith, acts are judged by intentions. So every act of worship is preceded by express intention to do it. Intention may be expressed orally in words or be made in the mind, it is valid. Thus one must make up his mind or intention to perform prayer before actually performing it. According to some jurists, to perform wudu is also an expression of intention of prayer.

Chapter – 7

Wudu Ghusl and Tayyummum

Wudu (Ablution) is essential for prayer as we have discussed in the preceding chapter and if one is in condition of sexual impurity (Janabat), then Ghusl (ceremonial or full bath) is imperative. However if water is not available or the use of water is harmful then one can perform Tayyummum (dry ablution) before saying his prayer. But before describing the rules and regulations regarding Wudu, Ghusl and Tayyummum, it would be appropriate if we reproduce the verses of the Qur'an and some of the Ahadith (Traditions) of Prophet Muhammad (PBUH) relevant to these subjects.

Verses of the Qur'an

1- O you who believe! Do not perform your prayer when you are drunk until you understand what you say; nor in state of ceremonial impurity, save when travelling, till you have bathed. And if you are ill, or on a journey or one of you comes from the toilet, or you have been in (sexual) contact with women, and you do not find water, then take clean soil and rub your faces and your hands therewith. Certainly Allah is Benign, Forgiving. – (4:An-Nisa:43)

2- O you who believe! When you rise up for prayer, wash your faces and your hands up to the elbows, and lightly rub your heads (with wet hands), and (wash) your feet up to the ankles. And if you are unclean (because of sexual discharge) then purify yourselves (by taking a full bath). And if you are sick or on a journey or one of you comes from the toilet or you have had (sexual) contact with women and you find no water, then go to clean soil and rub your faces and hands therewith. Allah does not want to place you in difficulty, but He wants to purify you and to complete His favour upon you, so that you may give thanks. – (5: Al-Maidah:6)

Traditions of Prophet Muhammad (PBUH)

1- Abu Hurairah reported that the Messenger of Allah said: The prayer of the person who has not performed ablution is not accepted till he performs it. – (Bukhari, Muslim)

2- Usman reported that he performed ablution and that he thrice poured (water) over his hands. Then he gurgled and snuffed up water. Then he washed his face and then he washed thrice his right arm up to the elbow. Afterwards he washed thrice his left arm up to the elbow and then he wiped his head. Afterwards he washed his right foot thrice and the left foot thrice. Afterwards he said: I have seen the Messenger of Allah performing ablution similar to this ablution of mine. He then said: Whoso shall perform this ablution of mine and then say prayer of two rak'ats without allowing himself to talk between these two with anything, will be forgiven of his past sins. – (Bukhari, Muslim)

3- Abu Heetah reported: I saw Ali performing Wudu. First he washed his both hands and cleansed them. Then he thrice gurgled and thrice put water in his nose. Then he washed his face thrice. Then he washed both his hands thrice up to the elbows. Then he wiped his head. Then he washed his both feet up to ankles. Afterwards he stood up and drank the remaining water. And then he said: I wanted to show you how the Prophet used to perform Wudu. – (Tirmizi, Nisai)

4- Osama reported that the Messenger of Allah said: Whoso makes ablution and makes ablution well, his sins come out of his body, till they come out even from under his nails. – (Bukhari, Muslim)

5- Oqbah-b-A'mer reported that the Messenger of Allah said: If any Muslim performs ablution and performs his ablution well and then stands up and says prayer of two bendings with his heart and face turned (sincerely) to them both, Paradise becomes sure for him. – (Muslim)

6- Ayesha reported that the Messenger of Allah said: The superiority of the prayer of which teeth have been cleansed over the

prayer for which teeth have not been cleansed is seventy times. – (Baihaqi)

7- Umar-b-Khattab reported that the Messenger of Allah said: If any of you makes ablution and makes the ablution complete, and afterwards says: I bear witness that there is no deity but Allah and that Muhammad is His servant and Messenger (in another narration: I bear witness that there is no deity but Allah, the One, without any partner for Him and I bear witness that Muhammad is His servant and Messenger), the eight doors of Paradise will be opened up for him. He will enter by whichever of these (doors) he will like. – (Muslim)

8- Abu Hurairah reported that the Messenger of Allah said: My followers will be called on the Resurrection Day with heads shining on account of the effect of ablution. So whoever among you is able to prolong this brightness, let him do it. – (Bukhari, Muslim)

9- Abu Hurairah reported that the Messenger of Allah said: Had I not thought it hard for my people, I would have directed them to delay the night prayer and use the tooth stick at the time of each prayer. – (Bukhari, Muslim)

10- Abu Ayub reported that the Messenger of Allah said: There are four things out of the practices of the Messengers: Shame, circumcision, use of perfume, teeth cleansing and marriage. – (Tirmizi)

11- Ayesha reported that the Prophet did not use to perform wudu after performing Ghusl. – (Ibn Majah, Tirmizi, Abu Daud)

12- Ayesha reported Allah's Messenger as saying: The use of a tooth stick is a means of purifying the mouth and is pleasing to the Lord as well. – (Ahmad Nisai)

13- Mughera bin Shubah said: Prophet performed ablution and wiped over his socks and his sandals. – (Ibn Majah, Abu Daud, Ahmad, Tirmizi)

14- Ayesha reported that the messenger of Allah, whenever took bath from impurity (sexual impurity), he used to begin and wash his

hands, then make ablution as he used to do for prayer. Afterwards he used to introduce his fingers into water and make picks therewith unto the roots of his hairs. Then he used to pour three jugs (of water) upon his head with his hands and then allow the water to flow over his entire body. – (Bukhari, Muslim)

15- Ayesha reported that the Messenger of Allah said: When the front portion of male organ penetrates the female organ, bath becomes obligatory (Tirmizi)

16- Ammar reported that a man came to Umar bin Al-Khattab and said: I have become sexually impure and do not find water. At this Ammar reminded Umar a similar incident which happened in the time of the Prophet (who taught how to make tayyummum): The Prophet struck the ground with his palms and blew the dust off from them and then wiped his face and his hands therewith. – (Bukhari)

Wudu (Ablution)

1- Performance of Wudu, as stated earlier, is compulsory for a believer who intends to offer obligatory five daily prayers or any other prayer.

2- The intention should be made in mind to perform Wudu. as it is made to perform any other devotional act such as prayer, fasting, etc.

3- Procedure of performing of Wudu is as under:-

a) Recite بِسْمِ اللَّهِ (Bismillah) and then start the Wudu.

b) Wash right hand thrice up to the wrist and then left hand thrice up to the wrist cleaning between the fingers.

c) Then put water in the mouth with right hand thrice and rinse the mouth.

d) Then put water in the nose thrice and blow out the nose with left hand cleaning it thoroughly.

e) Then wash face thrice from the upper part of the forehead to the lower part of the chin and from right ear to

left ear i.e. the entire face leaving no portion of it dry. If one has thick beard, that should be combed with wet fingers so that water reaches the roots of the hair.

f) Then wash both the arms thrice starting from the hands up to the elbows, first the right and then the left.

g) Then wipe over head by passing your wet hands from the upper part of the forehead to the back of the hairline, and then from the back to the front where you started. And then the inside and outside of ears should be cleaned with the fingers and the thumb.

h) Finally, both the feet, first the right and then the left, should be washed thrice including the ankles and the heels. Feet should be washed with left hand. Space between the toes should be cleaned with the little finger. Now your Wudu is complete.

4- Wudu must be performed in the above mentioned sequence.

5- Wudu should be performed continuously without any long interruption of time between each step.

6- It is the Sunnah (practice) of the Prophet to clean (or brush) the teeth before the wudu. There are so many Ahadith of the Prophet (see Traditions of Prophet Muhammad mentioned above) which highlight the merits and rewards of cleaning the teeth and tell us that the Prophet used to clean his teeth with a tooth-stick. According to a tradition, the reward of the prayer which is offered after cleaning the teeth is seventy time of the prayer for which teeth have not been cleaned.

7- After completing the acts of Wudu, it is recommended that the following supplication should be recited

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Ash-hadu an laa Ilaaha Illallaahu wah-dahu laa shareeka lahu wa ash-hadu anna Muhammadan abduhu wa rasooluhu. Allahum-majalnee min at-tawwaa-beena, wajalni min al-muta-tahhireen.

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner, and I bear witness that Muhammad is His servant and apostle. O Allah! Make me among those who turn to you in repentance and also make me among those who purify themselves.

8- After Wudu, two rakaat optional prayer should be offered. This prayer is called Tahayyatul-wudu. It is mentioned in Hadith No. 2 and 5 above that this prayer carries a lot of merit.

9- Excessive use of water in performing Wudu is disliked. Rather economy in the use of water is recommended. It is reported that the Prophet used to perform Wudu with one 'madd' of water (i.e. with almost a liter of water).

10- It is not permitted to perform ablution in an impure place as some of the impurity may touch one's clothes or body.

11- It is preferred if one performs Wudu for every prayer separately as the Prophet used to perform fresh Wudu for every prayer. However offering as many prayers as one can is allowed with the same ablution if it lasts, as the Prophet did not disallow his companions to do it.

12- If a limb which has to be washed in ablution is injured and it has been bandaged or plastered, then wiping over the plaster or the bandage is sufficient. However, if the wiping is also harmful, it should be ignored.

13- Besides prayers, Wudu is also required, according to the Jurists, for reading or touching the Qur'an, for Tawaf of Kaabah, for engaging in the remembrance of God, etc. It is preferred to perform or be in state of Wudu before sleeping, after arising from sleep, while running between Safa and Marwa, before having a bath, while imparting religious education, before pronouncing Adhan, before reciting Khutbah, etc.

14- Things or acts which nullify the Ablution (Wudu) or make it void are:-

- a) Passing of urine, stool, wind, or emission of any substance from front or from behind.
- b) Vomiting in mouthful, issue of blood from any part of body, spittle containing overwhelming element of blood, etc.
- c) Sleeping i.e. having a sound sleep.
- d) Touching the sexual organ with the bare hand and fingers.
- e) Losing consciousness or sanity by drunkenness, use of drugs, anesthetics, etc. or on account of disease, etc.
- f) Having sexual intercourse or wet dream nullifies the Wudu but Ghusl is required to get purity.
- g) Menses (Haidh) and blood associated with childbirth (Nifas) also nullify Wudu. However, Ghusl is required to purify oneself.

15- Wiping over the socks and foot covering is allowed in certain situations. Many authentic Ahadith are reported that the Prophet himself used to wipe over his socks, shoes, and foot-covering while performing the ablution in place of washing his feet and allowed his companions to do so. There are, however, following conditions attached to this concession or permission:

- a) One must have put on the socks or foot covering after washing the feet in a Wudu or Ghusl or while in state of Wudu.
- b) The socks or the foot-covering itself must be free of impurity.
- c) Maximum period for wiping over the socks or foot covering is one day (24 hours) in case you are at home and three days (72 hours) if you are on a journey. This time period starts from the first time when you wiped over the socks while performing Wudu.

d) Upon the expiry of the period mentioned above or in case of major defilement (e.g. sexual intercourse, ejaculation in dream, etc), permission for wiping over socks comes to an end.

e) If you put off socks or foot coverings before the expiry of the period mentioned at serial No. c, permission available for wiping over socks comes to an end.

Ghusl (Complete Bath)

1- As stated earlier, the Qur'an (in verse 43 of Surah 4 and verse 6 of Surah 5) has prescribed Ghusl (bathing) as compulsory in case you are unclean by having sexual intercourse or wet dream (or sexual discharge by any other means). Ghusl is to be performed to get purity or to be able to offer prayer.

2- For a believing woman, Ghusl is also compulsory after menses (Haidh) and after bleeding on account of childbirth (Nifas) stops, in order to get purity before she intends to start prayers.

3- In state of uncleanness caused by sex-related acts as mentioned at serial No 1 or caused by Haidh (menses) or Nifas (bleeding associated with childbirth) as mentioned at serial No. 2, a believing man and a woman is not allowed to offer prayer (be it obligatory or optional). He or she is also not allowed to perform Tawaf of Kaabah, to touch or recite the Holy Qur'an, or to stay in the mosque. However, passing through the mosque is permitted.

4- In Ahadith, it has been recommended rather enjoined that the believers should take bath on Friday, on Eid day, while putting on Ihram (pilgrim's garments), before entering in Makah as a pilgrim, while staying in Arafat during Hajj, and after giving Ghusl to a dead body. When a Muslim dies, he or she is given Ghusl before burial.

5- Intention to perform Ghusl is essential as it is in case of Wudu, prayer or fasting.

6- In Ghusl, entire body should be properly washed including every limb, even no hair should be left dry. It is Sunnah to wash every limb or organ three times.

7- Procedure or method of performing Ghusl is briefly stated as under:

- a) Make intention to perform Ghusl and start with Bismillah.
- b) Wash both the hands up to wrists three times.
- c) Then wash and clean the private parts with the left hand. And then wash down any other impurity from the body.
- d) Now perform all the regular acts of Wudu in prescribed way, however, delay washing the feet until the end of Ghusl.
- e) After performing Wudu, pour down water over the head while passing the fingers through the hair. However a woman whose hair is braided is not required to pass the fingers through the hair. She may merely pour water on her head thrice.
- f) Then pour water on the entire body and rub and wash it with soap or without it, leaving no limb not even a hair dry.
- g) At the end, you should wash your feet. Now Ghusl is complete

8- Things or acts undesirable in Ghusl are:

- a) Taking bath in open or publicly without proper barrier or screen between one and the people's view is forbidden.
- b) It is not permitted to take bath naked in front of people, because exposing one's private parts to others than one's spouse is forbidden.
- c) Taking a bath in an impure place is not allowed.
- d) Using excessive amount of water is discouraged. The Prophet used to take bath with a Sa'a of water i.e. with about four litres of water.
- e) Washing with the standing water, particularly sitting in a bathtub before removing impurities is disliked.

- 9- There is no problem in attending public bath if you can do so without exposing yourself to the sight of the people.
- 10- It is permitted for a man and his wife to take bath together, drawing water from the same container.
- 11- If one performs Ghusl, but does not perform Wudu, the Ghusl is sufficient.

Tayyummum (Dry Ablution)

The best means of purification is water. However, when water is not available or its use is harmful, Allah has not only permitted but has also taught the use of clean dust or soil as substitute of water for getting purification. The Qur'an, in its verse 6 of Chapter 5 (Surah Al-Maidah) says: "..... and if you are sick or on a journey or one of you comes from the toilet or you have had (sexual) contact with women and you find no water, then go to clean soil and rub your faces and hands therewith. Allah does not want to place you in difficulty, but he wants to purify you and to complete His favours upon you, so that you may give thanks". Almost similar words have been used by the Qur'an for this concession of getting purification with soil in verse 43 of chapter 4. This method of getting purification with soil instead of water is called Tayyummum in Islamic terminology.

Thus Tayyummum is permissible substitute for Wudu (ablution) or Ghusl (complete bathing) whether one is on a journey or at home. Following are the rules and regulations regarding Tayyummum:

- 1- Tayyummum is permitted in the following situations:
 - a) The water is not available at the place or in the vicinity where one is staying.
 - b) One is sick or wounded and the use of water is harmful as it would increase the illness or delay the recovery. This determination can be made on the advice of a doctor or on the basis of honest personal experience.

c) The water is very cold and if used, it is likely to cause a disease such as pneumonia, provided one is unable to warm it.

d) Available water is in too small a quantity that it can hardly fulfill the needs of drinking and cooking. Or water is available at a long distance and it is not possible to bring it with available means of transport in available time. Or water is available but in bringing it there is danger to life from enemy or from a harmful animal. Or water is available for a price but one has not enough money to purchase it.

2- It is permissible to perform Tayyummum with clean dust or soil or anything else that originates from the earth such as sand, rocks and pebbles.

3- The procedure or method of performing Tayyummum is as follows: Make intention of performing Tayyummum in your mind to get purification. Then say Bismillah, slap the dust with your palms on the surface of the earth. Then blow the excess. Dust off your palms, and then wipe your face and both your hands up to and including the wrists.

4- Since Tayyummum is substitute for Wudu (ablution) and for Ghusl (complete bathing), so Tayyummum enables one to do all the acts which one can do with Wudu and Ghusl like performing of prayer, touching and reading of Qur'an, performing of Tawaf of Kaabah, etc.

5- Everything that nullifies or makes Wudu void, also nullifies or makes Tayyummum void. Availability of water also nullifies Tayyummum and cancels its justification for those who made it due to non-availability of water. As for those who made Tayyummum for the reason that use of water was harmful to them, they will lose justification for Tayyummum when the excuse ceases and they are able to use water.

6- However, if one performed prayer (Salat) with Tayyummum and then found water or regained the ability to use it, he is not required to repeat his prayer, even if there is time left for it.

Chapter – 8

Five Daily Prayers

Times and Rakaahs

I-Timings of Prayers

There are five prayers which Allah has made obligatory on a Muslim, to be performed on every day. They are to be performed on fixed times. The Qur'an says: Surely, prayer (Salat) is obligatory for the believers (to be performed) at fixed times (4: An-Nisa:103). However, it would be appropriate to present some of the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) relevant to prayer timings before we discuss this subject.

Verses of the Qur'an: Very useful direct and indirect hints to prayer timings have been made by the Qur'an in its following verses:

- 1) And establish prayer at the two ends of the day and in some hours of the night..... (11:114). There is clear hint here to Fajr, Maghrib and Isha prayers.
- 2) Establish prayer from the decline of the sun till the darkness of night (i.e. Zuhr, Asr, Maghrib and Isha prayers) and recite the Qur'an at down (i.e. Fajr Prayer)..... (17:78)
- 3)and glorify the praises of your Lord before the rising of the sun (i.e. Fajr prayer) and before its setting (Asr and Zuhr prayers), and glorify Him during some of the hours of the night (Maghrib and Isha prayers) as well as at both ends of the day..... (20:130).
- 4) So glorify Allah when you enter the evening (i.e. perform the Maghrib and Isha prayers) and when you enter the morning (i.e. perform Fajr prayer). And all praise is for Him in the heavens and

the earth; and glorify Him in the afternoon (i.e. Asr prayer), and when the sun begins to decline (i.e. Zuhr prayer) – (30:17-18)

Ahadith of Prophet Muhammad (PBUH): Following Ahadith provide names and the times of the prayers as well as times when prayers are forbidden:

1) Ibn Abbas reported that the Messenger of Allah said: Gabriel led my prayer twice near the Ka'abah. He prayed Zuhr with me when the sun declined a little and it became like the length of a shoe-lace, and he prayed Asr with me when the shade of everything became like itself, and he prayed Maghrib with me when the fasting man broke his fast, and he prayed Isha with me when the red-hue disappeared, and he prayed Fajr with me when food and drink became unlawful for a fasting man. When there came the following day, he prayed Zuhr with me when his shade was like his length, and he prayed Asr with me when his shade was double his length, and he prayed Maghrib with me when the fasting man broke his fast, and he prayed Isha with me at one-third part of the night, and he prayed Fajr with me when there was clear morning. Afterwards he looked at me and said: O Muhammad! This was the time of the Prophets before you, and the times are what is between these two times. – (Abu Daud, Tirmizi)

2) Aqbah bin Aamer reported that the Apostle of Allah used to forbid us from performing prayer at three times: when the sun is rising till it clearly rises; when the sun is at noon (at its climax or highest point) till it starts declining; and when the sun is setting till it clearly sets. – (Muslim)

Thus the names of the five daily prayers are Fajr, Zuhr, Asr, Maghrib and Isha. These names to them have been given perhaps in view of the times on which they are performed. Their times are as follows:

1- **Fajr Prayer** (morning or early morning prayer): It is offered between the break of dawn and the sunrise. In modern age, its time according to watch starts approximately from one hour and thirty minutes before sunrise and ends at sunrise. However, it is

recommended that it should be performed in its early time as it carries more reward.

2- **Zuhr Prayer** (early afternoon prayer): Its time begins after the sun passes its zenith (highest point) and lasts until the late afternoon. In other words, its time is between the declining of the sun till the beginning of the time of Asr prayer. According to watch you can say that its time is normally between 12:30 pm and 3:00pm. According to a tradition reported by Anis, the Prophet used to offer this prayer in its early time in winter and in its late time in summer.

3- **Asr** (late afternoon) Prayer: Its time begins from the end of the time of Zuhr prayer and lasts till sunset. In these days you can say that its time starts approximately two hours before sunset and ends at sunset. According to Abu Hurairah, the Apostle of Allah said: Whoever finds one Raka'ah of Asr prayer before setting of the sun, he found Asr prayer (Bukhari, Muslim). In other words, if a believer starts saying Asr prayer and completes one Raka'ah (unit) of it before sunset, he should complete the whole prayer as it would be valid.

4- **Maghrib** (the sunset) Prayer: Its time begins immediately after the sun has set and it ends when the twilight (the red glow in the sky) has disappeared. Thus the time of this prayer is between the sunset and one or one and half hour after sunset. However, this prayer should be offered in its early time and should not be unnecessarily delayed.

5- **Isha** (the night) Prayer: Its time begins after the expiry of the time of Maghrib prayer (i.e. from one and half hour after sunset) and it lasts until the middle of the night. However, it can be offered till break of the dawn in case one is prevented to offer it before midnight due to some justification.

Forbidden Times of Prayers

As stated in Hadith No. 2 above, the Prophet prohibited performing of every type of prayer at the following three times:

1) When the sun is rising till it rises.

- 2) When the sun is at its Zenith (at climax) till it begins to decline.
- 3) When the sun is setting till it sets.

No prayer (may it be obligatory or optional or additional) must be performed at the above three times. However, if one starts performing Fajr prayer and completes one raka'ah of it before sun starts rising, it may be completed even if sun is rising. Similarly, if one starts praying Asr before sunset and finds its one Raka'ah, one must complete this prayer even if sun is setting. Moreover if one forgets or sleeps and thus fails to offer any obligatory prayer in its right time, he can offer it on these times when he remembers or wakes up from sleep.

According to some jurists, funeral prayer can be offered if dead body is brought at these forbidden times because it cannot be delayed.

It is undesirable, though not forbidden, to offer Nafil (Voluntary) prayer at the following times:

- 1) After the Fajr prayer till the sun has risen.
- 2) After the Asr prayer and before the Maghrib prayer.
- 3) When the Imam has risen from his seat to deliver Khutbah of Eid or Friday Prayer.
- 4) When a Fard (compulsory) congregational prayer is about to begin.

It is also undesirable, though not forbidden, to offer a prayer when one is feeling need of passing urine or stool or releasing wind or when one is extremely hungry and food is ready.

Determination of prayer times at various places

In the countries or places where the night and day consists of 24 hours, prayer times will be determined in accordance with the above mentioned rules even if day is longer or night is longer. But where due to short duration of night and day than 24 hours or due

to any other reason it is difficult to distinguish between times of Zuhr and Asr Prayers or between Maghrib and Isha Prayers, the two prayers in each case be combined and offered together.

However in those countries or places where a day and night exceeds 24 hours, prayer times will be fixed according to watch taking the times of prayers as applicable at Makah and Madinah. But where the duration of a day or a night is extraordinarily longer than 24 hours as of 6 months at poles, there the times of five daily prayers will be determined supposing each duration of 24 hours as one day and night.

II – Raka'ahs or Units of Prayers

Each prayer comprises certain number of fixed Raka'ahs. A Rakat is a single unit comprising standing, bowing, prostrations and sitting. Some of these Raka'ahs (units) are Fard (Compulsory), some are Sunat (usually offered by the Prophet in addition to Fard Raka'ahs), and some are Nafl (recommended by the Prophet as optional). Now we briefly present the Raka'ahs (Units) of the five daily prayers as follows:

1- Fajr Prayer: Sunat Muakkadah (Strongly recommended) 2 + Fard 2 = Total 4.

The sunat Raka'ahs of Fajr have been strongly emphasized to be performed. These according to the Prophet, are better than the world and everything therein (Muslim, Ahmad). According to Hadhrat Ayesha the Prophet observed such regularity in offering them as he never observed in the offering of any other voluntary Raka'at.

2- Zuhr Prayer: Sunat Muakkadah 4 + Fard 4 + Sunat Muakkadah 2 + Nafl 2 = Total 12.

According to Ahadith, Sunat Muakaddah of this prayer must be offered by every believer as they carry a lot of merit. According to Hadhrat Umme Habibah, the Prophet said that whoever offers Sunat Raka'ahs of Zuhr prayer regularly, Allah forbade fire to touch his flesh (Ahmad, Tirmizi, Abu Daud).

3- Asr Prayer: Fard 4. However some people offer four Sunat Raka'at before Fard Raka'ahs. According to Abdullah bin Umar, the Prophet said: Allah may show His mercy to the believer who offers these four Raka'ahs before Fard Raka'ah of Asr. According to Ali, the Prophet used to offer 4 or 2 Raka'ah before Asr prayer.

4- Maghrib Prayer: Fard 3 + Sunat Muakkadah 2 + Nafil 2 = Total 7. Some people offer two Raka'at Nafil before Fard Raka'at. Two sunat Raka'at of this prayer are also strongly recommended and so they carry a lot of merit.

5- Isha Prayer: Sunat 4 + Fard 4 + Sunat Muakkadah 2 + Nafil 2 = Total 12. Then Witr Prayer of 3 Raka'at is followed by Nafil Raka'at 2. About Witr prayer which is an independent prayer, we would write later on.

Ibn Umar reported that Allah's messenger said: Make Witr as the last prayer of your night prayer. – (Mishkat)

Importance of Sunat and Nafil Raka'ahs

If we analyse the Raka'ahs as stated above of the five daily prayers, the following situation emerges:

Fard Raka'at of these prayers are $2+4+4+3+4 = \text{Total } 17$. These are to be offered in any case. If you offer them, you discharge your obligation regarding observance of Five Daily Prayers.

Sunat Muakkadah of these prayers are $2+6+2+2=12$. These Raka'ahs carry lot of rewards and have been strongly stressed by the Prophet. Hadhrat Umme Habibah reported that the Prophet said: Whoso offers these twelve Raka'at, Allah builds a house for him in Paradise (Muslim, Tirmizi).

The Sunat and Nafil Raka'ahs together are called voluntary or supererogatory prayers. Following are the merits as well as rules of these prayers:

1) It is better to offer them at one's house since Allah bestows His blessings on it. The Prophet is reported to have said: Offer Sunat and Nawafil in your houses and do not make them graves.

2) Six Raka'at Nawafil (also called salatul awwabeen) may be offered after Maghrib prayer (but before Isha). According to Ammar bin Yasir, the Prophet said: Whoever offers these six Raka'at after Maghrib, Allah remits all his sins although they may be equal to the foam in the sea (Tibrani).

3) Prophet Muhammad said to a companion who desired prophet's company in the Hereafter: "Then help me by increasing your number of prostrations". It means he should increase his Nawafil.

4) Voluntary prayers increase your virtuous deeds and elevate your status with God. According to the Prophet, voluntary prayers make up for the shortcomings in the compulsory prayers. In case of some shortcoming in the prayer of a believer, Allah would ask the angels on Day of Judgment: Has this man got some supererogatory prayer? If he has, make up the deficiency by it.

Therefore, a believer must perform these voluntary Raka'ahs of all the Prayers as well as the other Nafl prayers.

Chapter – 9

Adhaan and Iqaamah

Adhaan (or Azaan) means call prayer and Iqaamah is second call to inform the believers in the mosque to get up as the congregation for prayer is ready. Let us reproduce some Verses of the Qur'an and Traditions of Prophet Muhammad before discussing the subject in detail.

Verses of the Qur'an

- 1- And when you call for prayer they (the non-believers) take it for a jest and sport. That is because they are a folk who understand not. – (5:58)
- 2- O you who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if you did but know. – (62:9)

Ahadith of Prophet Muhammad (PBUH)

1. Ibn Umar reported that when the Muslims came to Madinah, they used to muster strong and had fixed times for prayer, but none used to call (Azan) therefor. So one day they held talk about that. Some of them said: Adopt like the ringing of the bell of the Christians. Some of them said: Blow horn like the horn-blowing of the Jews. Umar said: Will you not send a man who will proclaim Azan for prayer? Then the Apostle of Allah said: O Bilal! get up and proclaim Azan for prayer. – (Bukhari, Muslim)
2. Abdullah bin Zaid bin Abd-Rabbihi reported that when the Prophet had ordered a bell to be made to call the people to Salat (Prayer), on the following night I was sleeping when I saw a man carrying a naqoos (a conch or bell) in his hands, and I said: Servant of Allah, will you sell this to me? When he asked what I would do with it, I replied that we would use it to inform the people to Salat.

He said: shall I not guide you to something better than that? I replied: Certainly. So he taught me to say:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

After the Adhaan, the stranger kept quiet for a while and then said: When the congregation is ready, you should say:.....

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ
 قَدْ قَامَتِ الصَّلَاةُ ، قَدْ قَامَتِ الصَّلَاةُ
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

When I told Allah's messenger next morning what I had seen, he said: It is true vision, so get up along with Bilal and tell him the words so that he should make the call to prayer, because his voice is stronger than your's. So I got up along with Bilal and began to teach him the words I had learnt in my dream and he made call to prayer.

Umar bin Khattab heard this when he was in his house and he hastened trailing his cloak and said: Allah's Messenger, by Him Who has sent you with the truth, I have seen the same kind of thing as

has been revealed. At this Allah's Messenger said: Praise be to Allah. (Darimi, Ahmad, Ibn Majah, Tirmizi)

3. Ziyad-b-Hares as-Sodayi reported: The Apostle of Allah ordered me to call for morning prayer. So I proclaimed. Then Bilal wished to read Iqamat. The Messenger of Allah said: Verily the brother as-Sodayi has called for prayer, and verily whoso called for prayer shall recite Iqamat. – (Tirmizi, Abu Daud, Ibn Majah)

4. Abu Mahzurah reported: The messenger of Allah taught me Azan exactly in this form. He said: Say: Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest; I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; then he repeated and said: I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muhammad is the Messenger of Allah; I bear witness that Muhammad is the Messenger of Allah; come to prayer, come to prayer; come to salvation, come to salvation; Allah is greatest, Allah is greatest; there is no god but Allah. – (Muslim)

Now we would discuss Adhaan and Iqaamah and their rules and regulations which are as under:

Adhaan

The words of Adhaan (call to prayer) are as under:

- (1) اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar.

Allah is the greatest (four times)

- (2) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu Al-laa Ilaaha ill-Allah (twice)

I bear witness that there is no god but Allah (twice)

- (3) أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muhammadar-Rasool-ullah (twice)

I bear witness that Muhammad is the messenger of Allah (twice).

(4) حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ

Hayya alas-Salaah (twice)

Come to the prayer (Twice)

(5) حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ

Hayya alal-Falaah (twice)

Come to success (twice)

(6) اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

Allahu Akbar (twice)

Allah is the Greatest (twice)

(7) لَا إِلَهَ إِلَّا اللَّهُ

Laa Ilaaha ill-Allah

There is no God but Allah

In the Adhaan for Fajr Prayer, the following words are added after serial No. (5) but before No. (6)

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-Salaatu-Khairum-Minan-nawm (twice)

The prayer is better than sleep (twice)

The Muadhin and how to call Adhaan?

The best way to call or announce Adhaan is: The Muadhin (the caller) should perform Wudu and then stand on the elevated place (say roof of the Mosque or its minaret, etc.) facing the direction of Qiblah. He should raise his hands and put the tips of his forefingers into his ears and pronounce the words of Adhaan in loud voice. When he says Hayya alas-Salaah, he should turn his face to the

right, and when he says Hayya-alal-Falah he should turn his face to the left.

The Muadhin should pronounce the words of Adhaan slowly with peace and calm so that the listeners could hear them properly and answer. Adhaan is recommended to be pronounced for every prayer even in a desert, valley or on a journey when believers intend to offer prayer.

In Ahadith of the Prophet, merits and rewards for the Muadhin (caller) have been described. It is said that the Muadhins would enter the Paradise just after the Prophets and Martyrs. On the Day of Resurrection, the necks of the callers would rise high. All those people to whom the words of Adhaan reach, would bear witness to the (truth of) belief of the Muadhin on the Day of Judgment.

The Muadhin must be an adult and sane male Muslim who should know the teachings of Islam regarding prayer in congregation, Adhaan, Iqaamah and etiquettes regarding mosque. His voice should be melodious and loud.

Answer to Adhaan and Du'a

When the believers hear the Adhaan, they should listen to it in silence and repeat each phrase of the Adhaan in silence immediately after the Muadhin has finished saying that. But when the Muadhin has finished saying: Hayya alas-Salaah and Hayya-alal-Falah, the listener should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa hawla wala quwwata illa billah.

There is no ability and no strength (to do good or evil but with Allah's help).

In the morning prayer, in answer to as-salatu Khairum-minan-nawm, he should say صَدَقْتَ وَبَرَرْتَ Sadaqta wa bararta (you have spoken truth and done good).

When the Adhaan has been completed, the Muadhin and the listeners should recite Darud (Darud Ibrahim which we recite in the prayer and which we would reproduce in the chapter No. 10). Then recite the following Du'a:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلٰوةُ الْقَائِمَةُ اَتِ مُحَمَّدٌ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ

Allahumama rabba hadhi hid dawa tit tammti was ala til qaimati ati Muhammada nil waseelata walfadeelata wab ath-hu maqamam mahmuda nil ladhi wa ad tahu.

O Allah the Lord of this complete call and the prayer of always! By the blessings of it, give Muhammad waseelah (highest place in Paradise) and merit and raise him to the praised place of which You have promised.

Iqaamah

The Iqaamah is call to prayer which is given to allert the believers in the mosque that the prayer is about to be performed, so they should line up in rows behind the Imam (prayer leader). Upon its announcement, the Imam commences with the prescribed prayer.

The words of Iqaamah are as follows:

- (1) اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ

Allahu Akbar, Allahu Akbar, (Allah is the greatest, Allah is the greatest)

- (2) اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَللّٰهُ

Ash-hadu Al-laa Ilaaha ill-Allah (I bear witness that there is no god but Allah).

- (3) اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اَللّٰهِ

Ash-hadu anna Muhammadar-Rasool-ullah (I bear witness that Muhammad is the messenger of Allah).

- (4) حَيَّ عَلَى الصَّلَاةِ

Hayya alas-Salaah (Come to the prayer)

(5) حَيَّ عَلَى الْفَلَاحِ

Hayya alal-Falaah (Come to success)

(6) قَدْ قَامَتِ الصَّلَاةُ ، قَدْ قَامَتِ الصَّلَاةُ

Qad qaama-tis-Salaah (the prayer has begun) (say it twice)

(7) اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

Allahu Akbar, (Allah is the Greatest) (Twice)

(8) لَا إِلَهَ إِلَّا اللَّهُ

Laa Ilaaha ill-Allah

None has the right to be worshipped but Allah or There is no God but Allah.

The above mentioned Iqaamah comprises eleven phrases. However, in Pakistan mostly Iqaamah comprising seventeen phrases is said in which phrases at serial No. (1) above are repeated four times instead of twice, and phrases at serial No. (2), (3), (4) and (5) are repeated twice instead of only once.

Answer to Iqaamah is not Wajib but Mustahib. In answer to phrases at serial No. 4 and 5 say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ and in answer to phrases at serial No. 6 say أَقَامَهَا اللَّهُ وَأَدَامَهَا. Phrases at all the other serial Nos may be repeated in answer.

How to call Iqaamah?

One who calls Iqaamah must be a male Muslim. Preferably he should be the same person who has called Adhaan. The person calling it should stand in the line of congregation preferably behind the Imam. He should call it in low voice but fastly as compared with Adhaan. He should neither put his fingers in his ears nor he should turn his face to right or left while saying Hayya Alas Salaah and Hayya Alal Falaah.

The Iqaamah should be given for each of the daily obligatory prayers even if one is not praying in mosque or one is praying alone. A woman is allowed to call Iqaamah if she is praying alone or in a congregation comprising only women.

Chapter – 10

How to Perform Prayer

The Prophet of Islam had instructed his companions: "Pray as you have seen me praying" (صَلُّوْكُمْ أَرَأَيْتُمْوْنِي أُصَلِّي). So the way how the Prophet prayed is not only available in the books of his traditions but it was practiced by his companions and since then it is being acted upon by all the Muslims of the world. This method or procedure is being presented step-wise as under:

Prayer of two Rakaahs

- 1- **Facing Qiblah:** First make sure that all the pre-requisites of prayer (as mentioned in chapter No. 6) are complete. Then stand up and face your entire body towards the direction of Qiblah (Kaabah at Makah) wherever you are.
- 2- **Sutra (Barrier):** If you are praying alone, you should place a stick or a stone in front of you or make wall or a pillar as your Sutra to prevent your prayer being cut off by anyone. This is a warning to others who need to pass before you that they should not pass between you and your Sutra, rather they should pass outside the Sutra. In case of prayer in congregation, Imam should have his Sutra and that would work as Sutra of the whole congregation.
- 3- **Making Intention:** Now make intention in your mind as to which of the prayer you intend to perform. If you are praying behind the Imam then include this fact in your intention also.
- 4- **Takbeer-e-Tahreema:** Raise your hands up to the level of your shoulders or near to the lobes of your ears with the palms open towards the Qiblah and say Allahu Akbar. Then put your right hand over the left hand and left wrist, and place them both over the chest. Then start your prayer.

- 5- **The Opening Supplication:** Start your prayer with the following supplication which is called "Thana" i.e. glorification of Allah:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Sub haa-naka Allahumma wa-bihamdika wa tabaa rakas muka wa ta'aala jadduka wa laa illaha ghayruka

Praise and glory be to You, O Allah! and blessed be Your Name, and exalted be Your Majesty and Glory. None has the right to be worshipped except You.

You may recite any other opening supplication which is confirmed from the Prophet.

- 6- **Ta-awwudh** (Seeking refuge of Allah): Then say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Aa-udhu billahi minash-shayta nir-rajeem

I seek Allah's refuge from Satan the accursed

- 7- **Tasmiyah** (mentioning Allah's Name): Then say

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah hir-Rahmanir-Raheem

In the name of Allah, the Most Gracious, the Most Merciful.

- 8- **Surah-al-Fatihah:** Then recite Surah Fatihah which is the opening (First) chapter of the Holy Qur'an. The recitation of it is compulsory in every Raka'ah of every prayer, as without its recitation, no prayer is acceptable. This Surah is as follows.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ O الرَّحْمَنِ الرَّحِيمِ
 مَا لِكَ يَوْمَ الدِّينِ O إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ O صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Alhamdu lil-lahi rab-bil 'alameen. Ar Rahman-ir-Raheem.
 Maliki yaumid-Deen. Iyyaka na'budu wa iyyaka
 nasta'een. Ihdinas-Siratal mustaqeem. Siratal ladheena
 an'amta 'alayhim. Ghayril maghdubi 'alayhim waladhdhal-
 leen. 'Ameen.

All praise (and Thanks) be to Allah, the Lord of the
 Universe. The Most Kind, the Most Merciful. The Master
 of the Day of Judgment. (Our Lord!) You alone we
 worship and You alone we ask for help. Guide us to the
 right path. The path of those on whom You have
 showered Your favours. Not (the path) of those who
 earned Your anger, nor of those who went astray. (Al-
 Qur'an: Surah 1)

- 9- **Aameen:** Then say: اٰمِيْن Aameen (O Allah! answer or accept
 It was practice of the Prophet and of his companions to say Aameen
 after recitation of Surah-al-Fatihah. If you are praying alone, you
 should say Aameen quietly, but if you are praying in congregation
 behind an Imam, then you should say Aameen loudly when the
 Imam finishes recitation of surah al Fatihah in loud voice. The Imam
 should also say Aameen. When saying Aameen the voice of the
 whole congregation should resound at the same time. There are
 many traditions of the Prophet which tell merits and rewards of
 saying Aameen loudly in congregational prayer. According to a
 tradition, the Prophet said: The Angels say Aameen when the Imam
 says Aameen, therefore, you should also say Aameen. Whoso says
 Aameen and his voice blends with that of Angels, he would be
 forgiven his sins (Ahmad, Abu Daud, Nisai).

10- **Recitation of the Qur'an:** After you have completed the recitation of surah al-Fatihah and said Aameen, you are obliged to recite a short Surah of the Qur'an or a passage (or few verses) of a long Surah. We are presenting below three of the short Surahs of the Qur'an which are easy to remember and are popularly recited in the prayers:

- (a) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Bismillahir-Rahmaanir-Rahiim.

Wal-'Asri. Innal-'Insaana lafi khusri. 'Illallaziina
'aamanuu wa 'amilus-saalihaati wa tawaasaw bil-Haqqi
wa tawaasaw-bis-Sabr.

In the name of Allah, the Beneficent, The Merciful. By the declining day. Lo! Man is in a state of loss. Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance. (Al-Qur'an: Surah 103)

- (b) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Bismillahir-Rahmaanir-Rahiim.

'Innaaa 'a'-taynaakal-Kawsar. Fa-salli li-rabbika wanhar.
'Inna shaani-'aka huwal-'abtar.

In the name of Allah, the Beneficent, The Merciful. Lo! We have given thee Abundance. So pray unto thy Lord and offer sacrifice. Lo! It is thy insulter (and not thou) who is without posterity. (Al-Qur'an: Surah 108)

(c) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ
 لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Bismillahir-Rahmaanir-Rahiim.

Qul hu-wallahu 'Ahad. Allaahus-Samad. Lam yalid, wa
 lam yuulad. Wa lam yakul-la-huu kufuwan 'ahad.

In the name of Allah, the Beneficent, The Merciful. Say:
 He is Allah, the One! Allah, the eternally besought of all!
 He begetteth not nor was begotten. And there is none
 comparable unto Him. (Al-Qur'an: Surah 112)

11- **Ruku (Bowing):** After completion of the recitation of the Qur'an, you should bow in the position of Ruku saying Allahu Akbar while raising both your hands to shoulder level as you did at the start of your prayer. You should bend in Ruku so that your head and back-level is straight and place your hands with the fingers spread on your knees, taking care that your arms do not touch your body. In the Ruku position you should be calm and say at least three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhana Rabbi yal Adheem (Glorified is my Lord, the Almighty)

12- **Qawmah (Standing after Ruku):** Now you should raise your head from the Ruku position also raising your hands to your shoulders or ears, and say the following:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami-Allahuliman-Hamida (Allah listens to him who praises Him)

Then return to the standing position and leave your hands on your sides. Then say the following: رَبَّنَا وَلَكَ الْحَمْدُ Rabbana wa lakal Hamd. (Our Lord! All the praise be to You).

13- First Sajdah (Prostration): After Qawmah, move to perform Sajdah on the ground saying Allahu Akbar. Put your both knees, toes of your both feet, palms of your both hands, your nose, and your forehead on the ground. Fingers and toes should point towards Qiblah but do not spread the fingers of the hands. Keep your wrists of the hands and elbows up from the ground and away from your belly, and the belly should also be up from the ground. In Sajdah seven parts of the body must touch the ground: Toes of both feet, both knees, both hands, and forehead with tip of nose. In Sajdah, you should say at least three times: **سُبْحَانَ رَبِّيَ الْأَعْلَى** Subhana Rabbi yal A'ala (Glorified is my lord, the Exalted).

14- Jalsah (Sitting after first Sajdah): Then raise your head from first Sajdah (Prostration) saying Allahu Akbar. And sit laying your left foot flat on the ground while keeping your right foot erect and place your hands on your thighs and knees. In the sitting position it is preferred to say: **اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ** Allahum maghfirlee war-hamnee (O Allah, forgive me and have mercy on me).

15- Second Sajdah (Prostration): Then you are required to perform the second Sajdah saying Allahu Akbar and doing what you did in first Sajdah.

16- Jalsah-e-Istrahat (Sitting for rest): Now raise your head up and sit for a short while as you did in Jalsah (between two prostrations). Then stand up for the second Rakaah since you have completed the first Raka'ah.

17- Second Raka'ah: After standing up for the second Rakaah, fold your hands over your chest and start your recitation by reading Bismillah as you need not read 'supplication' or 'thana' as you did in the first Raka'ah. After Bismillah, recite Surah al-Fatihah and then passage or chapter of the Quran as you did in the first Raka'ah. Then you complete second Raka'ah by repeating all the acts of your first Raka'ah up to performance of second Sajdah.

18- Qaadah (Sitting at the end of the second Raka'ah): After completing the second Sajdah of the second Raka'ah, raise your head saying Allahu Akbar. You should now sit as you sat

between two Sajdahs and read what is called Tashahhud. It is as follows:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَیْكَ اَیُّهَا
النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ
الصَّالِحِیْنَ ۝ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُوْلُهُ ۝

At-tahiyyatu lillahi was salawaatu wattayyibaatu, As-salaamu alayka ayyuhan-nabiyyu wa-rahmatu-llahi wa-barakaatuhu, As-salaamu alaynaa wa-ala ibaad ilaahis saaliheen. Ash-hadu an-laa Ilaaha ill Allahu wa ash-hadu anna Muhammadan abduhu wa-rasooluhu.

All greetings, prayers, and good things of life are for Allah. The peace and mercy and blessings of Allah be on you, oh Prophet, May peace be upon us and on righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.

When you are saying Ash-hadu alla illaaha ill-Allahu....., you should raise your index finger of right hand slightly and return it to its previous position after you have finished saying it.

If you are performing prayer of two Rakaahs, only then you should recite the following supplication (Darud called Darud-e-Ibrahim) upon the Prophet in this Qaadah:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰی
اِبْرٰهِيْمَ وَعَلٰی اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ
عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرٰهِيْمَ وَعَلٰی
اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Allahumma salli 'ala Muhammadin wa'ala aali Muhammadin kama sallayta alaa Ibraheema wa alaa aali Ibraaheema Innaka Hameedum Majeed. Allahumma baarik alaa Muhammadin wa alaa aali Muhammadin

kamaa barrakta alaa Ibraheema wa alaa aali Ibraaheema Innaka Hameedum Majeed.

O Allah! Send Your Mercy upon Muhammad and upon family of Muhammad as You sent Your Mercy upon Ibrahim and upon Family of Ibrahim, certainly You are the Most Praiseworthy and Most Glorious. O Allah! Send Your blessings on Muhammad and Muhammad's family as You sent Your Blessings on Ibrahim and on Ibrahim's family, certainly You are the Most Praiseworthy, the Most Glorious.

After reciting the above supplication, recite either of the following two supplications:

- (1) رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil akhirati hasanatom wa qina azab-an-nar.

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of fire. (Al-Qur'an: 2:201)

- (2) رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Rabbijalnee muqeemas salati wa min dhurriyyatee rabbana wa taqab bal du'a. Rabba naghfirlee waliwalidiy ya walil mumineena yawma yaqumul hisab.

My Lord! Make me and my offspring regular in establishing prayer; Our Lord! And accept my supplication. Our Lord! Forgive me and my parents and the believers on the Day when the account (of deeds) is cast. (Al-Qur'an: 14:40-41)

After Tashahhud and Darud and Supplication you should conclude your prayer by saying the following greetings turning your face first to your right side and then to your left side:-

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salaamu 'Alaykum wa Rahmatu-Allah

(The peace and mercy of Allah be on you)

Thus you have completed your prayer of two Rakaahs of Fard (such as Fajr Prayer). If you are offering two Rakaahs of Sunat or two Rakaahs of Nafil, procedure is the same as above.

Prayer of three Rakaahs

If you are offering prayer of three Fard Rakaahs (such as Maghrib), then stand up after Tashahhud (without reciting Darud and Supplication) from the Qaadah of second Raka'ah, saying Allahu Akbar and raising your hands to shoulders or ears. Complete third Raka'ah like the second Raka'ah (but without reciting Qur'an after Surah al-Fatihah). At the end of third Raka'ah sit in Qaadah (which is called second or last Qaadah) and recite Tashahhud and Darud and Supplication and conclude your prayer with greetings as you did in case of prayer of two Rakaahs mentioned above.

Prayer of Four Rakaahs

If you are offering prayer of four Fard Rakaahs (such as Zuhr, Asr, or Isha), then do not sit in Qaadah after the third Rakaah (as you did in Maghrib prayer), rather stand up for the fourth Rakaah. Complete fourth Raka'ah like third Rakaah and at the end sit in Qaadah. Recite Tashahhud, Darud and Supplication and finally conclude your prayer by pronouncing greeting on both your right and left sides as you did in prayer of two Rakaahs mentioned above.

If you are performing Sunat prayer of four Rakaahs, then you will also recite Surah or a passage of the Qur'an in third and fourth Raka'ah after surah al-Fatihah.

Supplications after concluding prayer

It was usual practice of the Prophet to offer supplications (Du'a) after concluding his prayers. Many such supplications are

available in books of Hadith which you can memorize and recite. Some of these supplications which are very popular are as under:

- (1) a) Say: Allahu Akbar (اَللّٰهُ اَكْبَرُ) aloud once: (Allah is the Most Great).
- b) Then say: Astagh firullah (اَسْتَغْفِرُ اللّٰهَ) three times: (I ask Allah to forgive me).
- c) Then say: Allahuma antas Salam wa min kas Salam, tabaarakta yaa Dhaljalali wal Ikram.

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذُو الْجَلَالِ وَالْاِكْرَامِ

Oh Allah! You are the peace, and from You is the peace. You are blessed, oh Possessor of the Glory and Honour.

- (2) Abu Hurairah reported that the Messenger of Allah said: All the sins of a person would be forgiven, may they be equal to foam of the sea, if he says:

- a) Subhan Allah (سُبْحَانَ اللّٰهِ) (Glorified is Allah) 33 times;
- b) Al-Hamdu lillah (اَلْحَمْدُ لِلّٰهِ) (All praise is for Allah) 33 times;
- c) Allahu Akbar (اَللّٰهُ اَكْبَرُ) (Allah is the Greatest) 33 times, and
- d) To make it hundred, he says:

لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

Laa Ilaaha Illa-Allaahu wah dahu laa shareeka lah; Lahul mulku wa lahul hamdu wa huwa 'alaa kulli shay in Qadeer.

There is no God but Allah. He is alone, and has no partner. To Him is the sovereignty and to Him belongs all the praise. And He has full authority over everything. (Muslim).

Instead of (d) of (2) above, you can repeat (c) of (2) above 34 times to make it hundred or you can only say **يَا إِلَهَ إِلَهٍ**

(3) You should memorize Verse 255 of Surah 2 (known as Ayatul Kursi) and also last three Surahs of the Quran (Al-Ikhlās, Al-Falak and An-Nas) and invoke Allah with them. They have many rewards.

(4) If you remember the supplications of the Prophet and the pious persons that are given in the Qur'an, you can invoke God by them.

(5) If you do not remember any Supplication, Ayat or Surah, you can invoke God in any language you know asking for His blessings, favours and mercy. God has knowledge of every thing seen or unseen and He knows every language.

Chapter – 11

Acts Allowed or Disallowed in Prayer

In this chapter we will describe the acts or things which make the prayer perfect, which are allowed during prayer, which are disliked and disallowed during prayer, and which render the prayer void.

Acts which make the prayer perfect

If you want to make your prayer ideal and perfect and earn for you maximum rewards, you should do the following acts or things:

- 1- Fulfilment of conditions: Fulfill all the conditions and pre-requisites of the prayer and perform the prayer exactly according to the method which we have described in chapter 10. All the Fard and Sunat acts need to be performed properly.
- 2- Peace and moderation: Perform each act of the prayer with peace and tranquility. Qiyam, Ruku, Sajdah, Qawmah, Jalsah, Qaadah, should all be done with peace and perfection and not hastily. The prayer should not be considered a burden which has to be thrown off as quickly as possible but it must be considered a supreme obligation of worship of Allah and must be discharged responsibly.
- 3- Recitation of the Qur'an: Recite the Qur'an slowly in the prayer with due attention, understanding and awareness without any haste. It is reported that the Prophet used to recite each word and each verse of the Quran distinctively and with perfect calmness and clarity.
- 4- Zeal and dedication: It means that the prayer should be performed with attention of mind and heart. After performance of

one prayer, one should be waiting for the next prayer with zeal and keenness.

5- Avoiding show off: The prayer must be performed to please Allah not to please men. It means that it should be performed without a tinge of hypocrisy or display or show off. The Qur'an says: Then woe to those who offer prayers. But who are in fact heedless of their prayers and who do it to be seen (by men) – (107:4-6). In Ahadith, the Prophet is reported to have said: One who prayed with the intention to be seen by others indeed committed shirk (Ahmad).

6- Complete submission: One should completely resign and surrender himself before the will of God and his position should become: ".....Certainly my prayer, my sacrifice, (or my worship), my living and my dying are for Allah, the Lord of the Universe". – (6:162)

7- Remembrance of Allah only: Your prayer should be only for remembrance of Allah. That is the true spirit of prayer. After choosing Moses as His messenger, the first commandment God gave him was to establish prayer to remember Him: "Verily, I am Allah. There is no God save Me. So worship Me and establish prayer for My remembrance" – (20:14).

8- State of awe and fear: In prayer, you should stand before Allah in state of awe and fear as a slave stands before an emperor. You should be properly dressed and with humble bearing and respect you must stand in prayer. The Qur'an says: And remember your Lord within your heart humbly and with fear, without loudness in words, both in the mornings and in the evenings, and be not of those who are neglectful (7:205). The Qur'an again tells us: "The true believers are those whose hearts feel fear when Allah is mentioned, and when revelations of Allah are recited to them their faith grows stronger (8:2).

9- Feeling of Allah's presence: Prayer is the means of being near to Allah. The Qur'an says: "..... And prostrate yourself and seek nearness to Allah" – (96:19). The Prophet (PBUH) is reported to have said: Man is nearest to Allah when he prostrates himself before Him (Muslim). In another Hadith, Prophet Muhammad (PBUH)

enjoined: "Perform your prayer in the way as if you are seeing God. If you cannot have this feeling, then at least have the feeling that God is seeing you".

10- Humility and dedication: One must perform prayer with humility, full inclination and devotion. The Qur'an says: "Successful are the believers who are humble in their prayers" – (23:1-2). In another verse the Qur'an enjoins: "Guard strictly your prayers and especially the middle prayer and stand before Allah like devoted servants". (2:238)

Acts which make the Prayer void

Following are the acts or things which make your prayer void and hence the same need to be guarded against, otherwise you will have to perform your prayer afresh and in some cases you may have to repeat your Wudu (Ablution) also:

1- Breaking down of any of the conditions or pre-requisites of the prayer, e.g. you lose the state of purity, your Wudu breaks, you stand in need of Ghushl (due to sudden start of menses), your garment become impure, your satar is exposed, you lose direction of Qiblah (except in a journey on conveyance), you lose state of consciousness, etc. All these things or acts render your prayer void and in some cases you need ablution (or Ghushl also) to perform your prayer afresh.

2- If you miss or leave any Fard (compulsory regulation) of prayer, intentionally or unintentionally; e.g. you did not perform Ruku, you did not perform Qawmah or Jalsah or you forgot one of the prostrations. All these acts make your prayer void.

3- To talk or converse with others deliberately makes the prayer void. In the beginning the Prophet used to answer greeting and the companions even used to talk with each other. However, after the revelation of the verse 238 of Surah 2 (stand before Allah with full obedience), the Prophet forbade the companions to talk during prayer and directed them to observe silence.

4- Intentional eating and drinking in prayer makes it void.

- 5- Laughing aloud makes the prayer void.
- 6- Doing excessive and continuous acts unrelated to prayer which make him appear to be one who is not praying. For example, one starts setting one's garments with both hands, or a woman starts twisting her hair. Such acts render prayer void.
- 7- To commit a blunder in the recitation of the Quran so as to change the meaning or to perform prayer without following the order and sequence which has been prescribed by the Messenger of Allah makes the prayer void.
- 8- To do such acts excessively or repeatedly which seriously divert one's attention from prayer, render it void. For example; to cough continuously and unnecessarily, to moan or cry unnecessarily, to read something written on the wall or the roof, to recite the Qur'an from a book instead of from memory.

Acts which are allowed in the prayer

Such acts which are allowed during the prayer and are called Mubah are as follows:

- 1- It is allowed to weep or cry on account of fear of Allah, fear of the Hereafter, fear of the Hell or the fear of the torment of grave, etc. The Qur'an, in verse 58 of surah 19, says about the Prophets: "When the revelations of the Beneficent were recited unto them, they fell down prostrating and weeping". Abdullah bin Shukhair reported that he saw Prophet Muhammad (PBUH) praying and he heard sounds of weeping and crying as if a kettle was boiling (Ahmad, Abu Daud, Nisai)
- 2- To kill poisonous and harmful animals and insects like snake, scorpion, etc. is allowed.
- 3- To walk a little in dire need. It is reported by Ayesha that Prophet used to open the door while praying if someone knocked at it and the door was near.

4- To respond to greeting by moving finger, hand or head or with some other hint is allowed. However, one should avoid greeting a person who is praying.

5- Coughing is allowed as a hint to alert a person that one is engaged in prayer, or to indicate a person who is asking permission to enter that he can do so, or to clear the throat, etc.

6- To remind the Imam of a mistake is allowed. For example, you may remind the Imam when he forgets an Ayah during his recitation, you can also draw his attention (by saying Subhan Allah) when he is forgetting an important act of prayer. Yazid bin Masoor reported that the Prophet led a prayer and forgot a verse during recitation. Someone mentioned it to him later on. The Prophet said: Why did you not remind me in time? (Abu Daud, Ibn Majah).

7- To offer prayer with shoes is allowed if shoes are clean of impurities.

8- To blow dust off the place while prostrating is allowed in case you cannot avoid it.

9- You are allowed to close your eyes to keep your full attention in prayer or to avoid diversion of your attention if some attractive things are lying before you.

10- To offer prayer in one cloth is allowed if you are properly covering your 'satar'.

11- To perform prayer with uncovered head is allowed. Abdullah bin Abbas reported that the Prophet used to say prayer sometimes with his head uncovered.

12- Holding a small child while praying is allowed.

13- If you have posted Sutra before you and someone tries to pass between Sutra and you while you are praying, you may physically prevent him to do so.

Acts undesirable or disliked in Prayer

Following are some of the acts or things which are undesirable or disliked during prayer. Although they do not render the prayer void, yet they make it defective or reduce its merits and rewards.

- 1- To lift up both the feet from the ground during prostration.
- 2- To count the Surah or Verses or Darud or any other acts on the tips of fingers during the prayers.
- 3- Placing one's hands on the hip or back or on waist.
- 4- Standing up for prayer when one is feeling strong urge or need for passing stool or urine or releasing wind.
- 5- Offering prayer when food is ready and is served before you and you are feeling hungry.
- 6- Offering prayer in state of sleep or when you feel sleepy or drowsy.
- 7- Playing with fingers or with garments or with hair or with teeth or with beard or touching these things unnecessarily.
- 8- Shaping the dust off hands or blowing it or removing pebbles.
- 9- It is undesirable to recite the Surahs in the Fard (compulsory) Raka'ahs of the obligatory prayers against the order in which they are placed in the Quran. For example you recite Surah Al-Ikhlās (No. 112) in the First Raka'ah and Surah Al-Kauthir (No. 108) in the Second Raka'ah.
- 10- Yawning deliberately and failing to control it if one could.
- 11- It is not allowed to look up to the sky while praying or casting side – glances or looking or moving the head about without any legitimate need.
- 12- While praying, you are not allowed to make movements that would turn your face and body away from the direction of the Qiblah.

13- Wrapping oneself up in a garment during prayer (such as blanket) that covers one's mouth and hands is not allowed. Wearing a garment around the neck without covering any part of the shoulders is also not allowed.

14- Offering prayer in an undignified dress in which you would not like to come out in the open or sit in a gathering is undesirable. The Qur'an says: "O children of Adam! Take your adornment at every place of worship" (7:32). So wear decent dress while praying, particularly in a mosque.

15- Praying in garments or on a mat having pictures of animals on them, or in a place where there are pictures of living beings is undesirable.

16- If you are performing prayers behind an Imam, you should not compete or race with him to perform actions of prayer –earlier than him. Rather follow him and perform every action after him.

17- Bending down for Ruku before finishing the recitation properly and trying to complete it in Ruku is disliked.

18- Praying with something pressed in the mouth is undesirable.

19- To lean on hands or to take support of a stick or pillar without any physical disability is undesirable.

20- To prostrate only on forehead or on nose or on corner or part of cap or head garment is disallowed.

21- To spit or to blow nose in front or on sides while praying is not allowed. The Prophet has strictly prohibited spitting in the mosque.

Situations in which prayer may be broken

In the following cases, circumstances or situations you are allowed to break your prayer. According to the view of the majority of the scholars, after doing the needful you will have to offer the prayer afresh. You cannot resume the prayer from the stage on which you left and complete it. However you do not incur a sin in breaking the prayer which normally a person incurs if he breaks it without justification.

- 1- If a snake or a dog appears before you in attacking position or a scorpion or wasp or some other poisonous insect enters your garment you are allowed to break your prayer and deal with the situation.
- 2- If a cat or a dog enters the house and is likely to harm your children, your chickens or your domestic fowls or your eatables, you should break the prayer and drive it away.
- 3- In case the door of the house has remained unclosed, and you remember while praying, you are allowed to break the prayer and close it in order to be safe from thieves, deacoits or vagabonds.
- 4- In case of danger of considerable material loss, you can break the prayer and do the needful; for example, there is danger of boiling over of the milk, or burning away of kettle, etc.
- 5- When the train or bus is going to start and you have purchased its ticket or your children or luggage is on board, you can break the prayer and ride it.
- 6- If you are feeling a strong desire for passing stool or urine you should break the prayer and relieve yourself. Then make the Wudu afresh and perform the prayer.
- 7- If there is danger that blindman would fall in a well, or child goes on a roof, or child catches a knife or fire breaks out in the house, you are required to break your prayer and deal with the situation.
- 8- If a person's parents or grand parents call for help in affliction, he must give up prayer and help them.

Chapter – 12

The Mosque

The word Masjid is from Sajdah. It means a place where Sajdah is performed. In Islamic terminology, from Masjid we mean a building which the Muslims construct and declare it a place especially devoted and reserved for the purpose of prostration and prayer and worship of Allah, the God of the whole universe. The Mosque is essential to bring the Muslims together and to bind them as an organized community. In the Mosque the Muslims living in a locality or a village or a town, gather at least five times a day and hold prayers in congregation. So it is a pivot around which the life of the whole Muslim community revolves. Here they meet together, pray together, converse and know each other's problems, share each other's griefs and enjoyments. We cannot think of a Muslim habitation where there is no mosque.

To have a central place of worship is very important for the congregational services and for the organization of a religious community in a united body. The first thing which the Prophet of Islam did after his migration to Madinah was the construction of the Mosque. As soon as the Prophet reached Madinah, he got a piece of land purchased near the place where he intended to stay and started construction of the Mosque there. The Prophet himself worked as a labourer in lifting the stones and doing other work with his companions and so in a few days a simple and small Mosque was constructed which later on came to be known as mosque of the Prophet. That mosque is there even today, but now it has become one of the largest and one of the most beautiful mosques of the Muslim world.

Now we would see what the Qur'an and Hadith say about the mosque before we have further discussion about it.

The Qur'an about Mosque

The Qur'an (3:96) tells us that the first house (of worship) appointed for mankind is Kaabah which is at Makkah. Kaabah is also called Bait-ullah (House of God). It was initially constructed by the angels for Adam and his children. But with the passage of time it disappeared. So God instructed Prophet Ibrahim to reconstruct it on the lost foundations of the previous one. Prophet Ibrahim reconstructed it with the help of his eldest son Prophet Ismail about 2000 B.C. Kaabah was declared Qiblah of the Muslims in the year 2 A.H.. Its Hajj (pilgrimage) was made an obligatory article of Islam for the Muslims in the year 9 A.H. So Kaabah is still there with all its grandeur, and it is Qiblah and centre of worship and pilgrimage and it would keep its position till the Last Day. The Qur'an has sometimes called it as Masjid-ul-Haram (The Sacred Mosque) also. The Qur'an has made mention of Kaabah and Masjid-ul-Haram in many of its verses, e.g. 2(125, 127, 144, 191), 3(96-97), 5(2), 8(35), 22(25-26), etc.

The Qur'an has also mentioned about Masjid Al-Aqsa (17:1) which is located at Jerusalem and where Prophet Muhammad (PBUH) stayed for a while during his journey (Ascension) to Heaven about one and half years before his migration to Madinah. According to a Hadith, this mosque was built by Prophet Ibrahim forty years after he built Kaabah.

The Qur'an gives great importance to mosque and declares it a place of worship for the believers. It has made mention of the mosque in many of its Verses like Verse No. 114 and 187 of its chapter 2, Verses No. 29, 31 of Chapter 7, Verses No. 17-18 and 107-108 of Chapter 9, Verse No. 40 of Chapter 22 and Verse 18 of Chapter 72.

Ahadith about Mosque

1. Abu Hurairah reported that the Messenger of Allah said: The parts of land that are dearest to Allah are their mosques, and the parts most hateful to Allah are their markets. – (Muslim)

2. Osman reported that the Messenger of Allah said: Whoso builds a mosque for Allah, Allah will build an abode for him in Paradise. – (Bukhari, Muslim)
3. Abu Hurairah reported that the Messenger of Allah said: Whoso goes at morn or at dusk to a mosque, Allah will prepare for him an entertainment in Paradise whenever he will pass at morn or at dusk. – (Bukhari, Muslim)
4. Hakim-bin-Hesam reported that the Prophet of Islam prohibited retaliation being taken in the mosque or recitation of poems therein and executing ordained sentences therein. – (Abu Daud).
5. Muawiyah-bin-Qurrah reported from his father who narrated that the Apostle of Allah has prohibited these two plants, that is garlic and onion, and he said: Whoso eats them must not come near our mosque. He said: If you have got no other alternative but to eat them, then make them ineffective by cooking. – (Abu Daud)
6. Abu Saeed reported that the Messenger of Allah said: The whole earth is a mosque except a grave-yard and a bath-room. – (Abu Daud, Tirmizi)
7. Anas-bin-Malik reported that the Messenger of Allah said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer of 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque (of Jerusalem) is prayer by 50,000 times, and his prayer in the mosque of mine is prayer by 50,000 times and his prayer in the sacred mosque of Kaabah is prayer by 100,000 times. – (Ibn Majah)
8. Abu Saeed Khudri reported that the Apostle of Allah said: When you see a man going to and coming from the mosque again and again, you should give evidence of his belief, because Allah says: Only those habitate the mosques of Allah who believe in Allah and the Last Day. – (Ahmad, Tirmizi, Ibn Majah)
9. Abu Hurairah reported that the Prophet said: Whoso performs ablution and then goes to Allah's house (mosque) for discharge of

an obligation to Allah, then one of the steps he takes remits his sins and the other step elevates his rank. – (Muslim)

10. The Prophet said: On the terrible Day of Resurrection when there would be no shade except that of the Throne of God, the person whose heart remains inclined to the mosque will be one of those who will be provided space under the shade. – (Bukhari)

Thus the mosque is the dearest place to Allah and there are many merits and rewards promised for those who offer their prayers in the Mosque. Offering prayer in the Mosque in congregation has, therefore, been made obligatory for an adult male Muslim, except in case of a valid excuse.

Manners and Etiquettes regarding the Mosque

1- When you enter the Mosque, place your right foot in it first. and then say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahumma aftah li abwaba rahmatika. (O Allah! Open for me the doors of your Mercy).

2- And When you intend to come out of the Mosque, place your left foot out of it first and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allahumma Inni As'aluka min fadlika (O Allah! I ask for your bounty)

3- After entering the Mosque, you should offer two Rakaah of Nafil prayer to greet the mosque as enjoined by the Prophet: "When any of you enters a mosque, he should not sit till he has offered two Rakaah of prayer". – (Bukhari, Muslim)

4- Enter the Mosque humbly with fear of God and sit wherever you find a place. Do not disturb the people or jump over their shoulders to get your desired place or place in the first row. Neither run in the mosque to join the Imam in a Ruku to get a Rakaah.

5- Sit in the mosque with calmness and dignity. Do not sit idle. Engage yourself in offering Nawafil, in reading the Qur'an or in remembrance of Allah or in offering Darud on the Prophet. Do not engage yourself in vain talk, or in passing comments on political or worldly affairs or in indulging in trade or discussing irrelevant matters.

6- Do not make noise in the mosque or talk aloud as it would disturb the others who are busy in their prayers or who are reading the Qur'an. Even do not recite the Qur'an in your prayer or otherwise in loud voice. Do not ridicule others in the mosque as it is against its sanctity.

7- Keep the mosque always neat and clean and perfumed. Do not spit in the mosque, do not blow your nose, do not pass urine or stool in the mosque. Do not bring or clean the dirty shoes in the mosque, do not throw water of your Wudu, do not shake off water from your wet parts of the body or from your wet clothes in the court yard of the mosque. You are forbidden to do anything or any act which results in making the mosque dirty. Sweeping or cleaning the mosque is an act of great merit and reward.

8- Avoid coming to the mosque when you have eaten something which gives bad smell. The Prophet had enjoined: Do not come to our mosque with your mouths smelling of garlic or onion, because anything which disturbs human beings, disturbs the angels also (Bukhari, Muslim).

9- Do not make the mosque thoroughfare. Do not make it place for sleeping or staying or for passing time, unless you are observing I'tikaf in the mosque or you are on journey having no other place to stay.

10- Enter in the mosque in decent dress, not in shabby or undignified dress. Nor enter the mosque in a dress which does not cover your Satar.

11- You are not allowed to enter the mosque in a state of sexual impurity i.e. after having sexual intercourse or wetdream, till you have taken bath. Nor a woman can enter the mosque in Haidh

(Menses) or in Nifaas (blood associated with childbirth) till she has taken bath. However, passing through it is allowed in case it is unavoidable.

12- You should have love and inclination for the mosque. Go to it with zeal and devotion for every prayer, always waiting for the next prayer. There are many Ahadith of the Prophet which highlight the rewards for those who regularly and punctually attend the mosques.

13- Above all, the people of the locality should make proper arrangement for regular Adhaan and congregational prayer in the mosque five times a day. Competent Imam and Muadhin should be appointed and it should be ensured that the mosque remains well attended.

14- The Prophet, according to Ibn Abbas, said: I have not been commanded to build splendid and tall mosques (Abu Daud). So building of the mosque should be simple. The tendency to build splendid mosques, and decorate and furnish them lavishly, must be curbed.

15- If the government of an Islamic country needs, the mosque can be used for imparting education to the children or adults. It can be used for Da'awah (preaching) activities or for conduct of important social and community affairs. However it cannot be used for imposing Huddud and for punishing the criminals as Prophet has forbidden it.

Chapter – 13

Prayer in Congregation

Importance of congregational prayer

Both the Qur'an and the Sunnah (sayings and the practice of the Prophet of Islam) lay down a great stress on prayer in congregation. They enjoin that prayer should be performed collectively by the Muslims in the mosque and they should come to mosque to attend it with zeal and devotion five times a day. Prayer in congregation is so much essential that the believers have been exhorted to perform it even in the battle-field where danger to life is immense and imminent. Following are some of the Verses of the Qur'an and Traditions of the Prophet:

- 1- And establish prayer (Salaah) and pay obligatory charity (Zakaah) and bow down with those who bow down (in prayer). – (2:43)
- 2- And when you (O Muhammad) are among them leading them in prayer (in the battle-field), let one party of them stand up in prayer with you and take their arms with them. After they have performed their prostrations, let them withdraw to the rear and let the other party come which has not yet offered the prayer and let them pray with you taking all the precautions and their arms..... -- (4:102)
- 3- Only they habitate the mosques of Allah who believe in Allah and in the Last Day and establish prayer and pay Zakat and fear none save Allah (9:18).
- 4- O you who believe! When the call (Adhaan) is proclaimed for the prayer of Friday, hasten to the remembrance of Allah and leave your business..... (62:9).

5- Abu Hurairah reported that the Prophet said: "Offering prayer in congregation carries 25 times more reward than offering it alone". In another report attributed to Ibn Umar, reward is 27 times (Bukhari, Muslim).

6- According to Anas, the Prophet said: The person who offers his prayers regularly for 40 days in congregation without missing even the first Takbeer, is granted two immunities – immunity from Hell-fire and immunity from hypocrisy. – (Tirmizi)

7- According to Ubbay bin Ka'ab, the Prophet said: If the people come to know of the great rewards of the prayer in congregation, they would never stay back but would rush to the mosque for it. The first row (merits the highest rewards and) is as if that of pure Angels. Congregation of two persons merits higher rewards than if they pray alone; the bigger the congregation, the dearer is it in the sight of Allah. – (Abu Daud)

8- According to Ibn Abbas, the Prophet said: The prayer of the person who does not come (to the mosque) to pray with congregation after hearing the Adhaan, will not be accepted unless he has a valid excuse for this. When the companions asked what was meant by valid excuse, he said: "Fear or illness." – (Abu Daud)

9- Abu Hurairah reported that the Prophet said: By him in whose hand is my life! I wish I should tell the Muadhin to pronounce Iqamah and appoint someone as Imam in my place, and I should myself go and set fire to the houses of those who donot come out for prayer even after hearing the Adhaan (Bukhari, Muslim). In Masnad Ahmad, the words are: Had the women and children not been in the houses, I would have commenced Isha congregation and ordered my young men to set fire to the houses of those who stay back in their houses and do not join the congregation.

10- It has been reported that the Prophet said: If there live three men in a village and they do not hold congregational prayer, certainly the Satan conquers them. So you must perform prayer in congregation as a wolf attacks sheep that are not united. – (Abu Daud)

Keeping in view the above mentioned Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) and also keeping in view the practice of the Prophet and his companions, the jurists of Islam have prescribed that the five obligatory daily prayers and the Friday prayer must be offered by all adult and sane Muslim males in congregation in the mosque. Whether it is obligatory (Fard) or Sunnat Muakkadah, opinions differ with regard to it. According to majority, it is Sunnat Muakkadah and to miss it is great loss. According to some jurists, if some people offer prayer in congregation in a locality, the other people can pray alone. Fear and illness (and sometimes, rain, cold and wind) are valid excuse for not coming to mosque. Minor children, women, insane persons are exempted from coming to mosque to attend congregation. But if the minor children and women want, they are permitted to come to mosque.

Imam (Prayer Leader)

The status of Imam (one who leads the congregation of the Muslims in Prayer) is considered one of the highest and the most important in Islam. In a way he is a representative of the Prophet in leading prayer. So elders of a locality or a village or a town should select and appoint an Imam with due care and due deliberations in consultation with each other. The person for the office of Imamate should have the following qualifications: (1) He should be a pious male Muslim, adult and sane. (2) He should be the best or one of the best men available in conduct and manners. (3) He must be a practicing Muslim who is regular in performing prayers and other articles of Islam. (4) He should have adequate knowledge of the Qur'an and the Hadith and the Islamic Fiqh, and should have deep insight in understanding and interpretation of their meaning. (5) He should have full understanding of his duties and responsibilities and should be committed to discharge them with utmost labour, zeal and devotion. (6) He should have necessary caliber and qualities to represent the Muslims before their God. (7) He should be good in reciting the Quran and should possess a good voice. (8) He should be a Hafiz (memorizer of the Qur'an) or at least he should remember

by heart adequate number of short Surahs or passages of long Surahs of the Qur'an. He should also remember an adequate number of Ahadith of Prophet. (9) He should be a good orator and should have leadership qualities.

The Prophet of Islam is reported to have said: "The Imam of the Muslims should be such a one who possesses the deepest knowledge and understanding of the Qur'an; if all are equal in this, the Imam should be the one who has the deepest knowledge and understanding of the Sunnah and Shariah; if all are equal in this, he should be the one who migrated first, and if all are equal in this too then the one who is seniormost in age." (Muslim)

A blind man and a slave is allowed to act as Imam as the Prophet himself appointed Ibn Maktoom (a blind man) and Salam (a liberated slave of Abu Hudhaifah) as Imam. However, a woman cannot lead a congregation of men or a mixed congregation of men and women. She can, however, lead a congregation of women only and she would stand in the midst of the first row instead of standing in front of them. The Prophet himself appointed Umm Waraqah binet Nawfal to lead prayer of the people living in her house.

Regulations regarding congregational prayer

Following are some of the important regulations with regard to prayer in congregation:-

1- All the Fard (compulsory) Rakaahs of five obligatory daily prayers and Friday prayer must be performed in the congregation in the Mosque, or at a place where you are. In the holy month of Ramadhan, Witr and Taraveeh prayers are also offered in congregation as it is Mustahib. Congregation is imperative for Eid prayers as they are not allowed without congregation. Other Sunnah, Nafl and voluntary prayers must be performed individually and it is better to perform them at home.

2- For congregation of prayer at least two persons are required except Friday prayer in which according to majority of the jurists, there should be at least three persons including the Imam.

According to Abu Musa Ashaari, the Prophet said: Two or more persons make congregation (Ibn Majah).

3- If there are two men or one man and one boy; one of them should be Imam and the other man or the boy should stand on the right side of Imam with his heels a little behind the Imam. If one is man and the other is woman, then the man would be Imam and the woman would stand behind him and not on his right side. If there are three persons or more, then one of them would be Imam and would stand in front and the others would stand in row or in rows behind him.

4- Utmost care should be exercised to line up the persons gathered for offering prayer. The rows should be made straight and balanced and there should be no gap between two persons. The first row should be completed first and then the second and then the third and so on. The Prophet is reported to have instructed: "Keep your rows straight and balanced in the prayer as proper alignment is a necessary condition for observing the prayer perfectly" (Bukhari, Muslim). He is also reported to have said: "Keep your rows straight, otherwise Allah might turn your hearts one against the other." Noaman bin Bashir, one of the companions of the Prophet, has reported that the messenger of Allah used to straighten our rows in a manner as if he would set the arrows straight with their help.

5- If the gathering comprises men and children and women, then the men should be in the first rows behind the Imam, the children should be in the following rows and the women in the last rows.

6- The Imam should have due regard for the difficulties of his followers and should not recite long Surahs of the Holy Qur'an in the congregational prayer or prolong the Ruku or Sajdah unduly. The Prophet once expressed his displeasure with Muadh bin Jabbal when he came to know that Muadh recited long Surahs and those who followed him in prayer were not happy. He is reported to have instructed: "When anyone of you happens to lead the prayer, he should make it light and short because among the followers there may be sick and weak and aged people" (Bukhari, Muslim). Anas has reported that once Prophet said about himself: When I stand up for

the prayer, I sometimes intend to prolong it. But then I hear some child crying and I shorten the prayer, because I know that the crying of the child would upset his mother (Bukhari).

7- The followers in the congregational prayer should follow the Imam and should not try to precede him in any action. They should perform their actions immediately after the Imam has begun the action and not with or before him.

8- The followers should remain silent and listen to the recitation of the Qur'an by the Imam in those prayers where recitation is in loud voice. However, they should recite surah Al-Fatihah in their hearts when the Imam is reciting it aloud, but they should not precede the Imam in recitation.

9- If a person joins the Imam in the Ruku of a Rakaah or before it, he is deemed to have gained that Rakaah' but if he joins late, he will have to continue and offer the missed one or two or three Rakaahs independently after the Imam completes the prayer with greetings.

10- If someone is offering Sunnat or Nawafil and Imam commences the congregational prayer, he should immediately curtail or finish it with greetings and join the congregation.

11- If the Imam forgets or commits a mistake in the recitation, the follower who knows should remind him. If the Imam forgets any act of prayer then a follower can remind him by saying Subhan-Allah.

12- Use of mechanical appliances to lead prayers like tap, gramophone, telephone, computer containing the voice of an Imam, is not permissible.

13- Second congregation can be held in the same mosque after the first one with different Imam and different people if they arrive after the conclusion of the first one.

Chapter – 14

The Friday Prayer

Importance of Friday

Friday is the most excellent and distinguished day in Islam. According to Abu Hurairah, the Prophet of Islam said: "The best day in which the sun rises is Friday. On this day, Adam was born, on this day he entered Paradise, and on this day he was asked to leave Paradise. And on this day the Resurrection will happen" (Muslim, Abu Daud and Tirmizi). According to another version, Adam died on this day.

Another Hadith reported by Abu Hurairah says that the Prophet said: "We came to the world last of all, but on the Day of Judgment we shall be the first to enter Paradise. The Jews and the Christians were given the Book before us and we were given after them. They were enjoined to respect Friday but they differed regarding this. And Allah helped us to adhere to this; so all others are behind us, the Jews honouring the next day (i.e. Saturday) and the Christians the day after that day (i.e. Sunday). – (Bukhari, Muslim).

Abu Saeed and Abu Hurairah reported that the Prophet said: There is a blessed hour on Friday. If a Muslim prays in this hour and demands from Allah anything good, Allah grants it; and this hour is after Asr prayer (On Friday). – (Ahmad)

Thus Friday is the most excellent day for the Muslims. This day is so important for them that one of the Surah of Quran has been named Surah al-Jumuah and prayer on this day called Jumuah prayer has been made obligatory. The Jews failed to recognize its merit. So Saturday called was prescribed for them as (Holy day and) day of worship. God had also liberated them from slavery of Egyptian Pharaoh on Saturday. The Christians chose for them

Sunday as (Holy day and) day of worship, for they believe that Jesus was resurrected and lifted to heaven on this day after his crucifixion on Friday.

Friday Prayer

As mentioned above, Friday is the Holy day for the Muslims and a prayer called Jumuah Prayer is observed by them. Following are the important rules and regulations of this prayer:

1- **It is obligatory:** The Qur'an says: O you who believe when the call (Adhaan) is proclaimed for Jumuah (Friday) prayer, hasten to the remembrance of Allah (i.e. prayer) and leave your business. This is better for you if you did but know. And when the prayer is finished, then disperse in the land and seek the bounty of Allah and remember Allah much, so that you may be successful. – (62:9-10)

According to Ummul Mumineen Hafsa, the Prophet said: "Friday Prayer is obligatory on every adult male Muslim" (Nisai). Tariq bin Shahab reported that the prophet said: The Friday prayer is obligatory on every Muslim except four persons: A minor child, a woman, a slave and an ill person" (Abu Daud). Ibn Umar and Abu Hurairah have reported that they heard the Prophet saying while he was on the stairs of the pulpit: People are warned against neglecting the Friday Prayer, otherwise Allah will put seal on their hearts and they will be considered certainly among those who are neglectful (Muslim, Ahmad, Nisai). According to Ibn Abbas the Prophet said: He who abandones Jumuah Prayer without genuine excuse, he is written a hypocrite in the Book of Deeds and is not taken out of it (Shafi). According to yet another Hadith, the Prophet said: He who does not honour Jumuah prayer and ignores three such prayers continuously, Allah seals his heart. (Abu Daud, Tirmizi, Nisai). It is reported in Traditions that the Prophet used to offer Zuhr Prayer instead of Jumuah Prayer if he was on Journey as he did at Arafat during his Farewell pilgrimage. So the Jurists have concluded that on a journey, Jumuah Prayer is not obligatory.

Keeping in view the above Verses and Ahadith, Jumuah Prayer is obligatory on every adult male Muslim. A minor, a slave, a woman, and ill person, a person on journey (and an insane) are exempted from Jumuah Prayer, though they are allowed if they want. These exempted persons and those on whom Jumuah is obligatory but due to some genuine excuse they miss it, they are required to offer Zuhr Prayer.

2- Preparations for Friday Prayer: It is reported in the Traditions that the Prophet used to get ready for Friday from the night preceding it and would say: The night before Friday is white night and Friday is a bright day (Mishkat). According to Abu Hurairah, the Prophet said: O Muslims! Allah has made this day (meaning Friday) as Eid Day, so you should take bath and brush your teeth on this day (Tibrani). According to Abu Saeed the Prophet said: Every Muslim must take bath on Friday, wear good clothes, and use perfume if he has it (Bukhari, Muslim). According to Abu Hurairah, the Prophet said: A person who has a bath on Friday (and uses oil and perfume); then goes to the mosque early and takes his place quietly without pushing or disturbing people; then he prays Nafil prayer; then sits quietly listening to the Khutbah, he will be forgiven his sins between this Jumuah and the next Jumuah (Bukhari). So the believers are required to take bath, wear clean and good clothes and use perfume on this day.

3- Time of Friday Prayer: The time of Friday Prayer is the same as that of Zuhr Prayer. The Prophet instructed one of his companions: "Seek nearness to Allah with two Rakaah of prayer on Friday when the sun has passed over the Meridian." (Darqutni)

4- Adhaan of Friday Prayer: During the times of the Prophet (PBUH), Hadhrat Abu Bakr and Umar, there used to be only one Adhaan for the Jumuah Prayer at the time when the Imam sat on the pulpit for the Khutbah. The Qur'an also mentions this Adhaan in its verse 9 of Surah 62. However, Hadhrat Usman during his regime introduced another Adhaan to inform the people before the above

Adhaan as the population of Madinah had become large and the people became lazy to come to listen to Khutbah in time. Thus both these Adhaans are proclaimed since then.

5- **Hurrying to the Mosque:** After hearing the Adhaan, one must stop his business or other engagement and hurry to the mosque, as the Qur'an enjoins in verse 9 of its Surah Jumuaah to do it. One must enter the mosque and pray two Rakaah Nafl of greeting the mosque before sitting. If one enters the Mosque when the Imam is delivering the Khutbah, he should still offer these two Rakaah prayer before sitting to listen to the sermon.

6- **Friday Sermon:** Friday sermon (called Khutbah) is essential for Friday Prayer, as per practice of the Prophet. It consists of two successive speeches with a brief sitting (for few moments) in between. The method of Khutbah is as follows: The Imam ascends the pulpit, greets the people saying *As-Salaamu' Alaykum* and sits there. The Muadhin then calls Adhaan, and after that the Imam stands up and delivers his first speech. The Imam then sits briefly and then stands up again and delivers second speech. It is Sunnah of the Prophet that the Khutbah should be brief (but comprehensive in meaning), should be delivered in loud voice and its content should appeal to the hearts.

The people should avoid talking or making noise or engaging themselves in other activities while the Imam is delivering Khutbah. They should try to sit near the Imam as far as possible and listen to the Khutbah with care and reverence. The Friday sermon carries tremendous benefits as it reminds the people of Allah and the Last Day and advises what is good for them and what is bad for them and also tells them how they should lead their life in accordance with Islamic teachings.

7- **Offering the Prayer:** After delivering the Khutbah, the Imam descends from the pulpit and the followers line up behind him and make straight and proper rows. The Muadhin then calls the Iqaamah for the Prayer. The Imam then performs two Rakaahs of

Prayer making the recitation of Surah Al-Fatihah and the Qur'an in loud voice, and the congregation follows him as in other prayers.

It must be noted that congregation is obligatory for Jumuah prayer, as without it Jumuah prayer is not allowed. Also this prayer cannot be offered Qadha (after the time). If you miss it with congregation, then you will offer Zuhr prayer alone in place of it.

8- **Rakaah of Friday Prayer:** Two Rakaahs of Nafil prayer are usually offered before Fard Jumuah Prayer. There are two Fard Rakaah of Jummah Prayer which are offered in congregation and the Imam leads the congregation after delivering Khutbah. After the Fard congregational prayer, you may offer two or four Sunnat Rakaahs in your home or in the mosque as per practice of the Prophet and his companions.

Ibn Umar says that the Prophet did not pray (in the mosque) after Jumuah Prayer until he went home and then prayed two Rakaah (Bukhari, Muslim). Abu Hurairah reported that the Prophet said: Anyone of you who is going to pray after Jumuah prayer, he should pray four Rakaah (Muslim).

Chapter – 15

Witr and Tahajjud Prayers

I - Witr Prayer

Witr means one or, according to some scholars, it also means odd numbers such as 1, 3, 5, 7, 9, 11, etc. Since the number of Rakaah of this prayer is in odd i.e. 1, 3, 5, 7, or 9, it is called Witr prayer.

1. Prophet's emphasis on Witr Prayer: According to Ali, the Prophet said: O followers of the Qur'an! Perform Witr, for Allah is One and He likes Witr (Muslim). In another Hadith the messenger of Allah is reported to have said: Allah has helped you with a prayer which is better for you than (ownership of) red camels. We asked: O Prophet of Allah! Which is that prayer. He said: It is Witr whose time starts from the end of the Isha Prayer and lasts till the break of dawn. (Abu Daud, Tirmizi, Ibn Majah)

The Prophet has laid much emphasis on Witr Prayer. He said: He who does not offer Witr Prayer does not belong to our community (Abu Daud, Hakim). The Prophet offered this prayer even during a journey or when he was on camelback. Because of this emphasis laid by the Prophet, Imam Abu Hanifa holds Witr prayer as Wajib, whereas Imam Malik, Shafaa'i, Ahmad bin Hanbal and Ulema of Ahl-e-Hadith hold it as Sunnat.

2. Time of Witr: As mentioned in a Hadith above, the time of Witr Prayer is from the end of Isha up till break of dawn i.e. between the Isha Prayer and the Fajr Prayer. To offer it in the later half of the night or in the last third part of the night is preferred. However, for the convenience of the believers, the Prophet has allowed them to perform it just after Isha Prayer. Therefore, if you think you cannot get up to pray Witr in the last part of the night, you can offer Witr immediately after Isha or before you go to bed. But if you think you

can get up and pray at night, you should pray Witr at the end of your night prayer (Tahajjud). Witr prayer is often thought as a part of the Isha prayer, which is a big mistake. It is a separate and an independent prayer.

3. Number of Rakaah of Witr Prayer: You can offer Witr prayer in 1 or 3 or 5 or 7 or 9 Rakaahs, as the Prophet is reported to have offered Witr prayer in all these odd numbers at various occasions. Abdullah bin Umar says that the messenger of Allah said: "Witr prayer is one Rakaah at the end of the Nafl prayer at night". Abu Ayyub says that the Prophet said: "Every Muslim should pray Witr. Anyone who likes to pray five Rakaahs, he may do so; anyone who likes to pray three Rakaahs, he may do so; and anybody who likes to pray one Rakaah, he may do so." (Abu Daud, Nisai)

4. Method of Praying Witr: Offering three Rakaahs of Witr Prayer is popular practice. In the first Rakaah, read 'Thana' then al-Fatihah and then Surah or passage of the Qur'an. In second Rakaah, recite al-Fatihah and then Surah or passage of the Qur'an. Some people sit in Qaadah after performing second Rakaah, but it is better not to sit. In the third Rakaah, after reciting al-Fatihah and Surah or passage of Qur'an, read Dua Qunut either before or after the Ruku. Reading Dua Qunut after the Ruku and cupping hands in front of you is preferable as this was reportedly the practice of the Prophet. Its method is that after performing Ruku you should rise and stand in Qawmah. Then you should cup your hands and raise them in front of you with palms towards the sky and then read Qunut. After completing it, let your hands rest on your sides and saying Allahu Akbar go to Sajdah.

If you offer five, seven or nine Rakaahs, then sit for Qaadah in the last but one Rakaah and read only Tashahhud. Then stand up and perform last Rakaah in which you would also read Dua Qunut. After completion of this last Rakaah, sit in Qaadah and read Tashahhud, Darud and supplication and then conclude the prayer with greetings.

5. Du'a Qunut: As stated above, Dua Qunut is read in the last Rakaah of Witr. One can read any of the following Du'a:

- (a) اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ، وَعَافِنِي فِيْمَنْ عَافَيْتَ، وَتَوَلَّيْنِي فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، وَصَلَّى اللَّهُ عَلَى النَّبِيِّ وَالِهِ وَسَلَّمَ.

Allahumma-ahdi-ni fiman hadaita w'afini fiman 'afaita, wa tawallani-fiman tawallaita, wa barik-li fima a'taita, waqaini sharra ma qadaita, fa-innaka taqdi wa la yuqda 'alaika, inna-hu la yazill-u-man walaita, wa la ya'izzu man 'adaita, takarakta Rabba-na wa ta'alaita, wa salallah-u 'alan-nabiyy-i wa alihi wa sallam.

"O Allah! Favour me with guidance and include me among those who are rightly guided; favour me with security and include me among those who have been secured; protect me and include me among those who are under Thy protection; and bless upon me that which Thou has bestowed; and save me from the evil that Thou hast decreed, for Thou alone canst decree and no one else can decree against Thee; no one can debase the one whom Thou hast taken under protection, and no one can honour whom Thou hast declared an enemy; Thou art blessed, O our Lord, and highly exalted; Allah's blessings and peace be upon the Prophet and on his children".

- (b) اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَىكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُ وَلَكَ نُصَلِّي وَنُسَبِّحُ وَإِلَيْكَ نُسْعِي وَنَخْشَى وَنَرْجُو أَرْحَمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

Allahumma inna nasta'inuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nuthni 'alika-al-khaira wa nashkuruka wa la nakfuruka wa nakhla'u wa

natraku man-yyafjuruk. Allahumma iyyaka na'budu walaka nusalli wa nasjudu wa ilaika nas'a wa nahfidu wa narju rahmataka wa nakhsha 'azabaka inna azabaka bil kuffari mulhiq.

"O Allah! We invoke Thee for help and beg Thee for forgiveness, and we believe in Thee and have trust in Thee, and we praise Thee in the best way, and we thank Thee and we are not ungrateful to Thee, and we forsake and turn away from the one who disobeys Thee. O Allah! We worship Thee and pray to Thee and prostrate ourselves before Thee, and we hasten towards Thee and serve Thee, and we hope to receive Thy mercy, and we dread Thy torment. Surely, the disbelievers shall incur Thy torment."

Reading or reciting of Dua Qunut is not obligatory in Witr Prayer as you may offer this prayer without it. Moreover, if you want to read Dua Qunut in any other prayer you can do it because it is not attached to Witr prayer only.

6. Other Rules: Qadha of Witr Prayer is recommended. Witr Prayer is offered only once in night. He who offers it after Isha need not offer it after Tahajjud. This prayer is offered individually, but in the month of Ramadhan it is offered in congregation after completion of Taraveeh prayer.

II - Tahajjud Prayer

Tahajjud literally means 'to break the sleep and get up'. Since this prayer is generally offered in the later half of the night or in the last part of the night after sleeping for sometime, it is called Tahajjud. It is called night prayer, night nawafil and night vigil also.

1. Injunction of Tahajjud: The Quran enjoins this prayer especially on the Prophet and says: Establish prayer from the decline of the sun till the darkness of night and recite the Qur'an at dawn, surely the recitation of the Qur'an at dawn is ever witnessed. And in (the last) part of the night, awake with the recitation of it (i.e. offer Tahajjud prayer) an additional prayer for you (O Muhammad). It

may be that your Lord may raise you to a place of praise (the highest place in Paradise) – (17:78-79)

Thus the Quran has made Tahajjud Prayer obligatory for the Prophet. Being followers of Prophet Muhammad (PBUH), the Muslims are also under obligation to offer this prayer. Because the Qur'an and Hadith stress this prayer a lot, so some jurists say that it is Sunnat prayer and some say that it is Nafil prayer for the Muslims.

2. Its merits and importance: Besides the above verse, the Quran in its other various verses has recommended awakening during the night for remembrance of Allah, for prayer and for recitation of the Qur'an and appreciates those who act upon it. For example in verse 63 and 64 of Surah 25 it says: "The true servants of the Beneficent are those who walk on the earth humbly and when the foolish persons address them they say: "Peace" and who pass the night prostrating and standing (in prayer) before their Lord". Appreciating the deeds of the pious people who will enter paradise, the Qur'an says: "They used to sleep but little of the night. And in the early morning they used to seek forgiveness" (verses 17-18 of Surah 51). In verse No. 6 of Surah 73, the awakening in the night (for offering Tahajjud prayer and for reciting Qur'an) has been admired in this way: "Surely the rising at the night is most effective for controlling the self and is most suitable for understanding the word of Allah (the Quran)". Yet at another place (verse 16 of Surah 32), the Qur'an praises those "who forsake their beds and pray to their Lord in fear and hope, and they spend out of that which We have given them".

Abu Hurairah reports that the Prophet was asked which prayer is the best after obligatory prayers? He said: Night Prayer (i.e. Tahajjud). According to another Hadith reported by Abu Hurairah, the Prophet said: When the last (third) part of the night remains, Allah the Almighty descends to the first heaven and says: Is there anyone who calls Me and I may listen to him, who begs Me and I may give to him, who asks forgiveness from Me and I forgive him (Bukhari, Muslim). Salman Farsi states that the Prophet once said: Keep up the Tahajjud Prayer for it is a characteristic of the righteous; it brings you nearer to Allah; it remits your sins, and it

safeguards you against wrong doings and physical diseases. – (Everyday Fiqh).

3. Time of Tahajjud Prayer: Although Tahajjud Prayer can be offered at any time after Isha Prayer and before Fajr Prayer, however, the best and the preferred time of this prayer is after midnight or in the last third part of the night before dawn. The Prophet used to sleep after Isha Prayer and he used to get up at midnight or a little before or after it. Then he used to recite the last few verses of surah 3 (Al-e-Imran) of the Quran, brush his teeth, perform Wudu (ablution) and offer Tahajjud Prayer.

4. Number of its Rakaahs: Number of Rakaahs of Tahajjud Prayer is not fixed or prescribed. According to Ibn Abbas the Prophet enjoined us to offer Tahajjud Prayer even though only one Rakaah. Hadrat Ayesha has reported that the Prophet used to offer eleven Rakaahs between Isha Prayer and break of dawn. He would pray it in 5 sets each consisting of two Rakaahs, and then at the end he would conclude with one Rakaah of Witr. So the best way is to offer this prayer in eleven Rakaahs including Witr (1 or 3).

Chapter – 16

Eid Prayer

During every year, the followers of Islam all over the world celebrate two religious festivals, Eidul Fitr on the first of Shawal and Eidul Adhha (or Azha) on the tenth of Dhil Hajjah, respectively the tenth and twelfth months of Islamic Lunar calendar. On both these occasions, in addition to celebrations the Muslims perform prayers which are respectively called Eidul Fitr Prayer and Eidul Adhha Prayer. These prayers are largely attended and even those persons join in these prayers who hardly perform any prayer during the whole year.

Some of the important rules and regulations of these prayers are as under:

1. Preparations for prayer: One must take bath, brush teeth, apply perfume and wear new or clean clothes to prepare himself for any of these prayers.

2. Time: Both the prayers of Eid are offered when the sun has arisen and is well above the horizon, say two hours after sunrise. Prayer of Eidul Azha is offered a little earlier than the prayer of Eidul Fitr as according to Hadhrat Jundab it was the practice of the Prophet.

3. Eating something: Eating some sweet thing before going to the Prayer of Eidul Fitr and eating something after the Prayer of Eidul Azha preferably meat of the sacrificed animal is Sunnah (practice) of the Prophet.

4. Place: Eid Prayer must be offered outdoor in the open e.g. in a park or in a place specified for the purpose called Eidgah. However, on valid excuse such as rain, wind or extreme cold or heat, it can be offered in the mosque or in a hall.

5. Walking on foot: It is better if you walk to place of Eid prayer on foot, but in case of valid reason you can use conveyance. Going

to the place by one way and returning to home by another way is recommended as Sunnah of the Prophet.

6. Participation of Women and Children: Participation of women and children is encouraged in the Eid prayer as the Prophet used to exhort his companions to bring their women and children, while he himself used to take his wives and daughters with him.

7. No Adhaan and Iqaamah: No Adhaan is called for this prayer, and no Iqaamah is said before this prayer. However, people can be called to mosque or Eidgah by making informal announcement.

8. Rakaahs of Eid Prayer: There are only two Rakaahs of this prayer. No optional or voluntary Rakaahs are offered before it or after it. Ibn Abbas reported that Prophet Muhammad used to pray two Rakaahs only for Eid Prayer. He did not pray anything before or after that.

9. Procedure: In both the Rakaah of Eid prayer, recitation of Surah al-Fatihah and some other Surah or passage of the Qur'an is made by the Imam in loud voice such as in Fajr Prayer. However the Eid Prayer is offered with additional takbir, 12 according to Imam Malik and Imam Ahmad, 7 in the first Rakaah before recitation and five in second Rakaah before recitation. But Imam Abu Hanifa holds that 3 Takabir should be said before recitation in the first Rakaah and 3 Takabir in the second Rakaah after recitation. While saying takabir (Allahu Akbar), hands should be raised to the level of shoulders or ears as in Takbir-e-Tahreema.

10. Khutbah: Unlike Jum'ah (or Friday Prayer), there is only one Khutbah (not two) for this prayer which is delivered not before the congregation of prayer but after it. There is no sitting in between this Khutbah. Listening to this Khutbah is voluntary and not obligatory.

11. Miscellaneous: (a) Eid prayer according to Hanfees is Wajib, according to Malikees and Shafaees and Ahl-e-Hadith it is Sunat Muakkadah, but according to Hanbalees it is Fard Kafayyah (i.e. if performed by some, others are exempted).

(b) Eid prayer can be offered only in congregation and not individually. So if you miss the congregation, you miss the prayer.

(c) There is no Qadha (late offering) of this prayer.

Chapter – 17

Voluntary Prayers

Some of the voluntary prayers which piety or need persuades a believer to offer are as under:-

1. Tahayyat-ul-Wudu (Prayer to greet Ablution)

This is a two Rakaah Nafil Prayer which is offered immediately after performing Wudu (Ablution) before the limbs get dry. The Prophet is reported to have said: He who offers two Rakaahs with devotion after performing the Wudu well, Paradise becomes sure for him (Muslim). The Jurists say that this prayer may be offered after performing the Ghusl (full bath) also as it includes Wudu.

Abu Hurairah reported that the Prophet asked Bilal: "Tell me your action which you have done as a Muslim and of which you have high expectations of reward as I have heard the sound of your shoes walking before me in the Paradise". Bilal said: "My action which I hope would fetch me great reward is that whenever I performed Wudu in the day or night I offered Nafil prayer as much as was destined for me" (Bukhari).

2. Tahayyat-ul-Masjid (Prayer to greet the Mosque)

This is a Prayer which is offered immediately after entering the mosque. Abu Qattadah reported that the Prophet said: When anyone of you enters the mosque, he should not sit till he has offered two Rakaahs (Nafil prayers) -- (Bukhari, Muslim).

According to Ulema and Jurists if a person offers Sunat or Fard prayer, it would suffice for the purpose.

3. Ashraaq Prayer

Ashraaq means sunrise. It is a Nafl prayer, generally of four Rakaah which is offered daily after the sun has well arisen i.e. an hour or so after sunrise. It carries rewards of one Hajj and one Umrah. The Prophet reportedly said: Allah says: O son of Adam! Perform four Rakaah prayer devotedly for Me in the early day, I will be sufficient for you till the evening of that day (Abu Daud).

4. Chasht Prayer

This Nafl (according to some people, sunat) prayer is offered after the sun has brightened up and arisen one spear's height and ends before noon i.e. say between 9:00 A.M. to 11:50 A.M. According to Hadhrat Ayesha, the Prophet used to pray four Rakaah. (of this prayer). However, its number of Rakaah is not fixed. Anas reports that the Prophet said: He who prays twelve Rakaah of Chasht prayer, Allah builds for him a palace of gold (Tirmizi). According to some people, this prayer eliminates poverty.

5. Salatul Awwabeen

This is Mustahib (preferred) Prayer which has been highly commended and recommended by the Prophet. It is offered just after Maghrib Prayer and consists of six Rakaahs, to be performed in three sets of two Rakaahs.

6. Tasbeeh Prayer

Abdullah bin Abbas reported that the Prophet taught this prayer to his uncle Abbas bin Abdul Mutalib and told him to pray it daily or once in a week or once in a month or once in a year or once in lifetime as it carries great merits.

It is a four Rakaah prayer in which following Tasbeeh is to be recited 300 times (75 times in each Rakaah).

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subhan-Allah wal Hamdu lillahi wa la ilaha ill-Allahu wa-Allahu akbar.

Glory be to Allah and all praise is due to Allah. There is no god except Allah, and Allah is the Most Great.

The procedure in brief of this prayer is as under: In the first Rakaah, recite the above Tasbeeh 15 times after recitation of al-Fatihah and passage of Quran, then go to Ruku and repeat this Tasbeeh 10 times, then stand up in Qawmah and repeat this Tasbeeh 10 times, then go to Sajdah and repeat this Tasbeeh 10 times, then rise from Sajdah and sit in Jalsah and repeat this Tasbeeh 10 times, then go to second Sajdah and repeat it 10 times and then in Jalsah Istirahat repeat it ten times. It makes 75 times in the first Rakaah. Repeat it 75 times in second, third and fourth Rakaah, in second and fourth Rakaahs offer this Tasbeeh in Qadah 10 times instead of Jalsah Istirahat.

7. Salatul Istikhara

Istikhara means to seek welfare or pray for goodness. When a person wants to do a thing but is undecided whether he should do it or not, or when he is unable to decide between two alternatives regarding some important thing, he should seek help of Allah and Allah's guidance in such situations. He should offer two Rakaahs of Nafil prayer, glorify Allah, send Darud on the Prophet and then read the following Dua:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاسْتَغْفِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ
مِنْ فَضْلِكَ الْعَظِیْمِ. فَاِنَّكَ تَقْدُرُ وَلَا اَقْدُرُ، وَتَعْلَمُ وَلَا اَعْلَمُ،
وَاَنْتَ عَلَّامُ الْغُیُوْبِ. اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ
خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَیْشَتِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ
ثُمَّ بَارِكْ لِیْ فِیْهِ. وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ

وَمَعِيشَتِي وَعَاقِبَةُ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، اقْدُرْ لِي
الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ.

Allahumma inni as-takhiruka bi'ilmika wa as-taqdiruka bi-qudratika wa as'aluka min fadlik-al-'azim. Fa-innaka taqduru wa la aqduru, wa ta'lamu wa la a'lamu wa anta 'Allam-ul-ghuyub. Allahumma in kunta ta'lamu anna hazal-amra khair-ul-li fi dini wa ma'ishati wa 'aqibat-i amri faqdura-hu-li wa yassirhu-li thumma barik-li fih; wa in kunta ta'lamu anna hazal-amra sharra-ul-li fi dini wa ma'ishati wa 'aqibata-I amri fasrif-hu 'anni wasrif-ni 'an-hu aqdur-li-al khaira haith-u kana thumma ardi-ni bih.

"O Allah! I seek good from Thee on the basis of Thy knowledge and implore Thee for Thy high grace through Thy great power for Thou art Powerful and I have no power, Thou hast knowledge, and I have no knowledge, and Thou art knower of the unseen. O Allah! If in Thy knowledge, this thing is good for me, spiritually and materially, with regard to its ultimate results, ordain it for me and make its attainment easy for me, and bless it for me and if in Thy knowledge it is harmful for me, spiritually and materially, with regard to its ultimate results, keep it away from me, and protect me from it; ordain for me what is good and beneficial, wherever it be, and then cause me to be satisfied and content with the same".

After reciting the above Dua, he should leave the matter to Allah and trust in Him. Allah will guide him and put right decision in his mind. You can repeat the prayer again and again till you get Allah's guidance.

The Prophet is reported to have said: "The one who observes Istikhara is never disappointed, and the one who takes counsel never regrets, and the one who spends economically never stands in need of other's help". He is also reported to have said: "The good fortune of the Children of Adam is to seek guidance from Allah

through Istikharah and to be pleased with Allah's will” – (Ahmad)

8. Salatul Istasqaa

Istasqaa means to demand water. Salatul Istasqaa means to offer prayer and demand rain from Allah in case of draught or famine. The Prophet used to offer this prayer on different occasions in different ways and recited various supplications (Dua) seeking rain from Allah. So there is no prescribed procedure or number of Rakaahs of this prayer. In the light of Ahadith, men including children and old persons go out of city or village, the Imam should lead prayer of two Rakaah of Nafil, and then he should deliver a sermon. Then all should humbly make supplication to Allah raising their hands towards heaven demanding rain of blessing saying:

اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا،

Allahumma asqina, Allahumma asqina, Allahumma asqina,

O Allah! Give us water. O Allah! Give us water. O Allah!
Give us water.

9. Solar and Lunar Eclipse Prayers

To offer a two Rakaah prayer on solar or on lunar eclipse is the Sunnah of the Prophet. Prayer on the occasion of solar eclipse is offered in congregation while prayer on the occasion of lunar eclipse is offered individually.

Chapter – 18

Miscellaneous subjects

The Qur'an says: Allah intends for you ease; and He does not intend for you hardship..... (2:185). So Islam, as a practical and easy religion, has given many facilities and concessions to its followers in the performance of various acts of worship, e.g. performance of Wudu, prayer and fasting, etc. during journey, sickness or in any other adversity. But here we would discuss the concession given in case of prayer during journey, sickness, etc and also regarding late offering of prayer and forgetfulness in prayer, etc.

1- Prayer during Journey

Allah says: "And when you travel in the land, it is no sin for you to curtail your prayer, especially when you fear that the disbelievers may attack you. Undoubtedly the disbelievers are enemy for you." (Al-Qur'an 4.101). From this verse it appears that the facility of shortening (Qasr) prayer has perhaps been given only during a journey in which there is threat or fear to your life from the enemy, and if there is no such fear there is no permission for Qasr. However, this is not correct. The messenger of Allah is reported to have explained this: It (shortening of the prayer) is a gift from Allah which He has bestowed upon you, so you should accept it (Muslim). The Prophet and his companions used to pray two Rakaah Fard for Zuhr, Asr and Isha prayers, but prayed all the Fard Rakat of Fajr and Maghrib.

Ibn Abbas has reported that Allah has made prayer obligatory on the tongue of your messenger – of four Rakaahs in city, of two Rakaahs in journey and of one Rakaah in fear' (in war). – (Muslim)

Qasr and its rules

Following are some of the other important points which should be noted regarding the Qasr prayer on a journey:

(1) **Distance or length of a Journey:** The Question arises as to what should be the minimum length or distance of the journey which makes you entitled to the shortening of prayer. Neither the Qur'an nor any authentic Hadith of the Prophet has prescribed any length or mileage for the Journey. Abu Saeed says that whenever the Messenger of Allah travelled about one Farsakh (approximately 3 miles) he would pray Qasr. The opinions of some of the companions of the Prophet and the Ulema and Jurists differ with regard to this question. According to some, Qasr is justified if journey is of one day and according to others if journey is of three days. Similarly with regard to mileage the opinions also differ, some fix it at 9 miles, some at 15 miles, some at 36 miles and some at 48 miles.

(2) **Duration of Journey:** Questions also arise as to what should be the maximum period of stay in a Journey in terms of days, weeks, months or years during which one can offer Qasr. On this issue also, there is no verse of the Qur'an or any authentic Hadith of the Prophet. However, this is sure that the Prophet used to pray Qasr as long as he was on journey. Ibn Abbas reports that the Prophet stayed for 19 days at a place during a journey and he continued performing Qasr prayer (Bukhari). Opinions of the companions of the Prophet and of the jurists differ on the issue. According to some scholars stay should not exceed four days, according to some it should not exceed ten days, according to some it should not exceed fifteen days if one intends to take benefit of the concession.

However, a person can pray Qasr and combine his prayers for as long as he remains on a journey, whether it takes weeks, months or years. Anas stayed in Syria for two years and he continued to pray Qasr, while Abdullah bin Umar had to stay in Azerbaijan for a long period due to snowfall and he continued to pray Qasr. Imam Ahmad Bin Hunbal has allowed a prisoner to pray Qasr during the whole period of his imprisonment.

(3) **What about Sunnat or Nafil Rakaahs:** The Prophet used to pray Witr and two Sunat Rakaahs of Fajr prayer only during his journey in addition to Qasr of Fard Rakaahs of the five daily obligatory prayers as mentioned above. Besides that he did not pray

any Nafl or Sunnat Rakaahs. The companions followed him and so should we.

(4) Problem of direction of Qiblah during journey: If you are on a journey and you do not know the direction of Qiblah and there is none to guide you, you can offer prayer in the direction which, according to the best of your judgment, you consider the most probable direction of Qiblah.

If you are travelling on the back of an animal or in a train or in a ship, or in an aeroplane, you better start the prayer in the known or probable direction of Qiblah and continue praying even if the direction is changing with the positions the conveyance is taking during the journey.

If you are unable to pray while standing, you can pray while sitting.

2 - Combining of Prayers

Besides shortening of the prayer, another concession which is available to a person on journey is combining the prayers (Jamaah Bainul Salatain). Thus a traveler can combine Zuhr and Asr Prayers together offering them both at Zuhr or Asr Time. And he can also combine Maghrib and Isha prayers together praying them both at Maghrib or Isha time. Ibn Abbas says that Allah's messenger used to combine Zuhr and Asr prayers together when he was on journey and also he used to combine Maghrib and Isha. Besides journey, the combining of these prayers is also allowed during Hajj at Arafat and Muzdalfah as the Prophet combined Zuhr and Asr at Arafat, and Maghrib and Isha at Muzdalfah. Combining of the prayers is also allowed in illness, or rain or storm or in fear or in any other emergency.

Combining of the two prayers at the time of earlier prayer is called Jamaah Taqdeem (Early) and combining of the Two Prayers at the time of the latter prayer is called Jamaah Takheer (Late). The Hanafees think that combining of prayers in case of a journey other than a journey of Hajj is not allowed in real sense (Jamaah Haqiqi)

but it is only possible that you delay the first prayer and bring earlier the next prayer and then perform both together (Jamaah Suri).

3 - Prayer during Illness

If during illness or on account of some permanent disability, one cannot perform the prayer in the prescribed manner (which has been described in chapter 10), one must pray as one can. If he cannot pray standing, he can pray sitting. If he cannot pray sitting, he can pray lying on his right side. If he cannot even do that, he is allowed to pray lying straight. If he cannot perform various actions of prayer like Ruku, prostration, etc. he can perform them with hints. The Prophet is reported to have told Imran bin Hussein, one of his companions, who suffered from a disease and sought his advice: "Pray if you are able to stand. If you cannot stand, pray while sitting. If you cannot sit, pray lying on your (right) side" (Bukhari, Abu Daud, Tirmizi, Nisai). In Nisai, the additional words are: "If you are unable even to do this, you may pray while lying straight. Allah does not task a soul beyond its scope".

As stated above, combining of the prayers is also allowed to an ill person as to a person on a journey.

4 - Qada Prayer

Performance of Prayer after expiry of its right time is called Qada. The prayers should be punctually offered in their prescribed times. Intentionally delaying an obligatory prayer entails a great sin.

However, if you fail somehow to offer a prayer in its time, you are allowed to offer it late. It is Mercy of Allah that this big concession has been given to the believers.

The Prophet is reported to have said: If any of you goes to sleep at the time of prayer or forgets to offer prayer in its time, he should pray when he remembers or gets up (Bukhari). Some important principles regarding Qada prayer are as under:

- 1) Qada is only required in case of Fard Rakaahs of obligatory prayer or in case of Wajib prayer. It means you are required to offer

Qada (late praying) of Fard Rakaahs of Fajr, Zuhr, Asr, Maghrib and Isha prayers and also of Witr Prayer. If you fail to offer Fajr prayer in its time and you offer it after sunrise but before noon, you must pray its two Rakaah sunnat also along with its Fard Two Rakaahs. In case of offering Qada of Fajr after the noon or at any other late time, you may not offer its two sunnat Rakaah.

2) Qada of a missed prayer must be performed as soon as possible. It should not be delayed further unnecessarily.

3) Qada may be performed individually.

4) If a person misses prayers in a journey when he was allowed to offer Qasr prayers and comes home, he would offer Qasr of those prayers in Qada. Similarly if he misses prayers at home and then goes on journey and intends to perform Qada of those missed prayers, he will have to offer them in full although he is on the journey.

5) If a person misses many prayers, say of more than one day and he remembers their names and times, he may offer Qada of all these prayers as soon as possible in their order or without order.

6) When a person has missed prayers of a long time, say of years or a lifetime, and he is unable to remember them or offer their Qada, what he should do then? Some suggest he should perform their Qada according to guess. This is called Qada Umri. But according to many jurists, it is an innovation. According to them, he need not perform Qada. Rather he should ask forgiveness from Allah, sincerely do Taubah (repentance), give some charity and regularly start prayers.

5 - Sajdah Sahw (The Prostration of Forgetfulness)

Sahw means to forget. If a believer forgets to perform some act or recitation or makes any omission or commission in prayer, he is allowed to compensate for it by making sajdah sahaw instead of performing the whole of the prayer afresh. It is a great concession which Islam gives to its followers.

The Method of performing Sajdah Sahw: After offering Tashahhud, Darud on the Prophet and supplication in the final sitting (Qaadah), you should say Takbir and perform two Sajdahs consecutively, and then conclude your prayers by pronouncing salutations on the right and left side as usual.

Examples where Sajdah Sahw is required: Following are some of the examples where Sajdah Sahw is to be performed to make up the deficiency in the prayer:-

- 1) When you doubt the number of Rakaahs you have offered in the prayer: The Prophet is reported by Abu Saeed Khudri to have said: When one of you forgets whether he has completed three Rakaahs or four, he should remove his doubt (by praying one more Rakaah) and then before concluding the prayer with salutations he should perform two Sajdahs..... – (Ahmad, Muslim)
- 2) When you have offered number of Rakaahs less than the required, e.g. two instead of three or three instead of four: Muhammad bin Sareen reports from Abu Hurairah that once the Prophet offered only two Rakaahs leading us in Zuhr or Asr prayer and pronounced salutations. When it was pointed out, he led the congregation again and completed the remaining prayer and offered salutations. And then saying Allahu Akbar he performed one sajdah, and then saying Allahu Akbar he performed another Sajdah (and then he again offered salutations). – (Bukhari, Muslim)
- 3) When you have offered number of Rakaah more than the required e.g. five instead of four or three instead of two: Ibn Masood reported that once the Prophet performed with us five Rakaahs of Zuhr prayer instead of four. When it was pointed out to him, he offered (along with the congregation) two sajdahs and said: I am a human being like you and I forget as you forget. So when I forget you must remind me (Bukhari, Muslim, Abu Daud, Nisai, Tirmizi).
- 4) When you forget an essential act in the prayer e.g. you forget to stand in Qawmah (after Ruku) or to sit in Jalsah (between two Sajdahs), you need to make Sajdah Sahw.

- 5) Omitting a wajib article of the prayer also entails Sajdah Sahw, e.g. if you forget recitation of surah al-Fatihah or any surah after it.
- 6) If you overdo something e.g. perform two Ruku or three Sajdahs, you need to correct the mistake by Sajdah Sahw.
- 7) If you make an undue delay in the performance of a Fard or Wajib article, e.g. you make delay in reciting some surah or passage of the Qur'an after Al-Fatihah, or in performing Ruku or going down to Sajdah; you are required to make this Sajdah of Sahw.
- 8) If the Imam recites the Quran audibly in Zuhr and Asr prayers, or inaudibly in Fajr or Maghrib or Isha (or makes any other mistake) , he will have to perform Sajdah sahwa and the followers are required to perform it too with him.
- 9) If the follower commits a mistake he is not required to perform Sajdah sahwa unless he is a follower who has joined late (Masbuq) in the congregation and makes mistake while he is completing his prayer independently. Such follower is required to perform Sajdah Sahw in his final Qaadah.
- 10) When you forget to observe the first sitting (Qaadah) and stand up fully, you need not sit on remembering the mistake. Rather you should complete your prayer and perform Sajdah Sahw in the final sitting.
- 11) When you forget to observe the final sitting (Qaadah) and stand up, you should immediately sit if you realize your mistake before performing Sajdah and complete the prayer as usual after making Sajdah Sahw. But if you do not realize your mistake in time, you should perform the additional Rakaah and sit in the final Qaadah and complete your prayer after making Sajdah Sahw.
- 12) Sajdah Sahw has to be performed only once in the final sitting even if the mistakes committed are more than one.

6 - Sajdah Tilawat (Prostration of Recitation)

There are some Verses in the Holy Qur'an the recitation of which requires both the reciter and the listener to perform Sajdah.

This is called Sajdah Tilawat. It should be performed like a normal Sajdah saying Allahu Akbar while going to and saying Allahu Akbar while raising one's head. According to some jurists, one must have Wudu, turn his face to Qiblah and after performing Sajdah he should offer salutations on his right and left which are usual in ending the prayer.

If the Imam recites the Qur'an aloud and recites any such verse he is required to make Sajdah and the followers are required to do the same.

The Verses necessitating performance of Sajdah are: 7(206), 13(15), 16(50), 17(109), 19(58), 22(18), 22(77), 25(60), 27(26), 32(15), 38(24), 41(38), 53(62), 84(21) and 96(19).

7 - Sajdah Shukr (Prostration of Thankfulness)

When a person receives some favour or blessing from Allah (e.g. birth of a son or a daughter or some wealth) or he receives some good news (e.g. success in examination) or he escapes an accident or calamity or loss, he must perform Sajdah to express his thanks to Allah. This is called Sajdah Shukr and is performed like a normal Sajdah. Hadhrat Abu Bakr says that the Prophet used to go down in Sajdah expressing thanks to Allah when he received some blessing or some good news. – (Abu Daud, Tirmizi, Ibn Majah)

Chapter – 19

Funeral Prayer

Importance and essentiality

It is the right of a Muslim, (whether male or female, young or old, pious or a sinner) that when he dies, funeral prayer should be offered for him. The funeral prayer is offered after giving the dead body Ghusl (bath) and after putting it in a coffin.

The offering of funeral prayer is Fard Kafayah on all the male members of the Muslim community. It means that if some Muslims perform funeral prayer of a dead Muslim, the whole community is saved from the wrath of God. But if none performs the funeral prayer then the whole community would be sinful.

Prophet Muhammad (PBUH) himself used to offer funeral prayer and in his Ahadith enjoined his followers to offer funeral prayer for a dead Muslim as it carries lot of rewards. Abu Hurairah has reported that the Prophet said: He who offers funeral prayer of a dead Muslim, he gets one carat of reward and he who participates in his burial also he gets two carats of reward. The companions asked: O messenger of Allah! What does carat mean? He said: It is equal to two big mountains (Bukhari, Muslim, Ahmad, Abu Daud, Nisai). According to a version of Nisai, each of them is bigger than Uhd mountain.

The funeral prayer in its nature is a supplication for the forgiveness of the dead. It should be offered in congregation and more and more persons should attend it as this is more rewardful. According to Hadhrat Ayesha, the Prophet said: If a Muslim dies and a congregation as big as of hundred Muslims offers prayer for him and intercedes for (forgiveness of) him, their intercession is accepted (Muslim, Ahmad, Nisai). In some traditions, the number is forty or three rows. Therefore, it is preferable that the participants

should be in large number and the rows in this prayers should be in odd number such as 1,3,5,7,9 etc. Funeral prayer of a dead person can also be offered by more than one congregation but of different people. It can also be offered in absentia i.e. in the absence of the dead body. The Prophet is reported to have offered funeral prayer of Nijashi (the King of Abyssinia or Ethiopia) on his death in absentia. Funeral prayer for more than one dead person can also be offered together by one congregation, placing all the dead bodies in front of Imam.

Funeral prayer should be offered in an open place or in a Janazgah (a place specified for funeral prayer). However in case of rain or bad weather or any other reason, it can be offered in a mosque or a hall. It is reported that the funeral prayers of Hadhrat Abu Bakr and Hadhrat Umar were held in the mosque.

Conditions and Salient Features

Being in Wudu, being in Satar, making intention, and facing Qiblah are conditions of funeral prayer like other prayers. However there is no prescribed time for it. Although the times forbidden in case of other prayers are also applicable to it, yet it can be offered on a forbidden time if a dead body is brought on that time because it has been enjoined that funeral prayer of a dead person should not be delayed. This prayer is held without Adhaan and Iqaamah. The prayer is offered while standing without performing Ruku (Bowling), Sajdah (prostration) and Qaadah (sitting for Tashahhud), etc.

In this prayer, there are four Takbeers, each is considered substitute of one Rakaah. Hence its Rakaahs are four.

Reciting Surah Al-Fatihah is essential in this prayer as it is in other prayers because the Prophet has said that no prayer is valid without Surah Al-Fatihah. It is reported that Surah Al-Fatihah was recited in the funeral prayer of Hadhrat Abu Bakr and Hadhrat Umar. Talha-bin-Abdullah-bin-Auf says that he prayed a funeral prayer behind Abdullah-bin-Abbas who read Surah Fatihah aloud and then said: "I did read it out loud so that you may know that it is the Sunnah of Prophet Muhammad (PBUH)." However, according to

jurists like Imam Abu Hanifa, Surah Fatihah is not essential in the funeral prayer as it is a Dua for a dead person and is not a prayer (Salat).

According to some Ulama and Jurists, a short Surah or a passage of the Qur'an should also be recited after Surah Al-Fatihah as in other prayers, but many of them hold that it is not necessary.

Offering Dua (making supplication) for the dead person is very essential in this prayer as it is the very purpose for which this prayer is held. The Prophet has enjoined: "When you offer Janazah (Funeral) prayer for someone, you should sincerely make Dua for him from your heart". – (Abu Daud, Ibn Majah).

Whether the recitation of the Qur'an, Darud and supplications, should be silently made or aloud, the views of the jurists and Ulama differ. Some hold that it may be made aloud but majority holds that it should be made silently. But in the present days loud recitation would be more beneficial (as did Hadhrat Abdullah bin Abbas in the tradition quoted above) because majority of those who participate in Janazah prayer hardly know how to perform it and what are the supplications to be read in it.

At the end of the Janazah prayer, salutations (saying Assalamu Alaikam wa Ramatullah) on both right and left sides are necessary as in other prayers. However Imam Malik and Ahmad hold that salutation should be pronounced on the right side only.

How to perform funeral Prayer

After properly washing and shrouding the dead body, it should be brought and placed in front of the Imam. The Imam should stand level with the head and shoulder of the dead body if it is that of male, but if it is of a female he should stand level with the middle part of the body.

The Imam stands facing the Qiblah and the followers stand behind him in rows, making rows in odd number such as 3,5,7,9,11,etc. Then the intention is made in mind individually by the

Imam and the followers to offer Janazah Prayer Fard Kafayah with four Takbeers. The rest of the procedure is as under:-

First Takbeer: As stated above, there are four takbeers in Janazah Prayer. First Takbeer is Takbeer-e-Tahrimah. The Imam announces Allahu Akbar and raises his hands up to the shoulder level with the fingers stretched to the earlobes and the congregation does the same. Then the Imam folds his hands on his chest right hand over the left and the followers also do it.

- 1) Then Thana (سُبْحَانَكَ اللَّهُمَّ) or any other supplication is read to glorify Allah. Thana is the same which is read in daily prayers with addition of one word جَلَّ تَعَالَى before the last word.
- 2) Then Taawwuz (أَعُوذُ بِاللَّهِ) is read followed by Bismillah.
- 3) Then Surah Al-Fatihah is read.

For Thana, Taawwuz, Surah Al-Fatihah, please see chapter No. 10.

Second Takbeer: Then the Imam says the Second Takbeer and the congregation follows him. One may raise the hands up to shoulder level or keep them folded. After this Takbeer, Darud on the Prophet is read. It is preferable to read the Darud (Called Darud-e-Ibraheem) which we read in the Tashahhud of our usual prayers.

Third Takbeer: Then the third Takbeer is called out by the Imam. After this Takbeer, supplication is made for the forgiveness of the deceased. One or more supplications can be made on this occasion.

The Prophet used to recite various supplications in the funeral prayers. Abu Hurairah has reported that the Prophet prayed Janazah prayer of a Muslim and recited the following supplication once.

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِدِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَيْنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى
الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ لَا
تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَا بَعْدَهُ

Allahuma-aghfir li-hayyina wa mayyitina wa shahidina wa ghaibina wa saghirina wa kabirina wa zakarina wa unthana. Allhuma man ahyaitahu minna fa ahyihi alal islam wa man tawaffaitahu minna fa tawaffahu alal Iman. Allahumma la tahirmna agrahu wa la taftinna baadahu.

"O Allah! Forgive those of us who are still living and those who are dead; those of us who are present and those who are absent, and our minors and our elders, and our men and our women. O Allah! Let the one whom thou keepest alive from among us, live his life according to Islam, and let the one whom Thou causest to die from among us, die as a believer. O Allah! Do not deprive us of his reward and do not try us after him".

If you do not remember the above supplication, then read the following:-

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

Allahumma aghfir lil-mu'minina wal-mu'minat

"O Allah! Grant forgiveness to all Muslim men and All Muslim women".

Fourth Takbeer: Then the Imam says the Fourth Takbeer and the congregation follows him. After keeping quiet for some moments, the Imam says "Assalamu 'alaykum wa rahmatullah" turning his face on both the right and left sides and the congregation follows him as (in other prayers), and thus the funeral prayer ends.

The followers of Shafaai school of thought offer supplications for the deceased and the common believers after the Fourth Takbeer also but before concluding the prayer with salutations.

Eisal-e-Thawab – Is it possible?

Eisal-e-Thawab means to send Thawab (reward) of one's good deeds and acts of worship to a dead person. As a term, it means sending or gifting reward of one's own good deeds or acts of

worship and that of recitation of the Qur'an for the benefit of a dead relative, a friend or a dear one. The practice of sending Thawab to dead persons is very common among some Muslims belonging to Pakistan, India and Bangla Desh. They hold big gatherings on the third, seventh, tenth, and fortieth day or on specific days like Monday or Thursday or Friday after the death of their dear ones for this purpose. Reciters of the Qur'an are specially brought from a mosque or a Madrissah or an orphan-house who read Paras or Surahs of the Qur'an or read Kalmahs and supplications on the date-stones. Thus the Thawab gathered in the sitting is sent by a Maulvi to the departed soul through the souls of the Prophets and other pious persons in a Dua in which all the people participate. At the end of the meeting nice food is served to all the people present there, and money or clothes are given to the Maulvi and the reciters.

Whether this Thawab reaches the departed soul or not, the opinions of the Jurists and the Ulema differ about it. According to Imam Abu Hanifa, the Thawab of all the righteous deeds and acts of worship and the recitation of the Qur'an can be sent or gifted to the departed soul as it reaches him or her. But according to Imam Malik and Shafaai, the Thawab of only the acts of charity and alms reaches the departed soul but not that of good deeds and acts of physical worship like fasting, prayer and recitation of the Qur'an.

However, if we read the Qur'an we do not come across a single verse which authorizes a person to gift away the Thawab (rewards) of his virtuous deeds or acts of worship to someone else or to send such Thawab earned by him to his dear ones who are dead. The Qur'an says: "And that there is nothing for man except that for which he has himself made effort. And that his effort will be seen. And then he will be repaid its full rewards" (53:39-41). In another verse it says: ".....For men is reward for that which they have earned and for women is reward for that which they have earned"(4:32). Yet in another verse the Qur'an has said: They were a people who have passed away. They shall have (the reward or punishment of that) what they earned and you shall have what you earn. And you will not be asked of what they used to do." (2:134). The Qur'an says: "That (on the day of judgment) no

burdened person will bear another's burden" (53:38). Addressing the ignorant on behalf of the believers, the Qur'an (in its verse 55 of chapter 28) says: ".....For us are our deeds and for you are your deeds...."

Thus the whole scheme of the reward and punishment enunciated by the Qur'an is that every person is responsible for his own good or bad deeds. None else is responsible for one's deeds. One would be rewarded for the good deeds which one has done and he would be punished for the bad deeds which he has done. One would not be rewarded for the good deeds done by others, nor he would be punished for the bad deeds done by others. So the sending of Thawab of good deeds or acts of worship by one to his deceased relatives or persons is of no avail. Had this been possible, the Prophet would have sent the reward of his good deeds and of the Qur'an recited by him to his dear ones like his parents, his uncle Abu Talib and his grandfather Abdul Muttalib. And directly or indirectly he would have persuaded his companion to do the same in respect of their dear ones. But neither the Prophet did it ever nor any of his companions did it ever.

However, praying to Allah for the forgiveness of the dead believers is allowed. One is allowed even to visit the grave of one's relatives who are dead and make supplication for their forgiveness (Dua-e-Maghfirat). The Prophet and his companions used to do that and the Prophet has enjoined the believers to do that. The Prophet has also stressed the believers to pray to Allah for the forgiveness of their parents. But the Qur'an and Hadith forbid praying for the polytheists and disbelievers even if they are your parents or your near relatives.

PART III – ZAKAT (CHARITY)

Chapter – 20

Basic Teachings Regarding Zakat

To pay Zakat (which is obligatory charity) is one of the fundamental articles of faith for a Muslim. Zakat is one of the five columns or pillars upon which the whole edifice of Islam is built. Next to Salat (Prayer), Zakat is the most important of the religious obligations enjoined on the followers of Islam.

The importance of Zakat in Islam can be judged from this very fact that the Qur'an, the revealed book of Islam, mentions Zakat for more than eighty times, while for twenty seven times commandments regarding Zakat are found in close connection with obligatory Salat (prayer).

The word 'Zakat' literally means 'growth' or 'increase' or 'nourishment'. Thus Zakat means 'to grow', 'to increase' or 'to purify'. Zakat helps the purification of human soul from miserliness, selfishness, lust and greed of wealth and thus it paves the way for its growth and development. The spending of wealth for the sake of Allah purifies the heart of man from the love of materialism and instead inculcates in his heart love of God and love of humanity. Apart from its moral and spiritual effects, Zakat has also many economic and social repercussions. It establishes brotherhood, friendship and fraternity among the rich and the poor. Zakat prevents the concentration of wealth in few hands and ensures its distribution in the hands of many. It also discourages hoarding and brings about the circulation of capital into the national economy. In this way, Zakat ensures the growth of national wealth and promotes national integration and social bonds.

In the terminology of Islam, Zakat means a fixed portion of a Muslim's wealth which he compulsorily gives to the Islamic state for

the welfare of the poor or gives to the poor directly for their help. Technically, Zakat is a tax, a compulsory contribution which is collected from the rich and distributed among the poor or spent by the state for the welfare of the needy and helpless. Pickthall defines Zakat as a "Tax at a fixed rate in proportion to the worth of property collected from well –to-do and distributed among the poor Muslims." According to Majma, Zakat means "the giving of a legally stated portion of one's property to a poor Muslim who is not of the Bani Hashim family or their client in such a way as to preclude for the giver any sort of benefit". According to 'Al-fiqh Ala al Madhahib Al Arba' it is "to hand over a particular portion of wealth in given conditions to an eligible person."

The Prophet of Islam (PBUH) instructed Hadrat Mu'az, when the latter was sent to Yemen as Governor: "Teach them that Allah has made obligatory over them Zakat which will be taken from the rich and will be given to the poor among them". This Hadith of the Prophet (PBUH) shows the nature and purpose of Zakat.

However, before proceeding to discuss various aspects of Zakat, it would be fair if we reproduce some of the verses of the Quran and Ahadith of Prophet Muhammad (PBUH):-

Verses of the Qur'an

1. Establish as-Salat, pay az-Zakat and bow your heads with those who bow (in worship). – (Al-Baqarah 2:43)
2. Establish as-Salat, and pay az-Zakat and whatever of good you send before (you) for your souls, you will find it with Allah. Lo! Allah is Seer of what you do. – (Al-Baqarah 2:110)
3. It is not righteousness that you turn your faces to the East and the West; but righteous is he who believes in Allah and the Last Day and the Angels and the Scripture and the Prophets: and gives his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask and to set slaves free; and observes proper prayer and pays the Zakat. And those who keep their treaty when they make one, and the patient in tribulation and

adversity and time of stress. Such are they who are sincere. Such are the God-fearing. – (Al-Baqarah 2:117)

4. Lo! Those who believe and do good works and establish prayer and pay the Zakah, their reward is with their Lord and there shall no fear come upon them neither shall they grieve. – (Al-Baqarah 2:277)

5. Then when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due(Zakah), then leave their way free. Lo! Allah is Forgiving, Merciful. – (At-Taubah 9:5)

6. He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) it is possible that they can be of the rightly guided. – (At-Taubah 9:18)

7. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captive and the debtor, and for the cause of Allah, and (for) the wayfarers: a duty imposed by Allah. Allah is Knower, Wise. – (At-Taubah 9:60)

8. And the believers, men and women, are protecting friends one of another, they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His Messenger. As for these Allah will have mercy on them. Lo! Allah is Mighty, Wise. – (At-Taubah 9:71)

9. Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! Thy prayer is an assuagement for them. Allah is Hearer, Knower. – (At-Taubah 9:103)

10. Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events. – (Al-Hajj 22:41)

11. And strive for Allah with the Endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslim of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your protecting Friend. A blessed Patron and a blessed Helper! – (Hajj 22:78)

12. Successful indeed are the believers, who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due; and who guard their modesty – (Al-Muminun 23:1-5)

13. Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy. – (An-Nur 24:56)

14. That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity seeking Allah's countenance hath increase manifold. – (Ar Rum 30:39)

15. And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish-worship and to pay the poor-due. That is true religion. – (Al-Bayyinah 98:5)

Ahadith of the Prophet (PBUH)

Hadrat Muhammad (Allah's peace be upon him), the Prophet of Islam, not only established an excellent system of collection and disbursement of Zakat but also made rules and regulations of this levy. Some of his Ahadith are reproduced as follows to highlight his teachings about Zakat:-

1. Ibn Umar reported that the Holy Prophet said: Islam is built on five things, to bear witness that there is no deity but Allah and that Muhammad (PBUH) is His servant, to keep up prayer, to pay Zakat, to make pilgrimage and to keep fast in Ramadan. – (Mishkat-ul-Masabih)

2. Ibn Abbas reported that the Holy Prophet sent Mu'az to Yemen saying: Certainly you will come across a people, the People of the Book. Call them to bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah. If they submit to that, teach them that Allah has made obligatory upon them prayer for five times a day and a night. If they submit to that teach them that Allah has made obligatory over them Zakat which will be taken from the rich and will be given to the poor among them. If they obey that, avoid taking the best part of their property and fear the invocation of the oppressed, because between it and Allah, there is no veil. – (Bukhari and Muslim)

3. Abu Hurairah reported that the Messenger of Allah said: Whomsoever Allah gives wealth but who does not pay its zakat, his wealth will be made to appear to him on the Resurrection day as a huge bald snake having two fangs for it. It will be put a round his neck on the Resurrection day and then take hold of him with its two fangs meaning its two jaws. Afterwards it will say: I am your wealth, I am your hidden treasure. Then he recited: And let not those think who are niggardly, the verse. – (Bukhari)

4. Ibn Omar reported that the Messenger of Allah said: Whoever acquires wealth, there is no Zakat therein till a year passed over it. – (Tirmizi)

5. Ali reported that Abbas asked the Prophet about advance payment of his Zakat before a year passed. He gave him permission for that. – (Ibn Majah, Abu Daud, Tirmizi)

6. Abu Hurairah reported: When the Holy Prophet was dead and Abu Bakr succeeded him. And those who returned to disbelief from desert Arabs returned to disbelief. Omar-bin-al Khattab said to Abu Bakr: How can you fight with the people while the Messenger of Allah said: I have been ordered to fight with the people till they utter: There is no deity but Allah? So whoso utters: There is no deity but Allah, his property and life are under my protection except for its tax, and its account is upon Allah. Abu Bakr said: By Allah I shall surely fight against him who differentiates between prayer and Zakat, because Zakat is a duty on property. By Allah, if they refuse

me to deliver young goats which they used to deliver to the Prophet of Allah, I will fight against them inspite of their refusal. Omar said: By Allah, he was not except that I saw that Allah expanded the chest of Abu Bakr for fighting. Then I recognized that it was right. – (Bukhari and Muslim)

7. Abu Hurairah reported that the Messenger of Allah said: There is no Zakat on a Muslim regarding his slaves, nor regarding his horse. In narration, he said: There is no Zakat regarding his slaves except charity of l'd. – (Bukhari and Muslim)

8. Ali reported that the Messenger of Allah said: I have exempted horses and asses (from Zakat). So take Zakat of silver, one dirham from every forty dirhams. There is no Zakat for 190 dirhams. When they reach 200 dirhams, then there are 5-dirham Zakat therefor. – (Tirmizi, Abu Daud)

9. Ali reported: Zohair said: I take it from the Prophet who said: Bring one-fourth of Ushr, meaning there is one dirham for every 40 dirhams and there is nothing on you till it completes 200 dirhams. So when it comes up to 200 dirhams, there are 5 dirhams due, and what is in excess is upon that (proportionate) account. And as for goats, there is one goat in every forty up to 120; if they increase by one, then up to 200 two she-goats (of one year); if they increase then up to 300 – 3 goats of one year; if they increase over 300, then for every one hundred one she-goat; if you have no more than 39 goats, there is no Zakat due on you regarding them. And about cows, in every thirty is one calf of one year, and in every forty, there is one calf of full two years, and there is no Zakat due for the cattle engaged in labour. – (Abu Daud)

10. Mu'az reported that when the Prophet sent him to Yemen, he ordered him to take one male or female yearling for every thirty cattle, and one cow of 2 years old for every 40 cattle. – (Abu Daud, Tirmizi, Nisai)

11. Amr-bin-Shuaib reported from his father from his grandfather who said that two women came to the Holy Prophet with two bangles of gold in their hands. He asked them: Have you paid its Zakat? 'No', replied they. The Holy Prophet then asked them: Do you

both like that Allah will dress you with bangles of Hell? 'No' replied they. He said: Then pay its Zakat. – (Tirmizi)

12. Samorah bin Jundab reported: The Messenger of Allah used to direct us to collect Zakat from that which we counted as merchandise. – (Abu Daud)

13. Abdul Mottalib-b-Rabiah reported that the Messenger of Allah said: Surely these Zakat – they are indeed the impurities of men. And they are not lawful for Muhammad, nor for the family of Muhammad. – (Muslim)

14. Abdullah-b-Amr reported that the Messenger of Allah said: Zakat is not lawful for the rich, nor for one possessing health and strength. – (Tirmizi, Abu Daud, Darimi, Ahmad, Nisai and Ibn Majah from Abu Hurairah)

Importance and Merits of Zakat

Zakat is not only a tax but also an act of Ibadah (worship). It is one of the fundamental articles of faith for a Muslim. Zakat is one of the five columns or pillars upon which the entire edifice of Islam is built. Next to Salat (prayer), Zakat is the most important of the religious obligations enjoined on the followers of Islam.

The importance of Zakat in Islam can be judged from this very fact that the Qur'an, the revealed book of Islam, mentions Zakat for more than eighty times, while for twenty seven times commandments regarding Zakat are found in close connection with obligatory Salat (prayers). M.A. Mannan in his book *Islamic Economics: Theory and Practice*, remarks: "Salat (prayer) rouses the feeling of equality and brotherhood between the rich and the poor, the high and the low, and Zakat puts the feeling of brotherhood on a firm footing by making the rich and the capitalists responsible for the maintenance of the poor and the needy. The spiritual and moral values of Islam inculcated by Salat would lose its significance if men did nothing to eradicate poverty for bringing about social justice." Shaikh Mahmud Ahmad in his book *'Economics of Islam'* writes: "The spiritual discipline inculcated by prayer would lose its practical significance if men did nothing to organize themselves to root out

poverty and bring social injustice. The brotherhood of man is not realized only by bowing together of the ruler and the subject, the lord and the peasant, the factory-owner and the wage-earner shoulder to shoulder before one God, but is established on a firm foundation even outside a mosque where the king and the lord and the factory-owner are made jointly responsible for the elementary necessities of life of the subject and the peasant and the wage-earner." Whoever wants to enter the brotherhood of Islam shall have to establish regular prayers and pay Zakat regularly. It is obvious that those who want to remain in that brotherhood shall have to pray and pay Zakat. Both the practices are equally fundamental in importance."

Besides having religious importance, Zakat also plays very important role in the socio-economic life of the Muslim Ummah. It is the corner-stone of the financial structure of the Islamic state. Zakat not only provides the required funds to Islamic state for its welfare activities in sectors like education, health and social services but also enables it to discharge its obligations regarding its poor and deprived of citizens. In economic sphere, Zakat discourages hoarding and encourages circulation of capital in the national economy. It also prevents the concentration of economic power in the hands of few and ensures fair and equitable distribution of wealth. It checks growing income disparities and bridges the gulf between the rich and the poor. Thus its distribution aspect brings about social justice in the society and protects the community from bloody revolutions and political upheavals which are generally the result of ever growing disparities between the haves and have-nots. By strengthening the purchasing power of the poor, Zakat activates the forces of demand and supply and thus helps the growth of industry in the country. So the employment opportunities increase, national income enhances and the economy of the nation develops. In the social sphere, Zakat brings about equality, brotherhood and fraternity between the rich and the poor and thus cements social bonds and works for national integration.

Zakat and Sadaqat

'Sadaqa' is derived from 'Sidiq' which means the truth. Technically it means to give alms and charity. 'Sadaqat' is plural of 'Sadaqa' and is used in the Qur'an and the Sunnah to cover all kinds of charity. It is a very wide term which embraces voluntary charity as well as compulsory charity. Zakat is a compulsory charity and thus can be considered as a branch of Sadaqat. Hence Sadaqat is a wider term than Zakat. While every Zakat is Sadaqa, only the Sadaqa which is obligatory is Zakat.

Zakat and Interest

The Holy Qur'an says: "That which you give in usury so that it may increase on other people's wealth has no increase with Allah; but that which you give in Zakat seeking Allah's pleasure, indeed such people will have manyfold increase" (Surah 30 Verse 39). It again says: "Allah destroys usury and gives increase to Sadaqat (Alms and Zakat). And Allah loves not the disbelievers and sinners" (Surah 2 verse 276). So according to the Qur'an, usury or interest causes destruction, whereas Zakat and Sadaqat (given to the poor) cause increase in wealth.

The golden principle, enunciated by the Quran as narrated above, has been explained by the scholars and the economists as follows: God has prohibited interest therefore He does not bestow His blessings on those who earn interest on their money given to the needy as loan. The wealth earned by them through interest being an easy and windfall gain is soon lost by these persons on their luxurious style of living. On the other hand, God bestows His blessings on those persons who give their money to the poor and the needy as charity and alms. He increases every penny spent by them on the poor by seven or ten or hundred or seven hundred or seven thousand or seventy thousand or more times as reported in the Qur'an and Ahadith of Prophet Muhammad (PBUH). So this phenomena causes decrease in the wealth of those who earn interest on it, and it causes manyfold increase in the wealth of those who spend it in Zakat and alms, at individual level.

The economists tell us that interest causes destruction of economy at national level also because it deprives the poor of their purchasing power as they are the people who usually get loans for their personal needs and give interest. Moreover, the interest given by the rich on commercial, industrial and agricultural loans enhances cost of the industrial and agricultural products and pushes their price beyond the capacity of the poor and middle classes. So they do not purchase such goods or purchase in less quantity which causes destruction of industry and agriculture throwing many people out of jobs. On the other hand, money given by the rich in charity to the poor enhances the purchasing power of the poor who are large in number and whose demand for industrial and agricultural goods increases. This causes multiple effects on economy by increasing production of such goods and enhancing employment. Thus interest destroys national economy whereas charity causes growth in it.

Zakat and Tax

Tax is a compulsory contribution imposed and collected by the state from its citizens to fulfill certain obligations. A levy which fulfills the following conditions is regarded tax by the economists:

- 1) It is a compulsory payment.
- 2) There is no quid pro quo, and
- 3) It is levied on all citizens.

Zakat fulfills all the three conditions in the case of an Islamic state, where all citizens are Muslims, but in a state which has got some non-Muslim minorities, Zakat would be collected from its Muslim citizens only and thus it would fulfill the first two conditions and not the third one. Since Zakat fulfills the conditions of a tax, it is considered a tax by many economists. However, to consider Zakat like an ordinary temporal tax would be a gross injustice to this term. Zakat is much more than a tax. It is not only a compulsory levy collected by the Islamic state from its Muslim citizens but also a religious obligation of the Muslims. Thus it is a tax as well as an act of worship for the Muslims.

Encyclopedia of Seerah underlines the following differences between Zakat and an ordinary tax:-

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- a) Zakat is a religious duty and an act of worship, whereas an ordinary tax is only an economic expediency adopted to collect revenue for the State.
- b) Zakat is levied upon the Muslim citizens of the State only, whereas an ordinary tax is generally levied upon all the citizens of the State, irrespective of caste, creed or colour.
- c) Zakat is an obligatory duty upon the Muslims which must be paid under all circumstances and can never be abolished or remitted. An ordinary tax, on the other hand, can be abolished by the Government of the time.
- d) The Nisab or amount of wealth liable for Zakat and the rate of Zakat are determined by the Sunnah and can never be changed by any person or Government. The Nisab and the rate of an ordinary tax, on other hand, can be changed from time to time according to requirements by the Government of the country.
- e) The items of Zakat expenditure and the beneficiaries of Zakat are also prescribed by the Holy Qur'an and the Sunnah and no person or Government has the right or power to change them; whereas ordinary tax expenditure can be changed or modified as required by the Government.
- f) Zakat is collected from the wealthy and is spent on the poor and the needy, while an ordinary tax benefits the rich as well as the poor and may under certain circumstances benefit the former more than the latter.
- g) Zakat, unlike an ordinary tax, is levied not only on money saved but also on commercial goods, agricultural produce, animals, minerals, including gold and silver, and ornaments, etc. But tax is levied on income of persons or on goods or on assets.
- h) Zakat is levied fundamentally to check uneven and inequitable distribution of wealth and concentration of wealth in a few hands, while an ordinary tax is levied mainly for revenue purposes.

Chapter – 21

Rules and Regulations

The rules and regulations of Zakat as laid down by the Muslim Jurists and Ulema in the light of the teachings of the Qur'an and the Sunnah and also keeping in view the practice of the companions of the Prophet are briefly presented as under:-

1. Who is liable to pay Zakat?

According to the jurists and scholars, persons on whose wealth Zakat is imposed must be (i) Muslim, (ii) adult, (iii) sane, (iv) free, and (v) solvent. Since Zakat is one of the fundamental religious articles, it is obligatory on a Muslim only and no non-Muslim is obliged to pay it. Person liable to the payment of Zakat must be adult and sane. According to Imam Abu Hanifa, no Zakat is due from a minor and insane. According to Imam Malik, Imam Shafii and Imam Ahmad, Zakat is payable on the wealth of a minor as well as on the wealth of an insane but that will be paid by the guardian. The opinion of Imam Malik, Shafii and Ahmad appears to be more convincing since it is based on a Hadith, according to which the Prophet of Islam is reported to have said that the wealth of the orphan should be invested in the trade and should not be allowed to lie idle that Zakat may not finish it. Similarly a slave is not liable to pay Zakat, since the payer must be a free person. An insolvent debtor is also not liable to its payment. But if after the payment of debt, the amount of wealth left with him exceeds the level of Nisab then he would be required to pay Zakat. Zakat on the wealth of a prisoner would be paid during his imprisonment by that person who is entrusted to look after has properly.

2. Assets which attract liability of Zakat

Assets and properties which were subjected to Zakat in the early Islamic State included gold and silver, animal wealth, articles of

trade, agricultural produce, treasure trove, mines, etc. During the reign of Caliph Umar, horses were also subjected to Zakat when they were bred and traded on a larger scale.

Industrial revolution and technological developments have brought in their wake certain properties and assets which were not known in the early days of Islam such as: Industrial machinery, bank or currency notes, bank deposits, bonds, securities, shares, stocks, debentures, certificates of credit, bills of exchange, insurance policies, provident funds, certificates of investments, etc. Modern jurists and scholars of Islam are almost unanimous that these assets are chargeable to Zakat.

We will discuss in detail all these assets which are chargeable to Zakat in Chapter No. 22. Please refer to it.

3. Conditions which create the liability

There are two basic conditions which create the liability of Zakah: That the Zakatable property or the asset should be equal to or more than Nisab prescribed for it and that the period of one year must have elapsed since you owned it.

No Zakat is due on property before a year elapses. Ibn Umar reported that the Messenger of Allah said: Whoever acquires wealth, there is no Zakat therein till a year passed over it. – (Tirmizi)

For purpose of Zakat, the Muslim financial year begins with the month of Ramadan. According to the majority of the Muslim jurists, a person must possess wealth of nisab level at the beginning of the Zakat year as well as at the end of that year in order to become liable to pay Zakat on that wealth. If during the year the wealth comes down of that level, it would not make any difference.

4. Nisab of various assets

Nisab is the minimum level of wealth or property which makes the owner liable to pay Zakat. Islamic law has prescribed the minimum level of property which a person must possess to become

an assessee of Zakat. If his wealth is less than that, he is exempted from the liability.

For each category of wealth, nisab is different. For gold it is 20 misqal or 7.5 tolas or 3 ounces or 85 grams; for silver it is 200 Dirhams or 52.5 tolas or 21 ounces or 612 grams; for camels it is 5 in number; for cows it is 30 in number, and for goats it is 40 in number. In case of agricultural produce, nisab is 5 wasqs or 948 kg.

In case of merchandise, cash, currency notes, bonds, securities, shares etc. according to the most of the modern scholars, nisab of silver would be applicable.

Each category of wealth constitutes a separate block for the levy of Zakat. For example, a person who possesses animals, gold and silver would be required to pay Zakat separately on each type of his wealth. If any of these categories of his wealth does not come up to the level of nisab, that would be exempt from Zakat. The value of all these categories of wealth would not be clubbed for imposition of Zakat.

5. Rates of Zakat

Rate of Zakat in case of gold and silver is 2.5%; in case of cattle wealth it varies between 1% to 2.5%, while in case of articles of trade it has been fixed at 2.5%. Assets of modern times like shares and stocks, cash and coins, deposits in banks, investments and debentures, etc. are also charged to Zakat at the rate of 2.5%.

In respect of agricultural produce Zakat (called Ushr) is levied at the rate of 10% if the land is irrigated by natural sources like rain, spring, stream, etc. But if the land is irrigated by artificial means involving labour as tubewell, water drawn by buckets from a well, water of canal, etc. then the rate is 5% or half ushr.

Rate of Zakat on honey is 10%, rate of Zakat on discovery of buried treasure is 20%, and according to some jurists, the rate of Zakat on mines is also 20%.

6. Classification of properties and assets

For the purpose of levy of Zakat, properties or goods were divided into two categories by the jurists in the early period, goods of increase and goods of no increase. Goods of increase are real and capable of measurement. Real things are animals which increase by their young ones. Things capable of measurement are gold and silver which give profit by their use. Things of no increase are buildings and personal effects. Zakat is levied on the former but not on the latter.

The principle behind this classification is that of productivity. Things or properties which are productive because of procreation or trade or their profitable use are charged to Zakat. The jurists of the early Islam found productivity in the following three properties and hence the same were charged:

- 1) Pastured animals or Swaim.
- 2) Gold and Silver or Naqd-o-Saman.
- 3) Articles of trade or Uruz-ul-Tajarah.

Another classification for the purpose of charging Zakat made by these jurists is that of Amwal-e-Zahirah (visible properties) and Amwal-e-Batinah (Invisible properties). Visible property means that wealth which cannot be hidden easily in order to avoid Zakat, for example, farm produce, fruits of orchards, cattle, etc. Invisible property is that wealth which can be easily hidden to avoid Zakat, such as gold, silver, cash, commercial goods, etc.

However, these classifications may not be of any great benefit practically for purposes of levying Zakat especially in modern age.

7. Properties and assets exempt from Zakat

The following properties and assets have been exempted from the levy of Zakat:

- 1) Personal effects like clothes, articles of furniture, household goods except ornaments and utensils of gold and silver.

- 2) Horses mules and asses for conveyance or Jihad.
- 3) Arms or weapons for personal use.
- 4) Cattle employed in farming or transportation of goods.
- 5) Tools of a professional for his personal use.
- 6) Residential house.
- 7) Slaves and servants.
- 8) Books for personal use in profession, for studies, for research.
- 9) Food for oneself and his family.
- 10) Agricultural land and factory building and machinery etc., but there would be Zakat on its produce.
- 11) Buildings, houses, shops, land given on lease or rent is exempt from Zakat but rentals or lease money would be subjected to Zakat.
- 12) Animals or trucks or buses or taxies, etc. employed for hire or for own transport business are exempted from Zakah but income received from hire or transport business would be subjected to Zakah.
- 13) Articles of adornment other than those made of gold and silver.
- 14) Precious stones like gems. pearls, emerald, rubies, etc. provided they are for personal use and not for trade.
- 15) Dimar properties, i.e. properties or claims which have been lost with little chances of recovery, for example, run-away slaves, property buried in a forgotten place, property fallen into the sea, debts disowned by the debtor while creditor having no evidence to prove, etc. etc. Such properties when recovered are not charged to Zakat for past years.

However, if any of the above mentioned properties is article of trade, it would pay Zakat as such.

8. Persons eligible to receive Zakat

According to the jurists, any Muslim who is poor and needy is eligible for receiving Zakat. He must not be in the ownership of

properties and assets which, after deduction of debts he owes, come to the level of Nisab and make him liable to payment of Zakat. Among the persons eligible for Zakah, the poor and needy relatives and neighbours enjoy priority over others because Zakat paid to them carries more rewards and merits. It should also be paid to the widows and orphans who are needy. It can be paid to the debtors and prisoners. It can be paid to the teachers and students or the persons engaged in Jihad or research work or preaching who have no time to earn livelihood or their earnings are too small to support them and their families.

Zakat can be paid to the charitable institutions, schools, colleges, hospitals and other social institutions engaged in the welfare of common Muslims.

According to verse 60 of surah At-Taubah of the Holy Qur'an, Zakat is to be spent on the poor, and the needy, and those who collect it, and on those whose hearts are to be reconciled, and to free the slaves, and to free the debtors, and for the cause of Allah, and for the wayfarer. These heads of expenditure of Zakat would be discussed separately in detail later on.

We will discuss the subject of eligibility to Zakat in detail in Chapter No. 24.

9. Persons not eligible for Zakat

Following persons are not eligible for Zakat

- 1) Non-Muslims are not eligible for Zakat according to consensus of Muslim Jurists because the Prophet told Mu'az bin Jabal when he sent him to Yemen that Zakat would be collected from the Muslims and would be distributed among the poor of them. However, Muslims can help the non-Muslim needy persons from voluntary charity and alms.
- 2) A person who is himself liable to pay Zakat being owner of property at the level of Nisab.
- 3) Members of the Prophet's family and of tribe of Hashim who was the grandfather of the Prophet. According to some traditions the

Prophet is reported to have forbidden them to receive Zakat and Sadaqat from the people.

4) A healthy and young person who can easily earn his living is not supposed to beg for Zakat or Charity.

5) Slaves and servants cannot be given Zakat in lieu of their services. But if they are being paid properly for their services, then as poor and needy Zakat can be given to them.

6) Parents cannot pay Zakah to their children, nor the children can pay Zakah to their parents as both the parties are legally liable to pay Nafqah (expenses for living) to each other in case of need.

7) Husband cannot give Zakah to his wife as he is responsible for her maintenance and all of her expenses. But a rich wife can give Zakah or Sadqah to her husband because she is not responsible in Islamic Shariah to provide maintenance to her husband.

8) According to some Jurists, the wicked, the gamblers, the thieves, persons indulging in major sins, the apostates, the atheists, the critics of Islamic injunctions, the persons rebellious to God and His messenger are not eligible for Zakat. In any case, the pious and practicing Muslims should be preferred over such bad characters.

However, if Zakat is paid by mistake to an ineligible person whom one does not know or believes to consider him eligible, the liability of Zakat is discharged.

10. Treatment of Debts

When you make assessment of the value of your assets and properties for the purpose of Zakat, you should add to it the amount of debts receivable by you from others, and deduct from it the debts payable by you to others. If the debts receivable or payable are under litigation in courts of law, then you should not consider them till the decision of the courts. If the debts receivable are irrecoverable due to any sound reason, then you can ignore them while assessing your assets.

We will discuss this subject in detail in chapter No. 22 Please refer to serial No. 8 of that chapter.

11. Assessment of wealth for the purpose of Zakat

The following principles are to be kept in mind while making assessment of assets and properties for the purpose of Zakat:

- 1) Assets which are exempt from Zakat (as stated above) such as house, articles of personal use, food, clothes, conveyance, etc will be ignored.
- 2) All the wealth and assets owned by a person which are chargeable to Zakat would not be clubbed together because each has its own nisab e.g. gold has its nisab, animals have their nisab, agricultural produce has its nisab, etc. Only the articles belonging to the same genus should be put together.
- 3) In case of joint ownership of some wealth or asset, share of each would be determined and considered separately in his hands.
- 4) The articles of trade are valued in terms of gold or silver coins or according to Imam Abu Yusuf in that money by which they were purchased.
- 5) Zakat can be assessed and paid in kind or in cash whichever is convenient to the state and the Zakat payer. In the early Islamic state Zakat was calculated and paid in kind on each category of wealth as it was considered convenient in those days. For example, Zakat on gold was paid in gold, Zakat on silver was paid in silver, Zakat on sheep was paid in sheep, Zakat on dates was paid in dates and Zakat on honey was paid in honey.

However, if today you want to pay Zakat in cash or currency you can do it. For example, you intend to pay Zakat on your gold jewellery of 100 tolas. Zakat on it works out at 2.5 tola. If you do not want to pay 2.5 tola of Jewellery in Zakat, you can pay its market price in cash i.e. you can pay Rs. one lac fifty thousand (suppose the price of gold is Rs. sixty thousand per tola). You should remember that in case of payment of Zakat in cash, the value of the asset or

property would be made on the basis of market price and not on the basis of purchase price or its cost on which you had acquired it.

12. When and how to pay Zakat

Neither the Qur'an nor the Prophet of Islam have fixed a date on which Zakat becomes due. However according to a Hadith reported by Ibn Umar, the Prophet said: Whoever acquires wealth, there is no Zakat therein till a year passed on it (Tirmizi). This means that the Zakat payers would have no one fixed date for payment of Zakat, rather they would have different dates because they are required to pay Zakat whenever a year passes over their ownership of Zakatable asset.

But Zakat is generally paid by the Muslims in the Holy month of Ramadhan which is the ninth month of the Islamic lunar (known as Hijarah) calendar in order to earn more reward. So on the 30th or the last day of the month of Shaaban (the month preceding Ramadhan), the assessment of all the Zakatable assets and properties is made and Zakat is computed thereon. It is paid on the first of Ramadhan or in the following days of Ramadhan. In a way you can say that the Islamic financial year starts from first of Ramadhan and it ends on 30th or the last day of Shaaban. Thus the Muslims pay Zakat in the month of Ramadhan on their assets and properties which they have acquired in the years preceding it. However, a Muslim is allowed to fix his own year for the purpose of assessment of his Zakat at his convenience.

Although Zakat is normally calculated on the last day of Shaaban and becomes due on first of Ramadhan, yet it can be paid in advance before it becomes due, as Income tax these days is paid in advance. Prophet Muhammad (PBUH), according to a Hadith, allowed his uncle Abbas to pay Zakat in advance. Similarly Zakat can be deducted at source as Income tax these days is deducted at source at the time of payment of salary by the employers. It is reported that Ameer Muawiyah used to deduct Zakat from pensions at the time of their payment.

13. Intention to pay Zakat

To make intention for payment of Zakat is essential as it is essential in case of other acts of worship like prayer, fasting, pilgrimage, etc. So before payment of your Zakat, you should make intention in your mind that you are going to pay Zakat.

14. Responsibility to collect and distribute Zakat lies with Islamic state.

It is the responsibility of the government of an Islamic state to collect Zakat from the wealthy Muslims and to distribute it among the poor Muslims. Thus Zakat is a state institution and not a private charity. The Qur'an addresses the Prophet as the head of the Islamic state of Madinah and enjoins him: "Take alms (here it means obligatory alms i.e. Zakat) from their wealth wherewith you may clean them and purify them, and pray for them" (9:103). In verse No. 60 of this surah No. 9, the Qur'an enumerates the famous eight heads of expenditure on which an Islamic state may disburse its Zakat revenues. It says: "The alms (here means obligatory alms i.e. Zakat) are only for the poor, and for the needy, and for those who collect them, and for those whose hearts are to be reconciled, and for freeing the captives, and for freeing the debtors, and for the cause of Allah, and for the wayfarers". In verse No. 41 of Surah 22, the Qur'an describes the duties and responsibilities of the Muslims when Allah gives them power in a land, that they establish (the system of) prayer and Zakat, enjoin good and forbid evil.

The Ahadith of the Prophet and the history of the period of pious caliphate show that the Prophet and the pious caliphs established a very good system of collection and disbursement of Zakat on government level. They appointed very honest and efficient persons for collection of Zakat, for keeping its accounts and for making its distribution. They were paid handsome remuneration so that they could avoid temptations, gifts and bribes. In the times of Umar, a full-fledged department of collection of Zakat and Bait-ul-Mal was established. Abu Bakr had even fought a war against those who refused to pay Zakat to the government.

However, unfortunately, later caliphs and Muslim rulers avoided their responsibility in respect of collection and distribution of Zakat and so the people themselves started paying Zakat to the poor directly and thus Zakat became a private charity. Today if government of an Islamic state makes proper arrangements for collection and disbursement of Zakat at governmental level, you should pay Zakat to the government instead of paying it individually and directly to the poor. This was the practice of the Muslims of the period of the Prophet and early caliphate and it definitely carries more rewards than paying to the poor directly.

Chapter – 22

Assets Chargeable to Zakat

In the preceding chapter we have made a brief mention of the assets and properties or the things which are chargeable to Zakat. In this chapter we are going to discuss in a little detail all the types of the assets which are subjected to Zakat and how Zakat is levied on them.

The following categories of assets are chargeable to Zakah in the hands of a Muslim:

- 1) Gold and silver and currency and coins or cash
- 2) Articles of trade or merchandise
- 3) Animals (camels, cows, sheep)
- 4) Agricultural produce (corn, fruits, vegetables, etc.)
- 5) Treasure trove and mines
- 6) Buildings and assets given on rent
- 7) Assets of modern age (stocks, certificates, investments)

I - Zakat on Gold and Silver

Following points need to be remembered with regard to Zakat on gold and silver, coins and currency:-

- 1- Payment of Zakat is obligatory on gold and silver in whatever form they are. They may be in the form of bullion, they may be in the form of slabs, or in the form of jewellery, or in the form of utensils, or in the form of coins or in any other form, Zakat would be charged on them if they are in the ownership of a Muslim and they make the Nisab and an year has elapsed on their ownership.
- 2- Nisab of gold is 20 Misqaal or 20 Dinar or 7.5 Tola or 3 ounces or 85 grams. If gold in your hand in any form is equal to that or

more than that, it would be subjected to Zakat provided an year has elapsed over your ownership of it.

3- Nisab of Silver is 5 Oqiyah or 200 Dirham or 52.5 Tola or 21 Ounces or 612 grams. If silver in your hand in any form is equal to that or more than that, Zakat would be levied on it provided a year has elapsed after your ownership of it.

4- If gold and silver fulfill their Nisab then fortieth part of it (or 2.5 percent of it) would be paid in Zakat.

5- You can pay Zakat in kind or in cash. If you pay Zakat in kind i.e. Zakat on gold in gold and Zakat on silver in silver, then you will pay fortieth part or 2.5 percent of the total quantity of it as Zakat. But if you want to pay Zakat on gold or silver in cash i.e., in rupees, then you will pay market value of their due quantity in rupees. For example you have 40 Tola gold, you will pay in Zakat either one tola gold or Rs. 60,000/which is the price of one tola gold in the market today.

6- The gold and the silver would be considered separately to determine Nisab of each. They would not be clubbed together.

7- Zakat would also be levied on currency which is in the form of coins of metal or notes of paper as its value does not depend on the metal or paper contained in it, rather it depends on the purchasing power which has been created by the government in it. According to the jurists, currency is actually representative or substitute of gold and silver and the possessor of it can conveniently exchange it for gold or silver at any time he wants. So Zakat would be levied on currency in your possession, whether in form of metallic coins or paper notes, if the value contained in it fulfills the nisab of silver or gold and a year has elapsed on your possession of it. Similarly, Zakat on foreign currency would be levied if it is exchangeable.

Even in the times of the Prophet, gold and silver coins were used as medium of exchange such as Dinar (gold coins) and Dirham (silver coins) and Zakat was collected thereon.

However, if the local currency of coins or foreign currency of coins are no longer legal tender, then Zakat would be levied on it only if gold or silver contained in them fulfill their respective Nisab.

8- Whether ornaments possessed by a woman are chargeable to Zakat? Our answer to this question is "yes". Zakat is leviable on ornaments or Jewellery possessed by a woman whether she uses it or not as Ahadith of the Prophet available on this issue show. However, we would discuss this question in detail in chapter No. 25

9- If gold and silver are mixed up with some other metal, then Zakat would be levied only on gold and silver if they come up to their Nisab, but the other metal would be ignored. Similarly on the pearls and gems fixed in the ornaments or Jewellery there would be no Zakat.

II - Zakat on articles of trade

Please keep the following points in mind regarding Zakat on merchandise and articles of trade:-

1- From articles of trade we mean those articles or things or goods or assets which are purchased or acquired with the intention to sell them on profit. To make one's living from business or trade or commerce is a noble profession and according to a Hadith there is much earning in it. An honest businessman would be among those pious persons whom Allah likes on the Day of Resurrection.

2- Some examples of the articles of trade or merchandize are: Food articles, clothes, articles of daily use, shoes, utensils, gold and silver, jewels or precious stones, ornaments, agricultural and industrial goods, medicines, drinks, books, arms or weapons, instruments, mines and metals, animals etc. if one purchases and sells them regularly as a business. Even pieces of land, plots, buildings and houses etc. also become articles of trade and Zakat is payable thereon if they are purchased and sold regularly with intention to earn profits. You can trade in anything provided it is lawful to trade in it in the sight of Islam.

3- The Jurists and the Ulema present the following Ahadith of the Prophet which impose Zakat on articles of trade or merchandize:

- a) Samorah bin Jundab reported that the messenger of Allah used to direct us to collect Zakat from that which we counted as merchandise (Abu Daud). According to another version, the Prophet used to instruct us to pay Zakat on the goods which we prepare for trade (Abu Daud, Baihaqi).
- b) Abu Zar Ghaffari reported that the messenger of Allah said: Zakat is on camels, Zakat is on sheep, Zakat is on cows, and Zakat is on cloth which is for trade (Abu Daud, Baihaqi).
- c) Amr-bin-Hamaas reports from his father: I used to sell leather and arrows. One day Hadhrat Umar passed by me and said to me: Pay Zakat on your goods. I said: I have only leather or arrows. He said: Calculate their value (at the market price). And pay Zakat there on (Masnad Shafi, Dar Qutni).
- d) Umar is reported to have imposed Zakat on horses (although the Prophet had exempted them) when he saw during his caliphate that the people were breeding horses on large scale for the purpose of trade.

4- Thus Zakat is obligatory on goods of trade. The Nisab for the goods of trade would be that of silver. It means that if their value is equal to the value of 52.5 tola silver, Zakat would be levied thereon at the rate of 2.5 percent provided a period of one year has passed.

5- The method of calculation of Zakat on the goods of trade is as follows: When a period of one year elapses after the start of business, value of the stock in trade would be computed on the basis of market prices of the goods. Cash in hand and in the bank would be added to it. Debts receivable would be also added to it. From the total, the debts payable would be deducted. The balance value, if it comes to the value of 52.5 tola silver, Zakat would be levied on it at the rate of 2.5 percent.

6- If there are two or more partners in a business, then according to the majority of the jurists, share of each partner in the

value of the business as determined above would be calculated and considered in his hands separately.

III- Zakat on Animals

The Prophet of Islam levied Zakat on camels, cows, goats (or sheep). Camel includes female camel. Cow includes ox as well as he and she buffalow. Sheep includes both male and females and also includes males and females of goat. Zakat on the animals belonging to these three categories i.e. camel, cow and sheep is levied only if they are Saimah. It means that they are domestic animals and they are reared for procreation and milk purpose, and they are pastured in a jungle or in a field of pasture. If they are reared in a house by giving them fodder, then there is no Zakat on them. If they are reared for purpose of trade or for purpose of meat, then Zakat as articles of trade would be imposed on them. If these saimah animals belong to a Waqf, then there would be no Zakat on them. Wild animals are exempted from Zakat and so are the animals used as means of conveyance and transport.

Animals produced by cross breeding between domestic and wild animals will be subjected to Zakat provided the female was domestic and the male wild.

Nisab and rate of Zakat in respect of camels, cows and goats is as under:

Camels: Nisab in respect of camels is 5 and rates are as follows:

| | |
|---------------|-------------------------------|
| Number upto 4 | No Zakat. |
| 5 to 9 | 1 goat. |
| 10 to 14 | 2 goats. |
| 15 to 19 | 3 goats. |
| 20 to 24 | 4 goats. |
| 25 to 35 | 1 one-year-old female camel |
| 36 to 45 | 1 two year old female camel |
| 46 to 60 | 1 three-year-old female camel |
| 61 to 75 | 1 four-year-old female camel |
| 76 to 90 | 2 two-year-old female camel |
| 91 to 120 | 2 three-year-old female camel |

| | |
|-----------------------|--------------------------------|
| Thereafter on each 40 | 2 two-year-old- female camel. |
| and on each 50 | 1 three-year-old female camel. |

Cows: Nisab of cows is 30 and rates are as follows:

| | |
|-----------------------|-------------------------------------|
| Number upto 29 | No Zakat. |
| From 30 to 39 | 1 one-year-old male or female calf. |
| 40 to 59 | 1 Two-year-old male or female calf. |
| 60 to 69 | 2 one-year-old male or female |
| 70 to 79 | 1 one-year & 1 two-year-old |
| 80 to 89 | 2 Two-year-old |
| 90 to 99 | 3 one-year-old |
| 100 to 109 | 1 two-year & 1 one-year-old |
| 110 to 119 | 2 two-year & 1 one-year-old |
| 120 to 129 | 3 two-year or 4 one-year-old |
| Thereafter on each 30 | 1 one-year-old |
| and on each 40 | 1 two-year-old |

Goats: Nisab of goats or sheep is 40 and the rates of Zakat are as follows:

| | |
|------------------------|-----------|
| Number upto 40 | No Zakat. |
| From 40 to 120 | 1 goat |
| 121 to 200 | 2 goats |
| 200 to 300 | 3 goats |
| Thereafter on each 100 | 1 goat |

IV - Zakat on Agricultural Produce

Majority of the people in our country are engaged in agriculture. So Zakat on agricultural produce, which is popularly called Ushr, is a matter of concern for many of us. Because of the importance of agriculture, we have dealt with this topic in the next chapter separately.

V - Zakat on Mines and Treasure - Trove

Zakat on mines, treasure trove and things extracted from sea is discussed separately as under:

1- Mines: Produce of the mines or mineral wealth are charged to Zakat under the Islamic system of taxation. However there is a difference of opinion among the jurists about the rates of tax to be levied. According to Shafii and Hambli schools of jurisprudence, mines are to be charged to Zakat at the rate of 2.5%. However Hanafi Jurists hold that the mines are to be treated as spoils and are subject to Khumus or tax at 20%. Hanafi doctors are also of the view that only those mines can be charged to tax which are solid, may be melted and admit of imprints. So gold, silver, copper, iron etc. are to be subjected to tax, while coal, oil and gypsum are exempt.

The view of the Hanafites is based on the Hadith which has been reported by Imam Abu Yusuf. According to him the Prophet (PBUH) was asked what is rikaz and he said: "That gold and silver which has been placed by Allah in the crust of the earth (means minerals)".

Some of the principles regulating this tax are discussed as follows:

- 1) Produce of the mines discovered in one's residence or place of habitation is not charged to tax because house or residence is exempt from tax. But the produce of the mines found in one's land is subjected to tax.
- 2) A Muslim or a Zimmi, who discovers a mine, would get four-fifth himself and would surrender one – fifth to the Islamic state.
- 3) In case of a Harbi or a non-resident person, the share of the state and the share of the finder would be according to the agreement made between the Caliph and the finder.

2- Treasure – Trove: Treasure – Trove is called Rikaz in Arabic. Such treasures which are to be presumed to be of pre-Islamic origin are taxed at the rate of 20% by the Islamic state. The finder or discoverer of such treasures, be he a Muslim or a Zimmi, gets four-fifth while one-fifth goes to the state. In case the finder is a Mustamin (non-citizen), he gets nothing and the whole treasure would belong to the Islamic state.

Khumus on buried treasure or treasure-trove is levied on the strength of the following tradition of the Prophet Muhammad (PBUH): Abu Hurairah reported that the Messenger of Allah said: "The wounds caused by animals are exempted, well is exempted and mines are exempted, and there is one-fifth due from the buried treasure" – (Bukhari, Muslim).

It is also reported that the Prophet, when he was asked about a treasure found in ancient waste land, said: "on this and on rikaz the fifth lies".

3- Things extracted from the sea: The jurists differ about the taxability of the extractions from sea like pearls, ambergris, etc. Some hold that these are not taxable, while others maintain that Khumus lies on these products since these are comparable to minerals found in waste lands. It is reported that Hadrat Umar levied Khumus on the pearls and other such like produce of the sea and appointed Hadrat Yaali-b-Ummayah as tax collector. The justification for this had been provided by Hadrat Abdullah-b-Abbas. Caliph Harun-al-Rashid regularized this levy with the advice of Imam Abu Yusuf.

VI - Zakat on Modern Assets

Industrial revolution has brought in its wake certain properties and assets which were not known in the early days of Islam. Such properties of the modern age are industrial machinery, bank or currency notes, bank deposits, bonds, securities, shares, stocks, debentures, certificates of credit, bills of exchange, insurance policies, and provident funds.

1. **Industries or factories:** Machinery installed in a factory and land and building of a factory or for that purpose the fixed assets of a factory would be exempted from Zakat on the analogy of agricultural land. However on the analogy of agricultural produce, the produce of factories is liable to the levy of Ushr. Since much labour and capital is involved in the produce of the factories, half ushr, i.e., five percent of the entire factory produce should be collected by the Islamic state as Zakat.

2. **Bank notes, currency, bank deposits, etc.:** Zakat at the rate of 2.5% would be levied on cash, currency of all forms, bank notes, bank deposits, etc. provided the conditions regarding nisab and holding period of one year are fulfilled. Nisab of silver would apply to such assets. However, some modern thinkers maintain that the bank deposits should be treated like *Amwal-e-Batinah* (invisible property) and instead of collection of Zakat by the state, the owner should be left of his own to pay Zakat voluntarily. 'Al Fiqh 'Alal Madhahib al Arba'a' subjects paper money to the levy of Zakat on the ground that it represents gold and silver and it can be freely exchanged for gold and silver in the market.

3. **Shares, stocks, securities, bonds, debentures, certificates of deposits, investments, etc.:** Shares and stocks of joint stock companies and securities, bonds, debentures, certificates etc. issued by the governments, local authorities, corporations, companies or other institutions, form lucrative assets these days and attract large amounts of investments. According to some of the modern jurists, these assets should not be charged to Zakat and only their profit and dividend should be charged to Zakat. However, the predominant opinion of the majority is that such assets should be charged to Zakat, though the Zakat should be collected at the time of payment of profits on these assets.

4. **Insurance policies and provident funds:** In case the contributions to insurance policies and provident funds are compulsory, Zakat would be paid only when their amounts are received by the assesseees. But in case of voluntary contributions to such policies and funds, in the opinion of Syed Abul Ala Maududi, Zakat on the accumulated deposit in these policies or funds should be levied on year to year basis.

VII - Zakat on Assets rented out

In the modern times almost everything is available on rent or lease. Land, building, house, shop, machinery, factory, motor car, electronics like TV or refrigerator, furniture, clothes, ornaments, etc.

are available for hire. There is almost a consensus among the Jurists and Ulema that Zakat should be levied on such assets.

However, the problem is how to levy Zakat, whether it should be levied on the value of the assets or on the rental or lease money? There is difference of opinion on this issue. Some say that Zakat should be levied on the value of the asset, but many of the jurists favour the idea of charging Zakat on the rentals. Their opinion is that the asset itself is a factor of production and it should be exempted from Zakat as agricultural land being factor of production is exempted. But the rent or lease money received from it should be subjected to Zakat as produce from agricultural land is subjected to Zakat.

Then arises the question of Nisab. On this question also many of the jurists say that Nisab of silver would apply. If the rent received by letting out, e.g. a house or a shop, in a year comes up to price of 52.5 tola silver or exceeds it, then Zakat would be levied thereon.

Then again the question of rate of Zakat arises. Some jurists say that rate of Zakat on gross rental receipts should be 10 percent because the asset is being exempted from Zakat like agricultural land and rent is being charged to Zakat as agricultural produce. But many jurists suggests a rather very lenient treatment. According to them Zakat should be imposed at the normal rate of 2.5% and that too on the amount which is saved out of the rent at the end of the year and not on gross rental receipts. However, we donot agree with both these opinions. In our view, the rate of Zakat may be 2.5 percent but Zakat should be levied on the gross rental receipts and not on the amount saved at the end of the year.

VIII - Zakat and Treatment of Debts

At the time of computation of the nisab and calculation of Zakat, debts payable by the assessee and debts receivable by him are treated as follows:

1) **DEBTS PAYABLE:** Debts payable by the assessee (Zakat payer) are deducted from his wealth and the remaining wealth, if it completes nisab, is subjected to Zakat. No distinction is, however, made between the personal debts or business debts. Every debt (besides Mahr) which the assessee owes to others, is eligible for deduction. Mahr can also be deducted provided the assessee intends to pay it on demand by his wife.

When nisab in several kinds of property is owned by a person who also owes a debt, he should first apply the debt against the gold and silver currency, then against the articles of trade and then against animals. Debt is deductible against the property which is chargeable to Zakat and not against the property which is exempt from Zakat.

The generally accepted view is that in case of a secured debt, the debt should be deducted from the asset against which it has been secured. Again, if a debt has been obtained for the purpose of investment, then it should be deducted from the asset which has been created by that investment.

2) **DEBTS RECEIVABLE:** Debts which are receivable by the Zakat payer i.e., which are due to him from others, are treated on the strength of claim they contain. In this respect, debts receivable have been categorized by the Islamic jurists into three classes, namely, strong debts, medium debts and weak debts.

Strong debts comprise of those claims which arise on account of loans in cash, in gold or silver or in consideration of sale of articles of trade. Medium debts mean those claims which are due on account of property other than articles of trade like personal clothes. Such property, if it had remained in the possession of the assessee, would not have attracted Zakat. Weak debts are those which arise in consideration of other than property or loans, e.g., Mahr due to the wife, consideration of Khulla due to the husband, diyyat for murder, etc.

All types of debts receivable are included in the other wealth of the assessee for levy of Zakat. If the assessee does not own any wealth other than these debts, then the debts would be chargeable provided they complete nisab. However, in case of strong debts, Zakat would be paid only when an amount, at least, equal to 20% of the nisab of silver is recovered. Zakat would be paid only on the amount recovered and for its past year also. In the case of medium debts, Zakat would be paid when an amount equal to the nisab of silver is received and Zakat is paid for the received amount and for its past years also. Finally, in the case of weak debts, Zakat would be paid when an amount equal to nisab of silver is collected and a year has elapsed after its collection. But Zakat for past years would not be paid.

Assets which are exempted from Zakat

We have already provided a list showing the categories and types of assets which are exempted from Zakat in chapter No. 21 at serial No. 7.

Chapter – 23

Ushr on Agricultural Produce

What is Ushr?

Ushr means one-tenth. It is a charge or levy or tax on agricultural produce. In fact it is Zakat on agricultural produce but because of its rate it is called Ushr. This term is frequently used in the sense of Sadaqa and Zakat, and indeed no strict line is drawn between Zakat and Ushr in Fiqh books. The term Ushr is not found in the Qur'an, but two verses (2:267 and 6:141) are taken to refer to it.

Ushr is called tithe also. It is levied on the produce of tithe land and not on Kharaj land. It is imposed on the Muslims and not on Zimmis or non-Muslims. Like the giving of Zakat, Ushr is also an act of gratitude whereby the payer acknowledges the blessings of God. The functions of Ushr are same as that of Zakat regarding the purification of human soul.

Ushr or tithe is, in fact, on the actual produce of the land and not on land. If there is no produce or the produce is destroyed by some natural calamity, no Ushr would be due. Since it is a charge on the produce, it does not bother who the owner is. Owner of produce should be a Muslim, no matter he is adult or minor, male or female, sane or insane, slave or free.

Before we proceed to discuss the rules and regulations of Ushr, it would be fair if we present the Verses of the Qur'an and Ahadith of Prophet Muhammad(PBUH) relating to Ushr which form the very foundations of this levy.

Verses of the Qur'an

1. O you who believe! Spend of the good things which you have earned and of that which We bring forth from the earth for you.....
– (Al-Baqarah 2:267)
2. Eat you of the fruit thereof when it produces fruit and pay the due thereof upon the harvest day, and be not prodigal. – (Al-An'am 6:141)

Ahadith of Prophet Muhammad (PBUH)

1. Abdullah-b-Umar reported from the Prophet who said: There is one-tenth in what is watered by clouds or fountains or what grows in a fertile land. And there is half of one-tenth in what is watered by camels. – (Bukhari)
2. Abu Saeed al-Khudri reported that the Holy Prophet said: There is no Zakat for seeds or dates till they come up to 5 'Wasqs'. – (Nisai)
3. Ibn Umar reported that the Messenger of Allah said about (Zakat of) honey: For every ten leather bottles, one bottle falls due. – (Tirmizi)
4. Musa-b-Talha reported: We had with us a letter of Mu'az-b-Jabal from the Holy Prophet. He said: The Prophet ordered him to take Zakat from wheat, barley, and dates. – (Sharhi Sunnat (defective))
5. Ali reported that the Messenger of Allah said: There is no Zakat for vegetables, nor there is Zakat for cultivated plants, nor there is Zakat for less than five 'wasqs' nor there is Zakat of animals of labour, nor there is Zakat for Jabha, (Saqr said: Jabha is a horse, mule and servant.) – (Darqutni)
6. Ayesha reported that the Holy Prophet sent Abdullah-b-Rawahah to the Jews to appraise dates on trees when they are fresh before they are eatable. – (Abu Daud)

7. Sahl-b-Ali Hatmah reported that the Prophet used to say: When you appraise dates, take (them) and give up one-third; if you do not give up one-third, then give up one-fourth. (Tirmizi, Abu Daud, Nisai)

8. The Prophet wrote to Mu'az bin Jabal in Yemen: "Collect one tenth of the produce of land irrigated by clouds, rivers or springs and half Ushr from the land irrigated by wells.

Rules and Regulations

In the light of the Qur'an and the Sunnah, following rules and regulations have been made regarding Ushr by the Jurists and Ulema:

1. Who would pay Ushr? Ushr is payable only when there is actual produce, the land is Ushr land and the producer or owner of the produce is a Muslim. Owner may be an adult or a minor, a man or a woman, a sane or an insane, a slave or a free man, Ushr will have to be paid. Even a waqf is subjected to Ushr if there is produce from the lands owned by it.

In case the owner of the land has himself cultivated it, he will be charged to Ushr. If the land has been given on lease or rent by the owner and has been cultivated by the tenant or leaseholder, then the tenant or leaseholder would be paying the Ushr because he is the owner of the produce. (Abu Yusuf).

In Mazaraat, i.e., when the land is given to the tenant on the basis of produce sharing, Ushr would be paid by the landlord if the seed has been supplied by him. If the seed is supplied by the tenant then the land-owner and the tenant, both of them, would be paying Ushr according to their shares in produce.

If the land is leased or rented to a Zimmi, the Ushr would be paid by its Muslim owner, since by renting the land to a non-Muslim, he has deprived the state of its right.

2. Types of produce chargeable to Ushr

In the times of the Prophet, Ushr on produce of land was levied on the four things which were generally produced in the territories of Arabia which were under Islamic control: Wheat, barley, dates and grapes. Honey was also subjected to Ushr, but vegetables were exempt. The jurists have classified the produce in the following categories and their views are as under:

Farm produce: Farm produce is again classified into corn and vegetables. According to Imam Abu Hanifa, Ushr is a compulsory levy and without exception it is imposed on every kind of farm produce. Thus, in his opinion, both corn and vegetables even fodder is subject to Ushr. He does not make any distinction between the produce on the basis whether it is capable to be stored or not or whether it is capable to be measured or not.

On the other hand, Imam Shafii says that ushr is to be charged only on those things which can be stored for food. According to him, Ushr will not be charged on vegetables, fodder and fuel. Imam Malik and Imam Abu Yusuf support the view of Imam Shafii in this respect and hold that vegetables and other perishable goods are exempt from ushr. Imam Abu Yusuf further says that all kinds of produce which can be stored and measured, e.g. corn, wheat, barley, rice, almonds, onion, garlic etc., would be subjected to Ushr provided they reach the level of nisab. About cotton and Zaifran, etc. Imam Abu Yusuf says that Ushr would be levied if the value of such goods comes to the value of nisab of most inferior produce of other kind.

Garden Produce: Fruits: Ushr is levied on fruits also. According to Imam Abu Hanifa, all kinds of fruits are subjected to the levy of Ushr. On the contrary Imam Shafii is of the opinion that Ushr can be imposed on dates and grapes only. View of Imam Shafii is based on action of Hadrat Umar who charged Ushr only on dates and grapes and did not charge it on vines, peaches and pomegranates. The

condition about the fruit is that it should be ripe so as to be eatable. Honey is also subjected to Ushr.

3- Rate of Ushr: As stated above, the Holy Qur'an does not mention the name of Ushr, neither it gives its rate. The Prophet of Islam as mentioned in the Ahadith produced above fixed the rates of Ushr which are as follows:

He fixed rate of 10% i.e. 1/10 of the total produce in case of land irrigated by rain, springs or streams. On the other hand, the rate of 5% or 1/20 of the entire produce was prescribed in case of land watered by wells, buckets or other artificial means of irrigation. In either case, the rate is applied before deduction of any expenses on account of cultivation.

The difference in the rate is based on the consideration that in case of land watered by artificial means of irrigation much labour and capital is required, while in the case of land irrigated by natural means, labour or capital is not that much needed. Hence in the former case the rate is lower i.e. 5% while in the latter case it is higher i.e. 10%.

4- Nisab: According to Ahadith mentioned at serial No. 1 and 4 above under the heading Ahadith of Prophet Muhammad(PBUH), the Prophet fixed Nisab of each product at five wasqs. Weight of five wasqs according to modern research comes to approximately 948 kilograms or about one metric ton.

5- Time of Payment of Ushr: Unlike Zakat on gold and silver or on cattle which is paid after one year, the Ushr on agricultural produce is paid at the time of harvest when the crops are reaped or fruits taken away. The Qur'an says: and pay the due thereof upon the harvest day..... (6:141).

6- Assessment of the quantity of fruits: According a Hadith reported by Attab-bin-Ussaid, the Prophet used to send his Ushr collectors to the people to make estimate of the quantity of dates and grapes for the purpose of Ushr. (Tirmizi, Ibn Majah). However,

they were instructed to make the estimate only when the fruit reaches the ripening stage or when it is taken to be eatable.

The Prophet also used to direct his collectors to be lenient while making assessment. Excessive estimate should not be made, rather there must be given room for the fruit which is eaten by the farmer, wayfarer and birds. The estimate, therefore, may be reduced by $1/3$, or $1/4$.

However, assessment of the quantity on the basis of estimate while the crop is on trees, is relevant only in case of fruits. So far as the produce of farm like wheat, barley, etc. is concerned, the assessment of their quantity will be made by weighing the produce when it is harvested.

7- Expenses of Production: Majority of the Jurists like Imam Abu Hanifa, Imam Abu Yusuf, Imam Muhammad, Imam Malik, Imam Shafii, etc. hold that no expenses can be allowed as deduction from the produce. They argue that the Prophet has already made concession for land irrigated by artificial means at the time of fixing the rates of Ushr thereby accommodating the labour and expenses on such production. Therefore, according to them, no further concession is justified on account of production expenses. Imam Abu Yusuf says: neither the wages of the workers would be allowed nor the expenses of cattle will be permitted for deduction out of such produce. – (Kitab-Al-Kharaj)

8- Destruction of Crops: If the crops are destroyed on account of natural calamities or theft, there would be no Ushr. If owner himself has destroyed the crops, he will have to pay Ushr which would be a debt on him. If someone else destroys his crops and he gets damages, then he would be paying Ushr out of such compensation. In case a part of the produce is destroyed, the remaining produce would be charged to Ushr on proportionate basis. If the crop is insured, then ushr would be levied on the amount received from the Insurance company.

9- Ushr on Honey: Amr bin Shuaib has reported from his father who reported from his father that the Prophet charged Ushr on honey. Ibn Umar has reported that the Messenger of Allah said about (Zakat of) honey, for every ten leather bottles, one bottle falls due (Tirmizi).

Thus Ushr would be charged on honey. However, there is difference of opinion among the jurists as to what is its nisab. According to Imam Abu Hanifa there is no nisab, while according to Imam Ahmad its nisab is ten farq (about 2 maunds) and according to Imam Muhammad its nisab is five farq (about 1 maunds).

10- Is there any Zakat on produce on which Ushr is charged? The answer is 'No'. However, if after the payment of Ushr, the corn or fruit is kept for trade and a year elapses, then Zakat would be levied on it as article of trade.

Chapter – 24

Persons Eligible for Zakat

Before drawing a reliable and a comprehensive list of the persons who are eligible to receive Zakat, let us present some of the Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which throw light on such persons.

Verses of the Qur'an

1.But righteous is he who believes in Allah and the Last Day and the Angels and the scripture and the Prophets; and gives his wealth, despite love for it, to the kinsfolk and to the orphans and to the needy and the wayfarer and to those who beg and to set slaves free, – (2:177)
2. Charity is for the poor who are straitened in Allah's way and cannot move about in the land (for earning their livelihood). The man who does not know them thinks them, because of their restraint, free from want. You shall know them by their mark (faces): they do not beg of men with importunity. And whatever of good you spend, certainly Allah knows it well. – (2:273).
3. The alms (the sadaqaahs or zakat) are only for the poor and for the needy, and for those who collect them, and for those whose hearts are to be reconciled, and to free the captives, and to free the debtors, and for the cause of Allah, and for the wayfarers. That is the duty imposed by Allah; and Allah is Knower, wise. – (9:60)
4. Give to your kinsman his due and (also to) the needy and the wayfarer, and waste not your wealth in extravagance. – (17:26)
5. And in their wealth, there is right for the beggar and the destitute. – (51:19)

Ahadith of Prophet Muhammad (PBUH)

1. Ibn Abbas reported that the Holy Prophet sent Mu'az to Yemen saying: Certainly you will come across a people, the people of the Book. Call them to bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah. If they submit to that, teach them that Allah has made obligatory upon them prayer for five times a day and a night. If they submit to that, teach them that Allah has made obligatory over them Zakat which will be taken from the rich and will be given to the poor among them. – (Bukhari and Muslim)
2. Abdullah-bin-Amr reported that the Messenger of Allah said: Zakat is not lawful for the rich, nor for one possessing health and strength. – (Tirmizi, Abu Daud, Ahmad)
3. According to Zaid-bin-Harith, a man came to the Prophet and requested him to give him something out of Zakat funds. The Prophet replied: Allah has not left the disbursement of Zakat money at the whim of a Prophet or a non-Prophet but has himself laid down its heads of expenditure, which are eight in number (in Verse 60 of Surah 9). Therefore, if you come under any of the prescribed heads, I shall certainly help you out of Zakat money. (Asaan Fiqh by M. Yusuf Islahi)
4. Abdul Mottalib-b-Rabiah reported that the Messenger of Allah said: Surely these Zakat – they are indeed the impurities of men, and they are not lawful for Muhammad, nor for the family of Muhammad. – (Muslim)
5. Abu Hurairah reported that the messenger of Allah said: Maskeen (the needy) is not he who begs of the people and is given one loaf or two, or one date or two. Rather he is the one who does not have enough to satisfy his needs; who is neither recognized to be poor so that people may give him help, nor he stands up to beg. – (Bukhari, Muslim)
6. Ataar-bin-Yassar reported that the Messenger of Allah said: Sadqah is not lawful for a wealthy person except for five: (1) He

who is engaged in Jihad in the cause of Allah; (2) He who has been employed by the government to collect it; (3) He who stands surety for other and is asked to pay compensation; (4) He who has purchased Sadqah article with his money; and (5) He who has a poor neighbor who was given Sadqah and then that neighbor gifted that Sadqah thing to him. – (Malik, Abu Daud)

7. Suleman-bin-Aamer reported that the prophet said: To give charity to a poor person carries one reward and to give charity to a (poor) relative carries two rewards: One reward of charity and one reward of kinship. – (Nisai, Tirmizi, Ahmad)

8. Abu Hurairah has reported that Hasan-bin-Ali picked up a fruit out of the fruits given as Sadqah and started eating it. At this the Prophet said: Spit it out. Do you not know that we do not eat the things given in Sadqah? – (Bukhari, Muslim)

Heads of expenditure of Zakat Funds

The Holy Qur'an prescribes eight heads of expenditure in respect of Zakat funds in verse 60 of Surah 9 (which has been presented above under the heading "verses of the Qur'an" at serial No. 3). These heads or items are:

- 1) Fuqara: The poor
- 2) Masaakeen: The needy
- 3) Aameleen: The collectors or workers
- 4) Mualafa-til-Qulub: Those whose hearts are to be reconciled
- 5) Firiqaab: To free the captives
- 6) Al-Ghaaremeen: Freeing or helping the debtors.
- 7) Fi-Sabeel-Allah: For the cause or in the way of Allah.
- 8) Wab-nis-sabeel: For the wayfarers.

Thus the Qur'an has mentioned in this verse a comprehensive list of those persons or heads on which Zakat funds or Zakat money is to be spent. Although some jurists hold that the heads of expenditure described in this verse are relevant only to the Islamic

state which is duty bound to spend its Zakat revenues on these heads, yet it is commonly believed that these heads, (except two i.e. No. 3 and No. 4 above) are also relevant to those Zakat payers who give Zakat to the eligible persons themselves.

Now let us discuss the above heads or categories of persons on which Zakat can be spent.

1 - The Poor: The word 'faqir' means a poor person who has no means or insufficient means to live on. The legists have held that the word faqir includes:

- a) All poor persons who need help to pull on.
- b) Incapacitated or physically disabled individuals who cannot earn.
- c) Helpless persons like orphans, widows, old and unemployed.
- d) Muhajireen or refugees who are forced to leave their homeland and their belongings under oppression or persecution and they seek refuge in another land.
- e) Students, teachers, preachers etc. who have dedicated their lives for the cause of learning and Islam and have no time or means to earn their livelihood.
- f) Persons who are overtaken by some calamity like flood, earthquake, war, storm, cyclone etc.

2 - The Needy: The word 'Masaakeen' which is plural of word 'miskin' is again not defined. It is a derivative of word 'Maskanat', which according to Syed Abul Ala Maududi, means humility, helplessness and disgrace. 'Masakin', infact, are those persons who are very needy and indigents. Having nothing with them to live on, they are forced to resort to begging in order to eat and cover their bodies. They are perhaps in a worse condition than the 'fuqara' because of their poverty and hardship. However, for practical purposes, the difference between 'Faqir' and 'Miskin' is not of much significance.

Since the Qur'an mentions the 'masakin' in close proximity with near relatives and orphans, it has been held that close and near relatives who are poor and needy, enjoy preferential claim on one's Zakat and Sadaqat. According to a tradition reported in Abu Daud, Hadrat Abu Hurairah asked the Messenger of Allah, which charity is the best? The Prophet(PBUH) said: "The charity of the needy. And begin with one who is a kinsman". Again, it has been reported by Sulaiman-b-Aamer that the Holy Prophet said: "Alms to a poor man has one merit, merit of charity, but alms to a Kinsman has two merits, merit of charity and merit of connection" (Ibn Majah, Tirmizi, Nisai). If everyone looks after his poor relatives, poverty would be alleviated because every poor man has some relative who is rich.

3 - The Collectors: 'Aamileen' or collectors are those employees of the Islamic state who have been entrusted with the assessment, collection, management, preservation and disbursement of Zakat and keeping of its accounts. They fall under the category of the beneficiary of Zakat funds. So the salaries, allowances and the emoluments of state officials engaged in the administration of Zakat are a charge upon the Zakat revenues. It does not matter whether they are rich or poor.

It would be very pertinent to point out here that the very fact of application of Zakat funds on the emoluments of Zakat collectors, establishes beyond any doubt that Zakat is a state levy and the Qur'an makes it an obligatory duty of the state to collect and administer it. It is not a private charity as some people hold it.

4 - Persons whose hearts are to be reconciled: This is the fourth head of expenditure of Zakat revenues. Zakat funds can be applied to benefit those persons whose hearts need reconciliation.

According to the jurists and scholars of Islam, following classes of persons are included in 'Muallefa-tul-quloob':

- a) Infidels and enemies of Islam whose active hostility needs to be reconciled or neutralized as they can be harmful to the cause of Islam.

- b) People converted to Islam whose faith is still weak and there is apprehension that they would relapse into infidelity if they were not provided financial assistance.
- c) Persons in the enemy camp who can be made allies and helpful to Islam through the payment of pecuniary benefits.
- d) If the Muslims are not allowed to preach and practice their religion and are tyrannised and oppressed in any land, payment could be made from Zakat fund if it would help in removing these restrictions. (Encyclopedia of Islam)

Whether this head of expenditure still exists or not, the Jurists have no unanimous view. According to the Hanifi school of thought, this head of expenditure stands abolished after the death of the Prophet (PBUH). They quote the incident which happened during the reign of Hadrat Abu Bakr. It is stated that some tribal chiefs wanted Hadrat Umar to testify the document which Abu Bakr had signed regarding their share, but he refused to do so and tore off this document saying that Islam had grown stronger and was no longer in need of their help. Imam Shafii, however, holds that 'fasiqs' (Muslims who are weak in their faith) can still be paid from Zakat funds but not the infidels. However, some other legists hold that the provision of law is there in the Holy Book and it can be invoked in case of need by the Islamic state.

5 - Freeing of captives: Slavery has been a great curse for humanity and Islam took many steps to remove this curse. Islam not only gave rights to the slaves but also encouraged the affluent believers to purchase the slaves and set them free. An important charge on the Zakat revenues is to help the slaves in getting their freedom.

An Islamic state can help the slaves in two ways i.e. it can either purchase the slaves with Zakat funds and can set them free or it can give considerable financial assistance to those slaves who have concluded deeds of manumission with their masters and are paying them price for their freedom.

6 – The Debtors: Another important charge on the Zakat fund is to help the debtors in paying off their debts. The debtors who are to be helped from Zakat are those who do not possess wealth worth Nisab over and above their debt. In other words, if these debtors pay off their whole debt from their own means, they are left with an amount less than the minimum level which attracts Zakat.

According to the Jurists, only following categories of debtors are to be helped in discharging their debt obligations:

- a) Those who incurred the debts for genuine needs e.g. for buying necessities of life, for wedding their daughters.
- b) Those who incurred the debts by helping other people e.g. by standing surety for others, by bringing about peace between combatants or by composing feuds between hostile tribes.
- c) Those who made every effort to discharge their liabilities of debts by affecting all possible means but failed.

However, those debtors who incurred the debts for indulging in luxuries, or for unlawful acts like gambling or drinking, or for extravagance, would not be helped by the Islamic state.

7 - The Cause of Allah: Fi Sabil Allah means in the way of Allah or for the cause of Allah. This is the seventh head of expenditure of Zakat funds. This head of expenditure is very wide and the allocation of funds made under this head covers all acts of piety and virtuous deeds. Generally speaking, Zakat funds under this head can be applied to the following acts:

- a) Imam Abu Yusuf says that those persons who cannot join the Muslim army for Jihad on account of poverty can be helped from Zakat funds. Such persons can be provided travelling expenses, conveyance, weapons, etc. So they can be enabled to participate in Jihad by the state which would finance and equip them out of Zakat revenues.
- b) According to Syed Abul Ala Maududi, the phrase Fi Sabil Allah connotes struggle in the way of Allah, i.e., struggle aimed at eliminating the secular system and establishing the system of

Islam. So funds can be allocated to the cause of this struggle from the Zakat revenues.

- c) Those pilgrims who cannot perform pilgrimage on account of poverty, though they have left their homes for this purpose, can be helped under this head.
- d) Another category of beneficiaries of Zakat funds under this head, according to Jami, are poor students and those persons who have learnt the Qur'an by heart.
- e) Hospitals and medical aid centers can be maintained to provide relief to sick and wounded, especially to the poor patients.
- f) Educational institutions can be established to provide education to those who cannot otherwise afford it.
- g) Charitable institutions, orphans houses, social work centers etc. can be established or financially assisted.

8 - The Wayfarers: Ibn-ul-Sabil is the traveler or wayfarer. Expenditure for the relief and welfare of the travelers is another charge on the Zakat revenues of an Islamic state. Funds allocated under this head can be used for the following purposes:-

- a) The wayfarer, though he may be rich at his home, can be helped financially provided he needs such assistance to complete his journey.
- b) Facilities and comforts may be provided to the wayfarers such as meals, rest houses, baths, etc.
- c) Roads and bridges can be built and their repair or maintenance can be undertaken.
- d) Means of communication, traffic and transport can be improved.

Mr. S.A. Siddiqi, in his book 'Public Finance in Islam', writes: "Indeed the provision for wayfarers in the Quranic verse has been

responsible for the widest possible traffic in the Islamic world during the medieval ages when communications were difficult and travelling uncomfortable and hazardous”.

List of Persons who deserve Zakat

After having reproduced the verses of the Qur'an and Ahadith of the Prophet and after having a detailed discussion on verse 60 of Surah 9 of the Qur'an which is considered an authority on expenditure of Zakat funds, we are now in a position to draw the list of persons who deserve Zakat.

So following is the list of persons who deserve to receive Zakat or who are eligible for Zakat:-

- 1) The poor and needy relatives deserve Zakat, rather they have a prior right. According to a Hadith, to give charity to a poor relative carries two merits and if he happens to be a neighbor also, then it carries three merits – one of charity, one of relation and one of neighbourhood.
- 2) The poor and needy neighbours are eligible. To give Zakat to a poor neighbour carries two merits or double reward as compared with giving to a poor person.
- 3) All the poor and the needy persons who beg or who do not beg but they are unable to cater to their basic human needs such as food, clothing, lodging, education or healthcare.
- 4) All those poor persons who are engaged in Allah's cause such as preaching, teaching, Jihad, etc. and have no time to earn their livelihood. They do not beg nor look to be poor, but they are really needy and poor. Students, teachers, preachers, Mujahideen come under this category. They or their families in their absence may be helped.
- 5) Incapacitated, sick or physically disabled persons or old persons who cannot earn and there is no one who earns for them.
- 6) Helpless persons like orphans and widows who have neither any wealth nor any source of earning.

- 7) Unemployed persons who have not been able to find a job despite the best efforts made by them in this behalf.
- 8) Refugees and immigrants who are forced to leave their homes and their belongings under oppression or persecution or in war and they seek refuge in another land.
- 9) Persons who are overtaken by some calamity like flood, famine, earthquake, war, storm, volcanic eruption, epidemic, cyclone, etc.
- 10) Slaves, bondwomen, captives, prisoners who are helpless and needy. They can be set free with Zakat fund or they can be provided for basic needs or they can be given money of Zakat to pay for their freedom. Families of the prisoners can be helped with Zakat.
- 11) Debtors can be helped out of Zakat funds provided they incurred the debt for their genuine needs and have failed to return it despite best efforts.
- 12) Those persons can be helped with Zakat money who incurred debt by standing surety for others.
- 13) Travelers and wayfarers can be financially helped or can be provided food, lodging and entertainment with Zakat money if they are left with no money and need the help, although they may be rich in their homes and may be paying Zakat on their wealth.
- 14) Zakat can be spent to attract to Islam those persons who are inclined towards Islam but do not accept it because of financial constraints.
- 15) Those persons who are newly converted Muslims and there is danger they would revert to their previous religions if they are not financially assisted.
- 16) Charitable institutions, educational institutions, hospitals, dispensaries, orphan houses, organizations helping physically distorted persons or helping children or widows.
- 17) Jihad or defence fund of an Islamic state, donations out of Zakat may be made to it. Food and weapons may be provided to warriors or the families of the warriors may be helped.

18) Education of poor and helpless children is another item on which Zakat can be spent. They can be provided fee, books, uniform, hostel expenses, etc or scholarships can be provided to them on monthly basis.

19) Money of Zakat can be spent in the way of Allah in Jihad against poverty, ignorance and disease and social evils. It can be spent in struggle for independence of Muslims or for establishment of Islamic government.

To conclude, Zakat can be given to all those Muslims who are not liable to pay Zakat and who have no sufficient means to provide for themselves the basic human needs like food, clothing, shelter, education, healthcare etc. Zakat can be given to these deserving persons either in cash or in kind or in the form of provisions like food articles, clothes, medicines, etc.

If you live in an Islamic country and the government has made adequate arrangement for collection and disbursement of Zakat in accordance with Islamic injunctions, you should pay your Zakat to it and forget all worries with regard to finding out the deserving persons yourself for your zakat.

List of those who do not deserve

We have already made the list of ineligible persons in chapter No. 21 at serial No. 9.

Chapter – 25

Answers to Quarries Often Raised

Some of the quarries which are often raised regarding Zakat and our answers to them are as under:

1 - Is Zakat chargeable on the ornaments of a woman?

There is a difference of opinion among the Jurists and the Ulema on this question. Some say that there is no Zakat on ornaments as to give them for use to others without any monetary consideration is their Zakat. Some say that to pay Zakat on ornaments only once in lifetime is sufficient. Some say that those ornaments which a woman wears constantly are not chargeable to Zakat. According to them Zakat is only leviable on those ornaments which she does not use and which are lying in the house or in the bank locker.

In our view Zakat is payable on gold and silver in all its forms, and so it will have to be paid on gold and silver ornaments also. So a woman would pay Zakat on her ornaments every year whether she uses them or not and whether she gives them for use to others or not. Following two Ahadith of the Prophet (PBUH) are quoted in the support of the view that Zakat is chargeable on the ornaments:

1) Amr bin Shuaib reported from his father and from his grandfather that a woman came before the Holy Prophet along with her daughter who was wearing bracelets of gold in her hands. The Holy Prophet asked her: Do you pay Zakat on these? She said: No. Upon this the Prophet said: Would you like that Allah may give you two bracelets of fie instead of these on the Day of Resurrection? – (Abu Daud, Tirmizi and Nisai)

2) Hadrat Umm-e-Salmah says she was putting on gold bracelets, and when she asked the Prophet whether it was kanz (hoarded

wealth), the Prophet replied: The ornaments for which you have paid Zakat are not Kanz. – (Abu Daud, Darqutni, Muwatta)

2 - Whether a wealthy wife can give Zakat to her husband?

There is almost a consensus of opinion among the Muslim Jurists that a husband cannot give Zakat to his wife, the reason being that a husband is legally bound by Islamic Shariah to provide food, clothes and lodging to his wife and bear all her expenses. The principle is that when you are required to provide nafqah (maintenance) to a person you cannot give Zakat to him or her. For example, the parents cannot give Zakat to their children and the children cannot give Zakat to their parents, because they are bound to pay nafqah to each other.

So far as wife is concerned, she, in our view, can give Zakat to her needy husband because she is not required by Islamic Shariah to provide nafqah or expenses of living to her husband. This view is based on a long Hadith reported in Bukhari and Muslim on the authority of Zenab, wife of Abdullah bin Masud. She reports that once the Prophet enjoined the Muslim women to give Sadaqah though it may be from their ornaments. She enquired from the Prophet through Bilal whether Sadaqah would be counted if she gives it to her husband Abdullah bin Masud who was a poor man and was in need of it? The Prophet replied in affirmative and said that in doing so there were two rewards for her, one for Sadaqah and other for connection. From this Hadith it is clear that Zakat can be given by a wealthy wife to her poor husband. However, some scholars say that the question asked from the Prophet was about charity and not about Zakat. This view looks to be out of context as the words of the Prophet enjoining the women that “give sadaqah even if it is from your ornaments” and the words of zenab asking the Prophet “whether this Sadaqah would be counted” amply show that Zakat was under question and not voluntary charity.

3 - Is it justified to employ tactics to evade Zakat?

Zakat is one of the fundament articles of Islam and it is religious obligation of a well-to-do Muslim to pay it. Both the Qur'an and the Sunnah, which are basic sources of Islamic Law enjoin a Muslim to pay Zakat faithfully which is due on his wealth considering it as an act of Ibadah (worship). According to the Islamic scholars, as prayer is right of Allah on a Muslim similarly Zakat is right of the poor on a wealthy Muslim. So a wealthy Muslim is not at all justified to evade Zakat on any pretext.

However, it is a bitter fact that some Muslims try to evade Zakat by adopting various pretexts and tactics. For example, zakatable assets are concealed, or their value is suppressed, or they are divided among the family members to bring them below Nisab level. Sometimes assets are transferred to other people before the completion of the condition of the year and afterwards they are taken back. Those persons who employ such tactics or pretexts to evade Zakat should not forget that they can deceive men but they cannot deceive God Who has imposed this obligation of Zakat.

4 - Is the liability of Zakat discharged if you pay it to the Government of a Muslim country?

Our answer to this question is in the affirmative. We have already discussed in chapter 21 at serial No. 14 that collection and disbursement of Zakat is the responsibility of the Islamic state and it has been expressly assigned this responsibility by the Qur'an and the Sunnah. So payment of Zakat to the government of a Muslim country is rather the better discharge of Zakat liability as compared with paying it directly to the poor people. You should not forget that Zakat was collected and distributed in the times of the Prophet and the pious caliphs by the state and the well-to-do people used to pay Zakat to the officials appointed by the government.

So if the government of a Muslim country has made arrangements for collection and distribution of Zakat, it is the duty of the people liable to Zakat to pay it to the government. Avoiding to pay Zakat to the government by deploying various tactics is not at

all justified, such as the people in Pakistan do. For example, they withdraw the money from bank accounts or file affidavits to show their attachment with sects or faiths who are exempt from Zakat deduction. Abu Bakr Siddique, our first caliph, fought against those who refused to pay Zakat to the government and wanted to pay it themselves to the poor.

5 - Is the transfer of ownership to the beneficiary essential for valid payment of Zakat?

Some Ulema raise this issue of transfer of ownership and say that it is imperative for the Zakat payer to transfer the ownership of the amount or the things to be given in Zakat to the beneficiary of the zakat. We do not understand what exactly do they mean by transfer of ownership. Do they mean that the Zakat payer should arrange at least two witnesses and in their presence he should announce that he is transferring the amount of Zakat to such and such needy person. Or do they require that the Zakat payer should purchase a stamp paper and he should write on it that in the presence of such and such witnesses he is directly paying Zakat to such a poor man and is transferring its ownership to him? Or do they say that Zakat should not be paid to the government or to an institution because the officials collecting Zakat on their behalf are not needy and deserving and so Zakat is not validly paid?

This question of transfer of ownership of Zakat money or asset has neither been raised by any Verse of the Qur'an or any Hadith of the Prophet of Islam nor any Verse or Hadith is quoted in support of this question. In the times of the Prophet and the pious caliphs people used to pay Zakat to the officials of the state without bothering whether in doing so they are transferring the ownership of the amount of Zakat or not. In fact there is a Hadith reported by Hadrat Anas that a person came to the Prophet and asked him: When I pay Zakat to a collector sent by you, have I discharged my duty in the sight of Allah and His messenger? The Prophet said: Yes. When you have done it, you are absolved from the liability. And reward of it is due for you, and he (meaning the collector) who misappropriates it, there would be sin on him (Ahmad). This Hadith

is very pertinent to the question under consideration and amply solves it.

So in our view if you sincerely make the intention to pay Zakat in your mind and pay it to a needy person or hand it over to a collector of the government or to a representative of a charitable institution, you have validly discharged your obligation. It has been seen that some people raise this issue unnecessarily to deprive the government and the charitable organizations from Zakat.

6 - Can Zakat be paid to a non-Muslim?

There is almost a consensus of opinion among the jurists of Islam that Zakat cannot be paid to a non-Muslim. In the support of their opinion, they quote a Hadith of Prophet Muhammad (PBUH) that he sent Mu'az bin Jabal to Yemen and enjoined him to invite the people of the book to accept Islam, and if they do it, tell them to pray five times a day and pay Zakat which would be taken from the rich of them and would be distributed among the poor of them (Bukhari, Muslim). From this they conclude that Zakat is to be collected from the wealthy Muslims and it is to be distributed among the poor Muslims.

However there is a verse in the Qur'an (verse No. 60 of its Surah 9) which is well known and which is considered an authority on the disbursement of Zakat. It states eight items or heads on which Zakat collected is to be spent and one of these heads is "the people whose hearts are to be reconciled." These items we have explained in detail in chapter No. 24 of this book. Under item No. 4 of this verse, the Prophet of Islam used to give Zakat funds to non-Muslims to pacify their hostility or to neutralize them in war or to enlist their active support in cause of Islam. But in the reign of Abu Bakr, Umar is reported to have opposed giving of Zakat to some chiefs of the disbelievers saying that now Islam is no longer in need of their support as it has grown strong. So some jurists say that this head of account is suspended for ever. However, some jurists believe that none can suspend an injunction of the Qur'an. If the

need or the situation arises, payments to the non-Muslims can be made by the Islamic state under this head of Zakat funds.

But an individual is not allowed to pay Zakat to the non-Muslims if he is paying his Zakat to the poor directly. He should pay his Zakat to the Muslim poor only.

7 - Is Zakat payable on Mahr (dower) due to a woman from her husband?

There is difference of opinion among the jurists on this issue. Some say that woman's Mahr is "weak debt". So there is no Zakat on it unless an amount equal to Nisab is received by her out of it and a year has elapsed on its receipt. Some of them say that if her husband acknowledges his debt of Mahr and is able to pay it but the wife is not receiving it, then the wife should pay Zakat on it every year. Some others say that she should pay Zakat on such Mahr when she receives it and she should then pay for the past years as well.

8 - Is Zakat of a dead person payable by his heirs?

Some scholars say that if a person dies when Zakat had become due on his wealth but he had not yet paid it, then Zakat would be recovered from the wealth left by him whether he has made a will for it or not. According to them Zakat is a sort of Allah's debt on a Muslim and as payment of debt due to men is essential similarly payment of debt due to God is also essential. But, some other scholars say that Zakat would be paid only if the dead person has left a will for that.

However, Zakat would be paid when the debts and the bequests made by the deceased, if any, have already been satisfied from the property left by him.

9 - Is Zakat acceptable from the earnings or assets of a person acquired through Haram (unlawful) means?

Most of the Ulema say that Zakat on Haram earnings of a person should not be accepted even if it is offered. Incidentally we have a different view. If Zakat from such a person is not accepted or collected and he is left alone with such a wealth, he would spoil the wealth on gambling, on fornication, and on other Haram activities and may become bigger criminal. Not only Zakat should be imposed on him but also heavy taxes should be levied on him.

Possibility of charge of Zakat on doubtful earnings is also seen by the jurists in Verse No. 103 of Surah At-Taubah. This verse reads as follows: "Take alms from their properties wherewith you may clean them and purify them, and pray for them.....". Although in the interpretation of this Verse there is difference of opinion among the scholars, yet a considerable number of them hold that Zakat purifies the assets on which it is paid from the omissions and commissions which have been deliberately or indeliberately made in earning them. In the sight of Allah whether Zakat purifies the wealth acquired through Haram means and whether Allah would reward the payers of Zakat on such wealth, we donot know. But to accept Zakat on such ill-gotten wealth is not forbidden in the light of this Verse.

Moreover, there is hardly any instance of a needy Muslim or a government of the Islamic state even in the early days of Islam refusing acceptance of Zakat from a person for the reason that his earnings were from Haram means. Neither today any instance has come to our knowledge where a poor person or an administrator of an institution or a madressah or the government has refused Zakat or donations from a wealthy person on the ground that his means of earning were Haram. Rather it is noted that Madressahs, schools, colleges, hospitals and other institutions engaged in charitable cause are being run on the donations and Zakat received from the persons who earn from Haram means such as bribes, smuggling, black marketing, usury, embezzlement, hoarding, business malpractices, etc. Otherwise an honest person can hardly earn sufficient money to

meet his and his family's basic needs. He cannot think of giving big donations or big amounts of Zakat to help such intuitions.

10 - Can remission of debt be counted as Zakat?

Sometimes it happens that you have given Qarze-e-Hasanah (goodly loan i.e loan without interest) to a relative, friend or someone else. After the expiry of the agreed time, you ask him off and on to return the loan but he expresses his inability to return it. Ultimately you are convinced that he is a poor man and he cannot return your loan. So you decide to remit the loan and count it as payment of Zakat. Can you do it, that is the question which is often asked.

We think that if you remit the loan of a debtor who is really poor and eligible for Zakat, you can treat it as payment of Zakat provided you make up intention of payment of Zakat in your mind. In support of our view we quote Verse No. 280 of Surah al-Baqarah which reads: "And if the debtor is in difficult circumstances, then give him time till he is in easy circumstances to repay it. But if you remit the debt by way of charity, that would be better for you if you did but know."

Our above view finds support with many of the Ulema but they suggest rather a complicated method of doing so. They say that you should give him Zakat equal to the amount of loan due from him. After receiving the Zakat he should return the same to you as payment of your loan. But in this method it is not clear whether his self-respect would permit him to receive Zakat from you. It can also happen that he receives the amount as Zakat but does not return it to you to discharge his liability of loan.

11 - Should the interest of the poor beneficiaries preferred in the interpretation or application of Zakat laws?

Our answer to the above question is in the affirmative. We believe that in the interpretation and application of Zakat law the interest of the beneficiaries i.e. the poor and the needy recipients

should be preferred over the interest of the rich payers of Zakat. The reason is that Zakat is in fact the right of the poor in the wealth of the rich and that right has been prescribed by the God of the universe Who is the Creator and Sustainer and bestows wealth on the rich. According to Islam, man is not the owner of wealth, in fact God is the real owner Who blesses wealth to some people as He desires. Position of man in respect of wealth is that of custodian or trustee. The Qur'an enjoins: Believe in Allah and spend of that where of Allah has made you trustees; for such of you who believe and spend, they will get rich reward (57:7). The following Ahadith of the Prophet (PBUH) are very pertinent to the question under discussion:

- 1) Jarir-b-Abdullah reported that some men – meaning some desert Arabs – came to the Prophet and said: Some of the Zakat collectors come to us and oppress us. He said: Please your Zakat collectors. They enquired: O Messenger of Allah, even if they oppress us? He replied; Please your Zakat-collectors even though you are oppressed. – (Abu Daud)
- 2) Bashir-b-Khasasiyyah reported: We said to the Messenger of Allah: The Zakat collectors exceed limit regarding it. Shall we conceal something of our properties to the extent of what they realize in excess. "No"; replied he. – (Abu Daud)

Keeping in view the above Verse of the Qur'an and Ahadith we can say that Zakat payer should be generous and large hearted in paying their zakat, but if they are stingy and not ready to pay Zakat due from them, then the collectors would be justified in making proper assessment of their Zakat and recover from them the amount exactly due from them but they should avoid excessive assessment. If somehow in making assessment and application of law the interests of the beneficiaries and the payers of Zakat clash, the Zakat collector should give preference to the interests of the beneficiaries and not the interests of the well-to-do payers. This is what the Prophet advised the Zakat payers that they should please the collectors even if they oppressed them by making excessive assessments or by applying law harshly.

12 - Are the diamonds, precious stones, costly paintings and antiques possessed by the wealthy people exempted from Zakat?

In the times of the Prophet and his companions the people lived a simple life and they hardly kept in their possession such things like diamonds, precious stones, etc. as a pastime or hobby. So there is hardly any Hadith on the question raised above. At least no. Hadith directly relevant to the issue under discussion has come to our knowledge. However there is one Hadith we know, according to which the Prophet allotted some piece of land to a companion in which there were precious mines and metals and that companion used to pay Zakat on them.

Some of the scholars say that the above mentioned things are exempt from Zakat if they are kept as a hobby, but they would be charged to Zakat if they are articles of trade. But our view on this issue is different. Islam puts heavy restrictions on hoarding of wealth and encourages its circulation. Therefore, the Prophet of Islam advised the guardians of the orphans, according to a well known Hadith, to put the wealth of the orphans in trade instead of keeping it idle so that Zakat may not eat it up. Thus the objective of Zakat in a way is to discourage hoarding and encourage circulation of wealth. So we cannot allow the rich people to keep their wealth of which God is the real owner and they are merely trustees, in idle investments such as in diamonds, precious stones, paintings and antiques instead of bringing it into circulation. And if they insist on holding it idly, they should be made to pay Zakat on it. It should also be kept in mind that the wealthy persons not only keep such things as display or show off but finding proper opportunity they sell them making huge profits thereon. Moreover the point is that if Zakat is charged from a poor widow owning fifty two and half tolas of silver Jewellery worth only fifty thousand rupees, why it should not be charged from the rich people owning these articles worth millions of rupees?

13 - Are the palatial houses and expensive cars and aeroplanes kept by the wealthy persons for their personal use exempted from Zakat?

As we have stated already in chapter No. 21 that a house kept for one's residence and a horse, mule or ass kept for one's conveyance is exempted from Zakat. Under this provision of law, some of the jurists say that houses and motor vehicles maintained by a wealthy person are exempt from Zakat irrespective of their value. So according to them, palaces, castles and big houses maintained by the rich persons for their residence, and expensive cars and even aeroplanes maintained by them as their conveyance should be exempted from zakat. But our view on this question is different.

Islam is a religion of nature and it teaches austerity and simple living. There is a Hadith that the Prophet of Islam once saw a two storied house with a dome in Madinah and he was told that it belonged to so and so companion. When that companion came and greeted him, the Prophet turned his face from him instead of replying to him. The companion came to know the reason of it. He went straight to his house and demolished its dome and its upper storey. When he came again and greeted the Prophet, the Prophet replied to his greeting with a smile.

In our view living in palatial houses and travelling in self owned expensive cars and aeroplanes cannot be permitted in an Islamic state. The state should fix the maximum value of house and conveyance keeping in view the per capita income and general economic condition of the country. If the value of a house or conveyance exceeds that limit, the excess should be subjected to Zakat.

14 - If Zakat is given unknowingly to an ineligible and non-deserving person, can it be treated as valid discharge of Zakat liability?

If you pay Zakat to a person sincerely believing, according to best of your knowledge, that he is eligible for it, but later on it turns

out that the person was not eligible, in our view your liability to pay Zakat would be considered as validly discharged. There is a long Hadith of the Prophet reported by Abu Hurairah that (in old times) a person came out of his house to pay Sadaqah in a night. He gave it to a man. In the morning he came to know that the man who received sadaqah was a thief. He came out in the next night and gave Sadaqah to a woman who later on turned out to be an adulteress. In the following night he again came out and gave sadaqah to some person, but in the morning he came to know that one who received Sadaqah was a wealthy person. This Sadaqah payer was told in a dream that the thief, adulteress and the wealthy man whom he has unknowingly given Sadaqah may reform themselves because of his Sadaqah. Thus Sadaqah was accepted (by Allah) as it may reform the erring persons. (Bukhari, Muslim)

However the jurists say that if Zakat is given to a non-Muslim even though unknowingly, when you come to know of it, you should again give it but this time to a Muslim.

Chapter – 26

Calculate Your Zakat Yourself

Some examples to show how Zakat is calculated are given below. They would help you in calculation of your Zakat yourself.

Example No. 1

Mrs. Ahmad has following assets as on 30th of Shaaban. Kindly calculate Zakat thereon.

1. Gold Jewellery amounting to 100 Tola given at the time of marriage by parents thirty years ago. Its cost was Rs. 2 lac at that time. Now its market value is Rs. 50 lac.
2. Silver bangles amounting to 50 Tolas given by parents at the time of marriage. Their cost was Rs. 5000. Now their worth is Rs. 70,000/-
3. In dowry from the parents she received one TV, one Fridge, one air conditioner, one oven, some utensils, furniture, etc.
4. She owns a house of 10 Marla where the family is living.
5. Her husband owes a debt of Rs. 10 lac to bank as this money was needed in his business.
6. She owns a 1000 cc car which is used by her and other members of the family
7. She has an amount of Rs. 1 lac in her bank a/c and amount of Rs. 50 thousand as cash in the house.

Solution: Assets at No. 3, 4 and 6 are exempt from Zakat being articles of personal use, residence and conveyance. Asset at No. 2 falls below the Nisab which is 52.5 tolas, and hence not chargeable to Zakat. Thus Zakat would be levied on asset at No. 1 and 7. Bank would deduct Zakat on Rs. 1 lac lying in her bank A/c. So Zakat is

payable only on gold Jewellery of Rs. 50 lac and cash of Rs. 50,000 and it would come to Rs. 126250/-. The debt owed by husband cannot be deducted from her wealth. It would be considered in the hands of the husband when his assessment would be made.

Example No. 2

Four friends, A,B,C,D are doing business of a departmental store jointly. At the end of the year stock of trade is worth Rs. 10 crore, cash in current bank A/c is Rs. 1 crore, cash in hand is Rs. 10 lac, debts payable are Rs. 2 crore 10 lac including bank loan, and debts receivable are 3 crore. All the partners have equal shares in the store. Partner B has other zakatable property worth Rs. 1 crore. Work out Zakat liability of the assessee and its partners.

| | |
|----------------------------------|-----------------|
| Solution: Stock in trade: | Rs. 100,000,000 |
| Add cash in current A/c | 10,000,000 |
| Add cash in hand: | 1,000,000 |
| Add debts receivable: | 30,000,000 |
| Total | Rs. 141,000,000 |
| Less debts payable | 21,000,000 |
| Total wealth: | Rs. 120,000,000 |

Wealth of the store would not be charged to zakat. Share of each partner comes to Rs. 3 crore. Partner A,C and D would be paying Zakat of Rs. 7.5 lac each on their shares respectively. Partner B would pay Zakat of Rs. 10 lac on his total wealth including share of Rs. 3 crore in the store and other wealth of Rs. 1 crore.

Example No. 3

Mr. Hamid Ali owns a commercial building worth Rs. 50 crore. Shops, offices, and flats in the building have been let out for Rs. 3 lac per month. Property tax of the building has been paid at Rs. 6 lac. Please work out Zakat liability.

Solution: Building would be exempted from Zakat on the analogy of agricultural land as it is factor of production. However rent of the building which works out to Rs. 36 lac for the year would be charged to Zakat. Property tax paid on the building would not be deducted as gross rent is to be charged to Zakat and no expenses can be deducted from the rent. Thus Zakat would come to Rs. 90 Thousand.

Example No. 4

Mr. Nazeer Ahmad has set up a textile factory which produces cloth. Worth of the Factory is Rs. 10 billion. Its stock in trade on the date of the closing of the account is Rs. 50 crore and debts payable are Rs. 10 crore and receivable are Rs. 5 crore. Total production of the factory during the year is Rs. 2 billion. What would be the Zakat payable?

Solution: Worth of the factory is not chargeable to Zakat as factory is exempt on the analogy of Agricultural land. However, total production of the factory amounting to Rs. 2 billion would be charged on the analogy of agricultural produce. Rate of Zakat would be equal to half Ushr i.e. 5 percent as it is like artificially irrigated land because much labour is required in respect of its production. Stocks in trade and debts will not be considered as Zakat is being levied on the factory in respect of its industrial produce and not as a business shop.

Zakat on production of Rs. 2 billion at rate of 5 percent will come to Rs. 10 crore.

Example No. 5

Ch. Muhammad Ahmad is a big landlord. He has 200 acres of fertile agricultural land and has latest agricultural machinery worth Rs. 10 crore. He has setup a garden of mangoes and dates on 20 acres of his land and on the remaining land he grows various crops. He has earned income of Rs. 1 crore last year after deduction of expenses amounting to 1 crore. Production of his garden and farms during the year is as under. Please work out his Ushr liability.

1. Wheat 10 thousand maunds

2. Barley 2 thousand maunds
3. Rice 5 thousand maunds.
4. Pulses 500 maunds
5. Mangoes one lac maunds.
6. Dates 1000 maunds
7. Potatoes 10 Thousand maunds
8. Garlic 20 maunds.

Solution: Agricultural land and machinery are exempted from Zakat. His income will not be charged because in case of agricultural land only produce is charged to Ushr. Rate of Ushr in this case would be 5% which would be charged on produce without allowing production expenses. Ushr is worked out as under.

1. Ushr on wheat comes to 500 maunds
2. Ushr on barley comes to 100 maunds
3. Ushr on rice comes to 250 maunds
4. Ushr on pulses will be 25 maunds.
5. Ushr on mangoes will be 5000 maunds.
6. Ushr on dates will be 50 maunds
7. Ushr on potatoes comes to 500 Maunds
8. No Ushr on garlic will be charged as its quantity is below Nisab of 24 maunds

PART IV – SAUM (FASTING)

Chapter – 27

Basic Teachings about Fasting

Saum means to restrain oneself, to give up something, to abstain from. In Islamic Shariah, Saum implies abstaining from eating and drinking, and also from gratification of sexual urge, etc. from dawn to sunset. Saum (Fasting) is one of the five pillars or fundamental articles of Islam and to keep fasts for the month of Ramadhan is obligatory on every adult Muslim.

Before discussing the subject of fasting any further, it would be most appropriate if we produce the relevant Verses of the Qur'an and some Ahadith of the Prophet which provide foundations of this important article of Islam.

Verses of the Qur'an

1- O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may become pious (or God-fearing). Fasting is for a certain number of days; but if any of you is sick or is on a journey, he should fast the same number of days (which have been missed) from other days; and as for those who can afford it (but do not fast) there is Fidyah (redemption) i.e. the feeding of a needy person; but whoso does more good of his own accord, it is better for him; and that you fast is better for you if you only knew. – (2: 183-184)

2- It is the month of Ramadhan in which was revealed the Qur'an, a guidance for mankind and clear proofs from guidance and a criterion (of right and wrong); therefore, any of you who finds this month must fast therein; and whosoever is sick or is on a journey should fast the same number of days (which have been missed) later on. Allah intends for you ease, and He does not desire for you

hardship; and He wants that you should complete the period and that you should magnify Allah for having guided you and that you may be thankful to Him. – (2:185)

3- It has been made lawful for you to have sex with your wives during the night of the fast. They are a garment for you and you are a garment for them. Allah knows that you were deceiving yourselves in this respect, so He has turned in mercy toward you and has forgiven you. Therefore you can now have sex with them and seek (children) which Allah has ordained for you. And eat and drink until white thread (of light) of dawn becomes distinct to you from black thread. Then strictly observe the fast till nightfall. And do not have sex with them when you are in seclusion (Itikaf) in the mosques. These are the limits of Allah, so approach them not. Thus Allah makes his Verses clear to mankind that they may become God-fearing (2:187)

Ahadith of Prophet Muhammad (PBUH)

1. Ibn Umar reported that the Apostle of Allah said: The foundation of Islam is laid on five pillars, namely; (1) to bear witness that there is no God but Allah and that Muhammad is the servant and Messenger of Allah, (2) to keep up prayer, (3) to pay Zakah, (4) to fast for the month of Ramadhan and (5) to perform Hajj of the House of God. – (Bukhari, Muslim)

2. Abu Hurairah reported that the Apostle of Allah said: When Ramadhan comes, the doors of heaven are opened. (In a narration: The doors of Paradise are opened), and doors of Hell are shut up and the devils are put under chains. And in a narration: The doors of mercy are opened. – (Bukhari, Muslim)

3. Sahl-b-Saad reported that the Messenger of Allah said: In Paradise, there are eight doors of which there is door named Rayyan. None but those who fast will enter it. – (Bukhari, Muslim)

4. Abu Hurairah reported that the Messenger of Allah said: Whoso fasts Ramadhan out of faith and hopeful of reward, all his past sins will be forgiven; and whoso stands up (in prayer) in Ramadhan out of faith and hopeful of reward, all his past sins will be

forgiven and whoso stands up (in prayer) at the Blessed Night out of faith and hopeful of reward, all his past sins will be forgiven. – (Bukhari, Muslim)

5. Abu Hurairah reported that the Messenger of Allah said: Every good action of the son of Adam shall be multiplied to ten times like it up to seven hundred times. The Almighty Allah said: Except fasting, because it is for Me, and I shall Myself compensate it, he gives up his passions and food for Me. For a fasting man, there are two rejoicings: one rejoicing at the time of his breaking fast, and one at the time of meeting his Lord, and certainly the fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk. And fasting is a shield. So when the fasting of some one of you comes up, he shall not utter foul words, nor shall he cry hoarse. If then anybody rebukes him or fights with him, let him say: I am a man observing fast. – (Bukhari, Muslim)

6. Abu Hurairah reported that the Messenger of Allah said: There came to you Ramadhan, a blessed month. It's fasting, Allah made obligatory on you. The doors of Heaven are opened up therein; and the doors of Hell are shut up therein; and the mischievous devils are put in chains by Allah. There is a night therein which is better than one thousand months. Whoso is deprived of its good is deprived of all good. – (Ahmad, Nisai)

7. Salman al-Farsi reported: The Messenger of Allah admonished us on the last day of Sha'ban. He said: O men! Verily there has come to you a magnificent month, a blessed month, a month wherein there is a night which is better than one thousand months. Allah has made its fast obligatory and the standing (in prayer) of its nights optional. Whoso comes therein with an optional good thing becomes like one who performs an obligatory thing in what is besides it; and whoso performs an obligatory thing becomes like one who performs 70 obligatory duties in what is besides it. And it is a month of patience; and as for patience, its reward is Paradise. And (it is) a month of mutual sympathy, and a month wherein the provision of a believer is increased. Whoso gives 'Iftar' therein to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire, and there is for him the like

of his reward without anything being diminished from his reward. We asked: O Messenger of Allah! Nobody of us finds means wherewith to give 'Iftar' to fasting man. Then the Messenger of Allah said: Allah will bestow this reward on one who gives Iftar to a fasting man with a sip of milk, or date, or a sip of water. And whoso gives satisfaction to a man, Allah will give him drink from my Fountain, which will not make him thirsty till he will enter Paradise. And it is a month of which the beginning is mercy, the middle is forgiveness and end is freedom from the Fire..... – (Baihaqi)

8. Abdullah-b-Amr reported that the Messenger of Allah said: Fasting and the Qur'an will intercede for a man. Fasting will say: O Lord! I denied him food and sexual satisfaction during the day times. So make me an intercessor for him. And the Qur'an will say: I denied him sleep during night. So make me an intercessor for him. So they will both intercede. – (Baihaqi)

9. Anas-b-Malik al Ka'bi reported that the Apostle of Allah said: Allah has put down half the prayer from a traveler and fast from a traveler and from a suckling woman and from a pregnant woman. – (Abu Daud, Tirmizi, Nisai, Ibn Majah)

10. Abu Hurairah reported that the Messenger of Allah said: Fast at the sight of it (new moon) and break it at the sight of it; if there is cloud over you, then complete the number of Sha'ban thirty. – (Bukhari, Muslim)

11. Salman bin Amer reported that the Messenger of Allah said: When one of you breaks fast, let him break it with date because it is a blessing; if he does not find it, let him break fast with water, because it is pure. – (Abu Daud, Ahmad, Tirmizi)

12. Abu Hurairah reported that the Messenger of Allah said: Whoever does not give up false talk and action according to it, there is no need of Allah that he should give up his food and drink. – (Bukhari)

13. Amr bin Al-As reported that the Messenger of Allah said: The difference between our fasting and the fasting of the People of the Book is pre-dawn Tiffin. – (Muslim)

14. Sahl reported that the Apostle of Allah said: People will continue in prosperity so long as they are quick in breaking fast. – (Bukhari, Muslim)

15. Ayesha reported that the Apostle of Allah said: Search for the blessed night in an odd (night) from the last ten (nights) of Ramadhan. – (Bukhari)

16. Mu'az-b-Jabal reported: I heard the Holy Prophet say: Whoever meets Allah without having associated anything with Him, praying five times (a day) and keeping fast of Ramadhan, will be forgiven. I enquired: Should I not tell them this good news, O Prophet of Allah? He said: Leave them to work. – (Ahmad)

17. Ibn Abbas reported that the Messenger of Allah was the most generous of men with regard to wealth, and he was charitable to the extreme in Ramadhan. Gabriel used to meet him in every night of Ramadhan and the Prophet used to recite the Qur'an before him. When Gabriel met him, he was more charitable with regard to his wealth than the passing wind. – (Bukhari, Muslim)

18. Abu Hurairah reported that the Qur'an was presented to the Prophet once every year. It was twice presented to him in the year which he died; and he used to seclude himself every year for ten (nights) while he secluded himself for 20 (nights) in the year in which he died. – (Bukhari)

19. Ayesha reported: It is sunnat upon the men of seclusion that he shall not visit the sick, nor shall he be present at funeral prayer., nor shall he touch a woman, nor shall he cohabit with her, nor shall he come out for a necessity except for a thing from which there is no escape, and there is no seclusion without fast, and no seclusion except in congregational mosque. – (Abu Daud)

Importance and benefits of fasting

Fasting is known to man since time immemorial and it has existed as an institution through ages in almost all religions and philosophies of life. The Prophets, philosophers, sages, saints, religious leaders and thinkers adopted fasting as a means of

controlling passions and attaining spiritual and moral elevation. Not only the revealed religions like Judaism, Christianity and Islam have prescribed fasting for their followers but even the followers of other religions like Hinduism, Jainism, Buddhism and Zoroastrianism have been practicing fasting. Thus institution of fasting is universal among mankind. The Holy Qur'an in its very first verse of fasting (2:183) emphasized this fact that fasting was also prescribed by God for those religious communities who lived before the Muslims.

Fasting is one of the fundamental articles of Islam and it was made obligatory for Muslims in 2 A.H. before the Battle of Badar. It is compulsory for the month of Ramadan which is the ninth month of the Islamic Lunar Calendar and has 29 or 30 days. The Ramadan is also the month in which the Holy Qur'an was revealed. Fasting starts from dawn and closes at sunset on everyday and during fasting total abstention from eating, drinking and sexual intercourse is essential. It is obligatory for every Muslim, male or female, rich or poor, slave or free, to fast during the month of Ramadan.

The objective and the purpose of fasting, as told by the Qur'an (2:183), is that the believers may attain Taqwa. Taqwa means piety or God-consciousness or restraint from evil. It is a moral quality. Taqwa is one of the best moral quality which is the product of love for God as well as fear of Him. Taqwa is indeed the basis of all virtuous acts and it is a great deterrent against evils and disobedience to God.

In addition to being a fulfillment of a religious obligation, fasting has many benefits. It helps in controlling the passions. It is useful in attaining spiritual advancement and purification of the soul. It sharpens intellect and promotes the thinking faculty of the man. Fasting contributes in maintaining health as it reduces weight of the body and removes unnecessary fat cholesterol deposits in the body. Fasting teaches sympathy for the poor as it makes everyone realize, through his or her own experience, how it feels to be hungry and thirsty. Thus the fasting person gains true appreciation of the needs of the poor and when he helps the poor his act promotes cause of

unity and brotherhood. Fasting teaches regularity, punctuality and self-discipline. And above all, fasting brings nearness to Allah because Allah likes the act of fasting and because fasting makes the man pious and God-fearing. The excellence and merits of fasting have been highlighted by the Qur'an and the Prophet of Islam, and many rewards have been promised to those who regularly fulfill this obligation.

However, the above benefits of fasting, especially the religious and spiritual benefits, can only be earned if it is observed with sincerity and devotion and one completely abstains from all the things which are forbidden in the fasting. The Prophet has enjoined: "When you observe the fast, it is necessary that you restrain your eyes, your ears and your tongue and your hands and other limbs from everything forbidden by Allah". If the regulations of fasting are not complied with, there is no benefit of fasting. According to the Prophet: "There are many fasters who gain nothing from fasting except hunger and thirst.

Kinds of the Fast

The fasts are of the following kinds:-

1. **Fard (obligatory) fasts:** The fasts of the month of Ramadhan, which is the ninth month of the Islamic lunar calendar, have been prescribed as obligatory by the Qur'an and the Sunnah. It is compulsory for every adult Muslim male and female to observe fasting during this month which sometimes consists of 29 days and sometimes 30 days.
2. **Wajib (imperative) fasts:** If you have vowed to observe some fasts, you are required to fulfill this vow. If you have committed such a sin for which fasting has been prescribed by the Qur'an as atonement (e.g. see verse 196 of Surah 2, verse 92 of Surah 4 and verse 89 of Surah 5), you are required to observe it.

3. **Sunnat fasts:** These are the fasts which were observed by the Prophet and he also recommended his followers to observe them, such as: Muharram 9 and 10; Zil-Hajjah 9 (if one is not on Hajj); and 13, 14, 15 of every lunar month.
4. **Nafl (voluntary) fasts:** These are the fasts which one keeps to earn Thawab (rewards) from Allah such as six fasts of Shawal after Eid-ul-Fitr; eight fasts during first ten days of Zil-Hajjah; as many fasts as one can in Shaaban; fasts on Monday and Thursday.
5. **Makruh (undesirable) fasts:** Examples of such undesirable fasts are: fast observed only on Friday or Saturday or Sunday; fast observed only on Muharram 10 (unaccompanied by 9); fasting without a break called Saum of Wisal i.e. continuous fasting.
6. **Haram (forbidden) fasts:** Fast on day of Eid-ul-Fitr, on day of Eid-ul-Azha and during 11 to 13 of Zil-Hajjah.

Chapter – 28

Rules and Regulations

Fasting, as we have already defined in the preceding chapter, means abstaining completely from eating and drinking and also from sexual intercourse during the day, i.e. between dawn and sunset. The Prophet has also prohibited from backbiting, lying, quarrelling, frivolous talk or doing harm to others during fasting.

Following are some of the rules and regulations of the fasting:-

1- Persons on whom fasting is obligatory

As observed earlier, fasting for the month of Ramadhan is obligatory on an adult Muslim male and female who is sane and healthy. In other words, the conditions for the obligation of fasting according to the jurists are; That he or she must be a Muslim; he or she must be adult; he or she should be sane, and that he or she must be healthy.

2- Persons on whom fasting is not obligatory

The Islamic Shariah exempts the following persons from fasting or permits them to postpone fasting:

a) **Minors:** Minor children are not under obligation to observe fasting. Age on which one attains adulthood is not prescribed and thus has been left to the wisdom of the people to decide it keeping in view the circumstances of their time and clime. Some jurists prescribe age of adulthood at 15 years, some at 16 years and some at 18 years. Generally age of 18 years is considered the age on which minor comes to attain adulthood. According to a Hadith, a child should be persuaded to learn the rules of fasting and start doing it occasionally so that by the time he reaches the age of adulthood he must have learnt and experienced fasting.

b) **Insanes:** Fasting is not obligatory on insane persons and neither they should keep fast. According to Ali the Prophet said: There are three persons from whom pen is lifted (i.e. the responsibility of actions is removed): An insane person till he recovers from insanity, a sleeping person till he awakes, and a child till he attains adulthood (Abu Daud, Tirmizi, Ahmad). However after recovery from insanity, he would be required to fast.

c) **A woman in menstruation and post partum bleeding:** A woman who is in condition of menstruation (Haidh) or a post-partum bleeding (Nifaas) is not obliged to keep fast. However, she would offer Qadha for the missed fasts i.e. she would make up for the missed fasts in other days when she recovers from Haidh or Nifaas. It has been reported by Hadhrat Ayesha that in the times of the Prophet we were enjoined to offer Qadha for the missed fasts in Haidh (or Nifaas) but were not required to perform Qadha of the prayers missed during Haidh (or Nifaas). – (Bukhari, Muslim)

d) **A pregnant or suckling woman:** During pregnancy or during period of suckling of a child a woman is permitted not to fast if fasting would harm her or her child. However, there is a difference of opinion among the jurists whether she should make up Qadha of the missed fasts or she should give Fidyah (ransom). Some of them say that both are essential, but Hanafees and Malikees say that only Qadha is required.

e) **Old and very weak persons:** The men and women who are very old and are physically unable to bear the rigours of fasting are not required to fast. However, some jurists suggest that if they are well-to-do-, they should give ransom (Fidyah).

f) **Sick persons:** The Qur'an, in its verses 184-185 of Surah Al-Baqarah, permits sick persons (men and women) not to fast during sickness if fasting would aggravate their disease or delay recovery. However, some jurists suggest that fasting should not be abandoned on mere whims or flimsy grounds. It should be done on the advice of a competent doctor. But it should be kept in mind that the missed fasts will have to be made up after recovery from disease.

But those persons who are suffering from permanent diseases like diabetes, heart problems, kidney problems, cancer or blood pressure or T.B. problems, etc. and the doctors advice that fasting is very risky for their life, they may not fast. They are not required to offer Qadha also. But they should give Fidyah i.e. feed a needy person for every missed fast.

g) **A person on Journey:** A person on journey is permitted to abandon fasting during journey by the Qur'an in its verse 184 and 185 of Surah Al-Baqarah. But he would be required to make Qadha of missed fasts.

However if he considers that he can bear the rigours of journey and can fast, he is permitted to do so. But, according to a Hadith, not to fast is better than fasting. In case he is fasting and it causes him much hardship which he could not expect, he is allowed to break the fast and keep it later on without paying any expiation. It is reported that the Prophet and his companions were fasting when they came out on journey to conquer Makkah in 8 A.H. But at some place during the journey he saw that fasting was causing hardship to some of the companions, he ordered for water, broke the fast and enjoined the companions to break their fast. With those who did not break it, the Prophet was very displeased.

According to the jurists, the conditions regarding length and duration of journey for abandonment of fasting are the same which are applicable to curtailment of prayer.

h) **Miscellaneous situations:** A person is allowed to abandon fasting in case of Jihad against the enemy, in case of fear of a cruel master, in case of fear of enemy attack or in case of risk to life or in any other critical situation. However, he is required to make Qadha after fear or risk disappears.

3- Intention (Niyah) of Fasting

It is Hadith of the Prophet of Islam that Niyah (intention) is the basis of all deeds (Bukhari). So making intention is essential for all the acts of Ibadah (worship) and all virtuous deeds. Thus making

intention is imperative for fasting as it is imperative for performing Wudu or prayer or Hajj or making payment of Zakat. Making of Niyyah (intention) in one's mind is sufficient. It is not necessary that intention should be expressed verbally or announced.

For each fast of Ramadhan (or of vow or expiation) intention should be made at the time of dawn or before it i.e. during the night. Ibn Umar reports from Hadhrat Hafsa that the Prophet said: He who does not make intention (of keeping fast) at the time of dawn or before that, he is not fasting (Ahmad, Tirmizi, Abu Daud, Nisai). It is not sufficient to express the intention of fasting only once in the beginning of the month. According to some jurists, to eat Sahri meal at the dawn is sufficient for making intention of fasting as it is taken for this purpose. Eating, drinking and sexual intercourse is allowed during the night till dawn even if you make intention of fasting for the next day before going to sleep.

Although intention of fasting can be made in any language and there are no prescribed words for that, yet the Ulema suggest following words in Arabic. If intention is made during night you say: بِضُومٍ غَدَ تَوَيْتُ مِنْ شَهْرِ رَمَضَانَ (I have intention to observe tomorrow a fast of the month of Ramadhan). If intention is made at dawn you say: تَوَيْتُ بِضُومٍ الْيَوْمَ مِنْ شَهْرِ رَمَضَانَ (I make intention for observing today a fast of the month of Ramadhan).

4- Sehri and Iftaar

In the relevant portion of verse 187 of Surah Al-Baqarah the Qur'an enjoins: "..... therefore, you are allowed to have sexual intercourse with your wives and seek (enjoyment and children) which Allah has ordained for you. And eat and drink until white thread (of light) of dawn becomes distinct to you from black thread (of night). Then strictly observe the fast till nightfall....." Thus this verse beautifully tells us the times of commencing the fast and breaking the fast which are respectively dawn and dusk (sunset). It also tells us the things which are allowed to us during the night but disallowed to us during the day i.e. during fasting). These things are

eating and drinking and having sexual intercourse with wives, abstaining from which is fasting.

Sehri means dawn meal which is taken before the commencing time of the fast. And Iftar (or commonly called Iftari) means the meal with which fast is broken at the time just after sunset. In other words, sehri is the meal which is taken just before the Adhaan (call) of Fajr (the Morning) prayer and Iftar is the meal with which fast is broken just after the Adhaan of Maghrib (the evening) Prayer.

The practice of the Prophet was to eat and drink something at the time of Sehri and also to eat and drink something at the time of Iftar. He also enjoined to delay Sehri uptil dawn i.e. just before the call of morning prayer and hasten Iftar i.e. taking it immediately after sunset or the call of evening prayer.

Following are some of his Ahadith which throw light on his instructions regarding Sehri and Iftari:-

- 1) Do take your Sehri meal, because the Sehri meal has many blessings in it.
- 2) Take support from the Sehri meal for fasting the day and take help from the mid-day nap for the night (Taraveeh) prayer.
- 3) Eating of the Sehri meal is full of blessings, so never miss it even if it be draught of water, because Allah sends His mercy on those who take the Sehri meal and the angels implore for Allah's forgiveness for them.
- 4) The difference between our fasting and the fasting of the people of the Book is Sehri meal (the pre-dawn Tiffin).
- 5) The people will continue in prosperity so long as they are quick in breaking fast and delaying sehri till dawn.
- 6) Three things are characteristic of Prophetic conduct and practice: To delay eating of the Sehri meal; to hasten in Iftar (breaking of the fast), and to place the right hand over the left hand in the prayer.

7) When one of you is fasting, he should break it with dates or if, these are not available, with water; water is indeed the purest of things.

8) The person who gives something to a faster with which he may break his fast, will have the same Thawab (reward) as is meant for the faster.

9) At Iftar (time of breaking of the fast) following supplication should be read: **اَللّٰهُمَّ لَكَ صُومْتُ وَعَلَىٰ رِزْقِكَ أَفْطَرْتُ**

O Allah! I have observed the fast for your sake and have broken it with provisions given by you.

5- Fard (Compulsory) and Sunnat parts of the Fast

Fard parts of the fast (as enjoined by the Qur'an) are:

- 1) To abstain from eating,
- 2) From drinking and
- 3) From having sexual intercourse during the day i.e. from dawn till sunset.

Sunnat and recommended parts are:

- 1) Meal at Sehri should be taken although a little.
- 2) Sehri should be delayed till just before dawn
- 3) Iftari should be hastened and be immediately taken just after sunset.
- 4) Fast should be broken with dates or water.
- 5) One should abstain from lying, slandering, backbiting, quarreling and indulging in other moral and social evils.

6- Things which break the fast and the things which do not break the fast.

Such things which do not break the fast are called Mubah (means allowed although undesirable) and things which break the

fast are called Batil (meaning prohibited or disallowed). Following are some of these things along with their consequences.

- 1) To brush teeth with tooth stick, which may be dry or green, even if one feels the taste of it in the mouth, does not affect the fast.
- 2) It is permitted to a faster to take bath or to pour water on head or body or to use wet cloth on account of heat or thirst, as it does not affect the fast.
- 3) If one vomits unintentionally and does not swallow it, his fast is not broken.
- 4) If one vomits deliberately at least mouthful, his fast is broken, but he is required to repeat the fast and not to expiate it.
- 5) To swallow a little blood produced while brushing the teeth or otherwise along with saliva does not break the fast provided one does not feel its taste in the mouth.
- 6) Rinsing mouth or putting water in the nose while performing Wudu or otherwise is allowed. But much water should not be put in the mouth or nose, because if it goes into the stomach, it would break the fast according to some jurists.
- 7) If water enters in the ear, it does not break the fast.
- 8) Eating or drinking something in forgetfulness, even if one eats to his full, does not affect the fast.
- 9) If you lie with your wife, kiss or embrace her, it does not break your fast unless in fit of passions you do sexual intercourse or you discharge.
- 10) If you have a wet dream (ejaculation) during nap of the day, according to many of the jurists your fast is not broken.
- 11) By swallowing saliva or phlegm, the fast is not broken.
- 12) If one eats and drinks after dawn or he breaks fast before sunset on account of mistake, the fast is broken according to many of the jurists. In such a case, only repeating of fast is required but no

redemption or expiation. However, some jurists consider the mistake and forgetfulness the same thing and say that the fast is not broken.

13) If blood of a woman starts flowing out on account of Haidh or Nifaas, her fast is broken and she is required to perform its Qadha i.e. to repeat it.

14) If you swallow something which is not used as food, your fast is broken and you will have to repeat it.

15) If a suckling woman suckles her child, her fast is not broken.

16) According to Hanafees, if there is wound on head or ear or belly and on it some medicine is applied which somehow goes into stomach or brain, it breaks the fast. For it Qadha is sufficient.

17) According to Hanafees, application of an injection to a patient breaks his fast.

18) All the jurists recommend that if fast of a person is broken on account of anything, he should abstain from eating or drinking as a mark of respect to Ramadhan.

19) By applying antimony to eyes, or oil to hair, or scent to body or massaging the body fast is not broken.

20) Smelling perfume does not break the fast.

21) Backbiting, lying, using obscene language, quarreling, etc. does not break the fast although it makes it defective and reduces its worth.

22) Smoking pipe or cigarette or inhaling an incense invalidates the fast and one will have to repeat it.

7- Situations in which fast can be broken

In the following cases or situations one is allowed to break the fast:

1) If one has a fit or sudden attack of disease or one meets an accident and finds himself in a critical condition.

- 2) If a diabetic who takes insulin injection keeps fast but suddenly his sugar level drops to a dangerous level.
- 3) If one has a sudden attack of disease which may not be fatal, but it may worsen the condition if fast is not broken.
- 4) If a pregnant woman meets an accident or a sudden attack of disease and there is a danger of harm or to her to her child.
- 5) If a person is bitten by a snake and needs treatment immediately.
- 6) If a person on journey keeps fast but due to heat or hardship of the journey he loses his consciousness or becomes too tired or exhausted that weakness overtakes him.
- 7) If one experiences extreme hunger or thirst and fears that continuing the fast would be fatal or seriously harmful.

In the above or similar situations, fast can be broken, but its Qadha would be due. No redemption or expiation is, however, required.

8- Qadha (Late Observing) of the missed Fasts

Qadha means late. If you are not able to perform an act of Ibadah (worship) on its prescribed time, you are required to perform it later on. It is called Qadha or late performing. So if you miss the fasts of Ramadhan on account of illness or having gone on journey, you are required to observe them later on. The Holy Qur'an says: "The month of Ramadhan is that in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and a criterion; therefore, any of you who witnesses (finds) this month must fast therein; and whosoever is sick or is on a journey should fast the same number of days (which have been missed) later on. Allah intends for you ease, and does not intend for you hardship" (2:185).

Keeping in view the Verses of the Qur'an and Ahadith, The Ulema and the jurists have made rules and regulations regarding Qadha of the missed fasts. Some of these are:

- 1) One must not miss the fasts on their prescribed days especially fasts of Ramadhan on flimsy grounds. Prophet Muhammad (PBUH) is reported to have said: "He who abandons one fast of Ramadhan without a genuine reason or illness, cannot recompense it even if he fasts throughout the rest of his life". – (Abu Daud, Tirmizi, Ahmad)
- 2) The fasts of Ramadhan which have been missed on account of some genuine reason like sickness, journey, or some other hardship, should not be deferred for a long time. Rather they should be observed as soon as possible after the reason on which they were missed disappears.
- 3) For the missed fasts, one is required to fast the same number of other days as soon as one can. It is not necessary to observe the missed fasts consecutively or immediately afterwards.
- 4) In case a person has missed some fasts of Ramadhan last year and he is not able to observe them before Ramadhan of this year, he must observe the fasts of Ramadhan of this year and should postpone the missed fasts to a later time.

9- Fidyah (Redemption)

Fidyah means compensation or redemption or ransom. As a term of Islamic Shariah, Fidyah means compensation in the form of charity for missing an obligatory religious duty, e.g. fasting.

The Holy Qur'an says: Fasting is for certain number of days; but if any of you is sick or is on a journey, he should fast the same numbers (which have been missed) from other days; and as for those who can fast only with extreme difficulty, there is a way to compensate, (and that is) the feeding of a needy person (2:184). Thus Fidyah (compensation) for each missed fast is feeding of a needy person.

What is the standard of feeding and who is a needy person are the questions which arise here. According to the jurists, a needy person means here the same needy person who is eligible for or who deserves Zakat, and the standard of feeding is the same at

which you generally feed yourself and your family. Most of the jurists also say that one must provide a needy person two meals instead of one meal a day i.e. morning and evening meal. But some go by literal meaning and say that only one meal is meant here. In case of missed fasts of one month of Ramadhan, you would feed sixty needy persons with one meal or thirty persons with two meals.

If you want to give Fidyah in corn or in cash instead of feeding a needy person, you are permitted to do so. According to the jurists, in that case you can give corn (or its price) equal to that which has been fixed by the Prophet for Sadaqatul-Fitr, i.e. one sa'a (3.5 kilo) of wheat, barley, dates or dry grapes, (or honey) to a needy person for each missed fast.

We have already discussed the persons who have no physical capacity to bear the rigours of fasting or who can do fasting with much difficulty which can be dangerous or harmful to them. Such persons are: old and very weak men and women, pregnant or suckling women, and persons permanently or always sick such as with diabetes or heart or cancer or kidney or liver problems.

Some of other rules and regulations made in the light of the Qur'an and Ahadith regarding Fidyah are as under:

- 1) If a sick person, after paying Fidyah, recovers his health and is able to fast, he must fast for the missed days later on as it would be better for him.
- 2) If a person has died and has missed some fasts, his heirs cannot observe the missed fasts on behalf of him. According to a Hadith, one cannot perform prayer or fasting on behalf of a dead person. But you can give Fidyah for the missed fasts of a deceased relative out of his left property. However, according to some jurists, Fidyah can be paid on his behalf only when he has made a bequest for that.
- 3) Fasts should not be missed on flimsy grounds thinking that paying Fidyah is much easy than undergoing the hardship of fasting.

10- Kaffarah (Expiation)

Kaffarah means penalty which one has to pay for a sin or for a serious irregularity committed by him regarding a religious obligation. Kaffarah in respect of fasting means penalty to be paid on account of violation of regulations regarding fasting.

Kaffarah in respect of violation of regulations of fasting has not been mentioned in the Qur'an. However, according to Ulema and Jurists, it is mentioned in Ahadith and following are some important principles of it:

- 1) If one's Ramadhan fast is invalidated on account of intentionally eating, drinking or doing sexual intercourse or some other irregularity relating to sex, he will have to give Kaffarah and that is fasting continuously for two months (or sixty days). If there is break in fasting, he has to start afresh and fast for full sixty days continuously regardless of the number of fasts observed earlier.
- 2) If more than one fasts are rendered void during the same month of Ramadhan, one will make only one Kaffarah. But in case of sexual sin for each fast rendered invalid, he will pay one Kaffarah separately.
- 3) In case of women, if sixty days continuous fasting of Kaffarah is disturbed on account of menses, then the fasts observed by them before menses would be counted and they will be required to complete sixty days fasting by resuming it continuously after the menses. However, this facility is not available to them in case of Nifaas (bleeding associated with childbirth).
- 4) In addition to Kaffarah, Qadha of the void or invalidated fast will also be made.
- 5) If one is not able to observe fasts of Kaffarah, he should provide food to sixty needy persons or give corn or its price in lieu of that. If one can free a slave, this is better to do.
- 6) According to some jurists, penalty for intentional eating or drinking is not Kaffarah. Only Fidyah and Qadha are sufficient.

Chapter – 29

Miscellaneous Subjects

1- Month of Ramadhan

As state earlier the month of Ramadhan is the month of obligatory fasting for the Muslims. It is the ninth month of the Islamic lunar calendar also known as Hijrah calendar. Like other lunar months, it is sometimes a month of 29 days and sometimes of 30days. Its number of days depends upon the rising of new moon. Fasting is begun when the moon of Ramadhan is sighted and it is discontinued when the moon of Shawal is sighted.

Merits and Importance: The month of Ramadhan is regarded as month of Allah and hence chief of the months. The merits of this month have been described in the Qur'an. It says: Ramadhan is the month in which the Qur'an was revealed which is guidance for mankind and clear proofs of guidance and a criterion (of right and wrong); therefore any of you who finds this month must fast therein..... (2 Al-Baqarah:185). In the Surah Al-Qadr, we are told that the Qur'an was revealed in Lailatul Qadr (The Night of Destiny) which is better than one thousand months. From these verses, three merits of the month of Ramadhan come into our knowledge: The Qur'an was revealed in this month, fasting for this month has been prescribed and Lailatul Qadr which is a holy night and is better than one thousand months falls in this month.

According to Traditions, the other revealed books mentioned in the Qur'an like Torah, Gospel, Psalms and Scrolls of Abraham were also revealed respectively to Prophet Moses, Jesus, David and Abraham in the month of Ramadhan.

The Prophet of Islam has also mentioned many merits of this month in his Ahadith. He is reported to have said that Ramadhan is a magnificent and a blessed month. It is the chief of the months. Its

first part is (Allah's) mercy, second part is His forgiveness and the last part is salvation and release from Hell. When Ramadhan comes the doors of heaven are opened, the doors of hell are closed and the devils are put in chains. There is a night in this month which is better than one thousand months. Fasting for this month has been made obligatory for a Muslim. If a person performs a Nafil (voluntary) act of virtue in this month he gets reward equal to a Fard (obligatory) act performed in other months, and if he performs a Fard act in this month he is entitled to get reward equal to 70 Fard acts performed in other months. The Prophet also said that during Ramadhan the provisions (articles of eating and drinking or sustenance) of a believer are increased (Mishkat).

In the history also there is much importance of this month. On the 27th night of Ramadhan (i.e. Lailatulqadr) the Prophet of Islam received first Wahi (call or revelation). The first war between Islam and polytheism was fought at Badr in this month and Allah made Islam victorious. In this month, Makkah was conquered and Islam got domination over the whole of Arabian Peninsula. The Country of Pakistan was established in this very month which is one of the big Muslim countries and is only Islamic atomic power.

What is to be done in this month? Following righteous deeds are recommended in this month: (1) Fasting for this month has been made obligatory, therefore, it should be observed with sincerity and devotion; (2) Although, prayer is obligatory five times a day during every month of the year, but in this month special attention be given to it and Nafil prayers like Taraweeh should also be observed in addition to obligatory prayers. (3) Remembrance of Allah and worship of Allah should especially be given much attention and time, and darud (blessings of Allah) should be sent on Prophet Muhammad; (4) Charity should be given as much as you can in this month. (5) Special time and attention should be given to the recitation of the Qur'an. (6) Itikaf should be observed in the last 9 or 10 days of this month. (7) Supplications for forgiveness should be specially made in Lailatulqadr.

2- The Qur'an

Allah, the Almighty God of the Universe says in verse 1 of Surah 97: "Verily, We have revealed it (i.e. the Qur'an) in Lailatul Qadr(The Night of Destiny)." He says in Verse 185 of Surah 2: "Ramadhan is the month in which was revealed the Qur'an" From these Verses, we come to know that the Qur'an was revealed in LailatulQadr (the Night of Destiny or Power) which is a night of the month of Ramadhan.

From the above it is clear that the Qur'an and Ramadhan are very close. Therefore in the month of Ramadhan, you must spend as much time as you can in reading and reciting the Qur'an, in listening to it when it is recited in prayers, and in understanding and pondering over its meanings. Abdullah bin Amr has reported that the messenger of Allah said: The Fast and the Qur'an will intercede for a believer (on the Day of Judgment). The Fast will say: "My Lord! I stopped this person from eating and drinking and from sexual gratification during the day time, so accept my intercession for him". And the Qur'an will say: "I stopped him from sleep and rest during night and he kept standing in Thy Presence reciting the Qur'an, so my Lord! Do accept my intercession for him". So they would both intercede for him (Mishkat quoting Baihaqi).

It has been reported in Ahadith that the Prophet of Islam himself used to recite the Qur'an before Angel Gabriel during every Ramadhan, but in the year he passed away he recited it twice before him. The Prophet has also enjoined his followers to keep up this practice. So the believers should pay special attention to reciting the Qur'an, listening to it and pondering over its meanings.

Reading and Recitation of the Qur'an: As stated above, one should give as much time to the recitation and reading of the Qur'an as he can. To recite and read the Qur'an is an act of Ibadah (worship). The Qur'an is a balm for the hearts and a guidance and mercy for the believers (Surah 10 verse 57). According to a Hadith, to remove rust from the hearts of Children of Adam, the best way is

to remember death and recite the Qur'an. There are many rewards for a reader or reciter of the Qur'an. The Prophet is reported to have said: Whoso reads a letter from the Book of Allah, gets one virtue in its place, and one virtue has got ten rewards like it. I do not say that Alif, Lam and Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter (Tirmizi). Ibn Umar has reported that the Messenger of Allah said: There is no envy except for two: A man whom Allah has given the Qur'an and who stands by it throughout the night and throughout the day, and a man whom Allah has given wealth and who spends therefrom throughout the night and throughout the day (Bukhari, Muslim). The recitation of the Qur'an at dawn is witnessed (by the Angels) as Allah says in verse 78 of Surah 17.

You should manage your time and at least read the whole of the Quran once during the month of Ramadhan, and if possible you can read it more than once as you would earn more reward from Allah. The manners of Qur'an reading prescribed by the Ulema include: (1) The reader should perform ablution or take bath if necessary to purify himself as only they can touch the Qur'an who are purified (Surah 56, Verse 79). (2) He should seek refuge of Allah from Satan the outcast and start with the Name of Allah. (3) He should sit keeping his face toward direction of Qiblah. (4) He should read it with correct pronunciation. (5) He should not read it in hurry, rather he should read it slowly. The Prophet has said: The person who finished the recital of the Qur'an (hurriedly) in less than three days has drawn no benefit from it. (Tirmizi); (6) He should chant it with sweet and melodious voice. The Prophet has reportedly enjoined: Read the Qur'an with your sweet and excellent voices, because an excellent voice adds beauty to the Qur'an (Darimi). According to another version, one who does not recite the Qur'an in a sweet voice does not belong to us.

Listening to the Qur'an: Listening to the Qur'an also carries lot of rewards. According to Hadhrat Khalid bin Ma'adan, listening to the Qur'an with keenness and full attention carries double the reward of reciting it (Darimi) So those who cannot read the Qur'an or who cannot touch it due to some disability (e.g. women in menses or nifass), must hear the Qur'an recited by others.

The Prophet himself used to hear the Qur'an sometimes recited by his companions like Abdullah bin Masud, Ubbey bin Kaab, Abu Musa al-Ashaari who had excellent voices. Once he said to Abdullah bin Masud to recite the Qur'an for him. At this Abdullah said: O Messenger of Allah! How can I recite it to you when it has been revealed to you? The Prophet replied: Yes. Recite it to me as I love to hear it recited by others. So Abdullah recited it to him. When Abdullah recited verse 41 of Surah 4; "How it will be when We bring from each nation a witness, and We bring you a witness against these people", Prophet asked him to stop as tears were rolling down from his eyes.

So proper arrangements in the mosque should be made in the month of Ramadhan for recitation of the Qur'an in prayers especially in Taraveeh. A competent Hafiz (person who has committed the Qur'an to memory) should be appointed who should recite the whole of Qur'an at least once in this month in the Taraveeh prayers, so that people saying their prayers in the mosque should have opportunity to listen to it and get rewards from Allah. When the Qur'an is recited in prayers or out of prayers, one should keep silent and listen to it with zeal and full attention. It has been enjoined by Allah in verse 204 of Surah 7: "And when the Qur'an is recited, give ear to it and keep silent, that you may receive mercy."

Understanding the Qur'an and pondering over its meanings:

In addition to reciting or hearing the Qur'an, one should try to understand its meaning. The Book of Allah is not difficult to understand. Allah says in verse 97 of Surah 19 of the Qur'an: And "We have made it (the Qur'an) easy in your tongue (O Muhammad)". In verses 17, 22, 32 and 40 of chapter 54 of the Qur'an, Allah says. "And We have made the Qur'an easy to remember (and understand) Then is there anyone who would remember?"

If Arabic is not your language, you should try to learn it and understand the Qur'an directly. If it is not possible you should understand it with the help of a translation and a commentary of the Qur'an in your language. At least in the month of Ramadhan you

should spare time and read the whole Qur'an once with a good translation and commentary.

You should also meditate and reflect on its verses. Allah in verse 29 of Surah 38 of the Qur'an says: This is a Book which We have revealed to you (O Muhammad) full of blessings that they may ponder over its verses and that men of wisdom may remember (its lessons). If you are sitting in Itikaf, you have enough time, some of which must be given to meditation and reflection on the verses of the Qur'an.

3- Lailat-ul-Qadr

Lailah means night and Qadr means power or glory or destiny or to measure. So Lailat-ul-Qadr means Night of Destiny or Power or Glory.

The Qur'an in its Surah Number 97 called Surah Al-Qadr says: "Verily, We have revealed it (the Qur'an) in the Night of Destiny. And what will make you know what the night of Destiny is? The Night of Destiny is better than a thousand months. The angels and the Spirit (Gabriel) descend in it by the permission of their Lord with all decrees. This night is peace until the break of dawn." In its Surah Number 44 called Surah Ad-Dukhan the Qur'an says: "We have verily revealed it (i.e. the Qur'an) in a Blessed Night, for We are ever warning. In that (Night) every matter of importance is decreed as a command from Our self. Verily We have been ever sending the messengers" (44:3-5). About this night the Prophet of Islam is also reported to have said: Whoso fasts Ramadhan out of faith and hopeful of reward all his past sins will be forgiven; and whoso stands up (in prayer) in Ramadhan out of faith and hopeful of reward, all his past sins will be forgiven, and whoso stands up (in prayer) at the Blessed Night out of faith and hopeful of reward, all his past sins will be forgiven." – (Bukhari, Muslim)

Keeping in view the Verses and Ahadith the scholars of Islam have highlighted the following value and merits of this Blessed Night:

- 1) The Qur'an which is God's greatest book for guidance of the whole of humanity upto the Day of Judgment was revealed in this night.
- 2) This night is better than one thousand months, According to the scholars it means that acts of Ibadah (worship) or other righteous acts done in this night alone would be equal to all the acts of Ibadah and all the righteous acts done in one thousand months (83 years and 4 months) in terms of blessings and rewards and earning pleasure of Allah.
- 3) In this night Allah decrees many things and determines destiny of His creations. Gabriel and the other angels descend with Allah's commandments.
- 4) This night is security and peace upto dawn for all the creations of Allah including human beings.
- 5) Whoso stands in prayer during this night or whoso invokes Allah for forgiveness, Allah forgives all of his sins.
- 6) This is a night of the month of Ramadhan which is Allah's month and is regarded as the chief of all the months, and is the holiest one.

The Prophet of Islam in his following Ahadith has enjoined his followers to do acts of worship, offer prayers and nawafil, read Qur'an, send Darud on him, ask for forgiveness of sins as much as they can. He has also given them clear hints how to identify this night.

- 1) Abu Hurairah has reported that the messenger of Allah said: Whoso stands up in prayer with full faith and hopeful of reward during this night, all his past sins will be forgiven. – (Bukhari, Nisai)
- 2) Abadah bin Samit has reported that the Messenger of Allah said: Lailat-ul-Qadr is among last ten nights of Ramadhan; whoso stands up in prayer in this night hoping rewards, Allah will forgive his past and future sins – (Masnad Ahmad)
- 3) Ayesha reported that the Messenger of Allah used to strive hard (for remembrance and worship of Allah) in the last ten nights

(of Ramadhan) besides which he was not accustomed to strive so hard – (Muslim).

4) The Prophet said: When Lailatul Qadr approaches, Angel Gabriel descends to the earth along with a host of other angles and they all pray for the forgiveness of every person whom they find busy in the remembrance of Allah, standing or sitting – (Baihaqi)

5) The Messenger of Allah said: O people! There comes to you a month (Ramadhan) in which there is a night which is better than one thousand months. The one who is deprived of the blessings of this night (by not offering prayers and remembering Allah) is deprived of all good. – (Ibn Majah).

6) Ayesha reported that the Messenger of Allah said: Search for the Blessed Night in an odd (night) from the last ten (nights) of Ramadhan – (Bukhari).

7) Abu Hurairah reported that the Messenger of Allah said: Lailatul Qadr is Ramadhan's 27th or 29th Night.

8) When Abu Zar Ghaffari was asked about it (Lailatul Qadr), he mentioned names of some companions of the Prophet and said that they had no doubt that this night was Ramadhan's 27th night – (Ibn Abi Thaibah).

9) Ayesha reported: I asked: O Prophet of Allah! Inform me that if I can recognize any night as blessed night, what I should say therein. He said: say: **اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُجِيبُ الْعَفْوَ فَاَعْفُ عَنِّيْ**

O Allah! Thou are Most Forgiving and Most Gracious!
Thou love to forgive, so forgive my sins. – (Ibn Majah)

In view of the above Ahadith of the Prophet, 27th night of Ramadhan is popularly known as Lailatul Qadr.

4- Itikaf (Seclusion)

Meaning and Importance

Literally Itikaf means isolation, seclusion, retreat, to remain confined or restricted to a place. As a term of Islamic Shariah, it

implies secluding oneself from all worldly activities and staying in a mosque during the last nine or ten days of the month of Ramadhan for whole time devotion and remembrance of Allah. During the days of Itikaf the believers who are engaged in it are not allowed to have sex with their wives even in the nights of fasts to which they are otherwise allowed in normal fasting (verse 187 of Surah 2). They are also not allowed to leave their place of 'Itikaf (mosque) except for a short period and that too for very urgent necessities like call of nature, Wudu or bath. In addition to fast and usual five daily prayers they devote their full time to worship and service of Allah, meditation over religious matters, and reading of the Holy Qur'an. Itikaf is a sort of moral and spiritual training in which a believer isolates himself from worldly affairs and entirely devotes his time and energy to remembrance of God. Thus he gets peace of mind and contentment of heart and strengthens his relationship with God.

Itikaf, according to jurists, is a Sunnat Muakaadah as the Prophet practiced it throughout his life at Madinah and enjoined his followers to do so to earn rewards from Allah. However it is Sunnat Kafayah which means that although it is not compulsory yet it must be performed at least by some believers of a locality in the mosque in order to absolve the other believers of that locality from sin. Otherwise all of them would be guilty.

The women are directed to perform this act of devotion in their homes. Itikaf begins from the Maghrib prayer of the 20th of Ramadhan and terminates with the sighting of new moon of the month of Shawal and thus it may comprise a period of nine or ten days.

Verses and Traditions

Before proceeding with the discussion on this subject it would be fair if we present relevant Verses and some of Ahadith:

- 1) And remember when We made the House (Kaabah) a centre and sanctuary for mankind. (saying): Take the place of Abraham as place of prayer. And We commended Abraham and Ismail that they

should cleanse My house for those who go around it and who meditate in it and who bow down and who prostrate in it. – (2:125).

2) And do not have sex with them when you are at secluded devotion (Itikaf) in the mosques..... (2:187).

3) Ayesha reported that the Messenger of Allah used to seclude himself for the last ten (nights) of Ramadhan till Allah took away his life. Afterwards his wives secluded themselves after him. – (Bukhari, Muslim)

4) Ayesha reported: When the Apostle of Allah secluded himself, he extended his head towards me while he was in the mosque and then I combed it, and he used not to enter the house except for human needs. – (Bukhari, Muslim)

5) Ayesha reported that when the Apostle of Allah intended to seclude himself, he said the Fajr prayer and then he entered into his place of seclusion. – (Abu Daud, Ibn Majah)

6) Ayesha reported: It is Sunnat upon the men of seclusion that he shall not visit the sick, nor shall he be present at funeral prayer., nor shall he touch a woman, nor cohabit with her, nor he shall come out for a necessity except for a thing from which there is no escape, and there is no seclusion without fast, and no seclusion except in congregational mosque. – (Abu Daud)

7) Ibn Abbas reported that the Messenger of Allah said about the man in seclusion: He isolates himself from sins, and good deeds bring their rewards for him like those of one who acts all the good deeds. – (Ibn Majah)

From verse at serial No. 1 above we come to know that Itikaf was observed by the religious communities before Islam. That is why Prophet Ibrahim and Ismail were directed to keep up the House of Allah clean for those who perform Tawaf, who perform Itikaf, who perform Ruku and who perform Sajjud. Verse at No.2 forbids those believers to go to their spouses who are engaged in Itikaf. Ahadith tell us about the practice of the Prophet regarding Itikaf and also tell us about some of its rules and regulations.

1) **Purpose of Itikaf:** The main purpose of performing Itikaf is to devote one's full time and energy to Allah's remembrance and His worship which one cannot do while absorbed in day to day affairs of the world. This exercise or a sort of training course provides one contentment of heart and makes him near to Allah. It promotes one spiritually and advances his piety. It inculcates self control, moral discipline, abstinence from evils and good habit of offering prayers sincerely and devotedly.

2) **Itikaf is a sunnat for every Muslim:** As discussed above Itikaf is an important sunnat for a Muslim being a regular practice of the Prophet. However if every one cannot do it, then some of the Muslims should observe it so that the community is absolved from the sin of not doing it.

3) **Pre-requisites or conditions of Itikaf:** Following are the conditions of Itikaf of Ramadhan:

- a) That one should make intention of doing it as in other acts of Ibadah intention is made.
- b) Itikaf is to be observed in a mosque as ordained in verse 187 of Surah 2. However, women may stay in their homes and observe Itikaf.

For the purpose of reward, Itikaf in the House of God (Kaabah) is the best, then in Mosque of the Prophet, then in Masjid Al-Aqsa, then in Jama'a mosque and then in every mosque where congregation prayers are held regularly.

- c) The fasting is essential for Itikaf.
- d) Itikaf starts from the Maghrib prayer of the 20th Ramadhan and terminates with the sighting of new moon of the month of Shawal and thus its duration may be of nine or ten days.
- e) At the time of starting Itikaf one must be in pure state i.e. free from sexual impurity (and in case of a woman free from haidh and nifaas).

4) **Things prohibited during Itikaf:** (a) One must abstain from indulging in sexual intercourse as prohibited by verse 187 of Surah

2; (b) One must not engage himself in worldly affairs like business, trade, etc. (c) One must abstain from backbiting, lying, quarreling, frivolous talk, etc. (d) One must abstain from meeting the people unnecessarily and from having social connections with them. (e) One must avoid leaving the place of Itikaf except for call of nature, Wudu or bath or in some emergency. (f) One must not sit totally idle in Itikaf, rather engage himself in worship, the remembrance of Allah, or recitation of the Qur'an.

5) Things permitted during Itikaf: (a) One can leave place of Itikaf for call of nature but must go to the nearest place for this and come back immediately; (b) One can leave the place for purification bath or Wudu or for joining prayer, etc. If there is no arrangement for bath in the mosque then one can even leave the mosque for this purpose; (c) If there is no body to bring one's meals, he can go home for meals. (d) If there are no arrangements for Friday prayer in the mosque, one can go to the nearest mosque where there is such arrangement. (e) One can join a funeral prayer if it is being held in the mosque. (f) One can go to house of relative who has died for his condolence provided he lives in the same village or town. (g) If Nikah of a near relative or a friend is in the mosque, one can join it; (h) If some near relative or a member of the house comes to meet for some important affair, one can meet him and come out of the place to see him off; (i) One can take rest or sleep. (j) One can come out of the place to pronounce Adhaan; (k) One is allowed to give medical advice or religious instructions to someone else.

6) Commendable acts or things: (a) To engage oneself in worship and the remembrance of Allah, Glorifying Allah, mentioning His attributes and names, etc. (b) To recite and learn the Qur'an and its meanings etc. (c) To reflect and meditate on religious and spiritual matters. (d) To study Hadith and Fiqh. (e) To offer nawafil. (f) To send Darud on the Prophet. (g) To offer supplications to Allah for one's betterment in the world as well as in the Hereafter and for forgiveness of sins. (h) To engage oneself in research and writings on the Qur'an or Hadith or on Islam if one

happens to be writer or scholar. (i) To join a Dars of Qur'an and Hadith or some sermon if held in the mosque.

5- Taraveeh Prayer

1) **What does Taraveeh mean?** Taraveeh is from Tarveehah which means to sit a while for rest (during prayer). Since in this prayer a little rest is taken after performing every four Rakaah, therefore, it is called taraveeh. This prayer is offered during the nights of the month of Ramadhan and hence it is also called Qayyam-e-Ramadhan (standing for prayer in Ramadhan).

According to Abu Hurairah, the Prophet used to persuade the believers to offer prayer in the nights of Ramadhan saying: He who awakes with prayer in the nights of Ramadhan (or observes Qayyam of Ramadhan) with faith and to please Allah only, his former and later sins would be forgiven (Bukhari, Muslim, Ahmad). Hadhrat Salman Farsi says: "Once the Prophet delivered a very good sermon at the commencement of the month of Ramadhan and said: One night of this month is Lailatul Qadr (the night of Destiny) which is better than one thousand months. Allah has made Taraveeh prayer Nafil (voluntary) in the nights of this month. Whoso performs a Nafil action in this month gets reward of Fard deed performed in other months" (Mishkat). Keeping in view the importance given by the Prophet to this prayer, some jurists rule that this prayer is Sunnat-e-Muakkadah for both Muslim men and women, but according to many it is a Sunnah or Nafil prayer.

2) **Taraveeh and Fasting:** Although Taraveeh prayer is observed in the month of Ramadhan which is the month of fasting, yet Taraveeh and fasting do not depend on each other. They both are two independent and separate acts of Ibadah (worship). So it is not obligatory or essential that one who is fasting must offer Taraveeh Prayer or one who offers Taraveeh Prayer must fast, as considered by some believers.

3) **Its duration and time:** When the moon of the month of Ramadhan is sighted, the performance of Taraveeh prayer starts from that very night and when the moon of the month of Shawal is

sighted it ends. Thus Taraveeh prayers is performed for a period of 29 or 30 days. Its daily time starts after the end of Isha Prayer and continues uptill Fajr Prayer. Although its best time is in the last part of night, However, Prophet permitted the believers and also himself performed it just after Isha Prayer, so that large number of people should perform it in this month.

4) **Rakaahs of Taraveeh Prayer:** According to a Hadith reported by Jabar, the Prophet led Taraveeh Prayer in congregation for the believers for three nights of Ramadhan and offered eleven Rakaah including three Rakaah of Witr. The people waited for him the next night, but he did not turn up as he feared, watching the zeal of the believers, that it might not be made an obligatory prayer. According to Hadhrat Ayesha, the Prophet used not to pray more than eleven Rakaahs (during night) may it be Ramadhan or not Ramadhan (Bukhari, Muslim, Abu Daud, Tirmizi, Nisai). So the number of Rakaah of this prayer is eight (excluding Witr). The argument of some jurists to support eight Rakaah is that this prayer is actually Tahajjud Prayer which the Prophet allowed the believers to observe it just after Isha Prayer in the month of Ramadhan for their convenience. However, majority of the Muslims offer this prayer with twenty Rakaah.

5) **Congregation:** As stated above the Prophet offered this prayer leading the congregation of believers for three nights only but at the fourth night he did not turn for the fear that it might not be made compulsory. Since there was no such fear after the demise of the Prophet, Hadhrat Umar ordered for its performance in congregation during his caliphate. So he asked Ubbey bin Kaab to establish congregation of this prayer. However, one can offer it singly at home if one cannot join congregation in the mosque.

6) **Recitation of the Qur'an:** There is no reliable tradition to prove as to how much of the Qur'an was recited by the Prophet and his companions in the Taraveeh prayer. During the reign of Umar, the Imams used to recite even hundred or more verses in one Rakaah so that the weaker persons had to lean on sticks or other things and the prayer continued up to dawn. However, there was no

practice of reciting the whole of the Qur'an in Taraveeh prayers of the month among the companions. This practice came in vogue later on. This practice may be considered good as it encourages young people to memorize Quran and get considerable wages by reciting the Qur'an to the believers, and the believers also benefit from it.

7) **Rest after every four Rakaah:** After every four Rakaah, some rest is provided during Taraveeh Prayer. Some people recite some Dua during rest time and some observe silence. There is no fixed Dua which must be recited during rest time. However, some Ulema recommend the following Dua which is called Tasbeeh Taraveeh:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ
الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ
وَالرُّوحِ أَللَّهُمَّ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرِيَا مُجِيرِيَا مُجِيرِيَا

Subhana dhil mulki wal malakuti, subhana dhil izzati wal azmati wal haibati wal qudrati wal kibriyai wal jabaruti, subhana al maleki al hayyil lazi la yanamu wa la yamutu subbihun Quddusun, Rabbuna wa Rabuul malaikati war ruh, Allahumma aajirna minaan nar ya mujeeru ya mujeeru.

Glorified is the Owner of Kingdom of the earth and the heavens. Glorified is the possessor of Honour and Magnificence and Awe, and power and Greatness and Omnipotence. Glorified is the Sovereign, the Living who neither sleeps nor dies. He is the most praised and the most holy, Our Lord and the Lord of the Angels and the Spirit. O Allah! Protect us from the Fire, O Protector, O Protector, O Protector.

6- Sadaqah Fitr

Meanings and Purpose

Sadaqah means to spend in Allah's way with a view to earn Allah's pleasure. It implies to give financial aid to the poor and the needy Muslims. Fitr is from Iftar which means breaking the fast. So Sadaqah Fitr means charity which is given at the conclusion of the fasting of the month of Ramadhan. There is no mention of this charity in the Holy Qur'an. But the Prophet of Islam enjoined it on the Muslims in the year 2 A.H. at Madinah when the fasting for the month of Ramadhan was made obligatory. Two days before Eidul Fitr in that year, the Prophet directed the well-to-do Muslims to give this Sadaqah to the poor and the needy so that they could purchase provisions for themselves and for their families and join Eid celebrations with their well-to-do brothers and sisters. Since then it is paid by every well-to-do Muslim male or female for the help of the poor and the needy.

Following are some of the Ahadith of Prophet Muhammad (PBUH) which help us to know the wisdom, the purpose and the rules of Sadaqah Fitr:-

- 1) Hadhrat Abdullah-bin-Abbas has reported that the Prophet enjoined Sadaqah Fitr so that the fasters are purified from the indecent matters and irregularities committed by them (during fasting) and the poor and the needy ones are enabled to get their food and provisions. So he who pays it before Eid Prayer it will be an acceptable charity of Fitr, but he who pays it after Eid Prayer then it is just like another (ordinary) charity. – (Abu Daud, Ibn Majah)
- 2) Hadhrat Abdullah bin Umar has reported that the Prophet enjoined Sadaqah Fitr as an obligatory duty and instructed that every Muslim male or female, free or slave, minor or major will give one sa'a of dates or barley before going to Eidgah for prayer. – (Bukhari, Muslim, Abu Daud, Tirmizi)

3) Hadrat Ibn Umar has reported that the Prophet prescribed Sadaqah Fitr as obligatory duty and said: Make the needy and the poor Ghani (self-sufficient) on Eid day – (Baihaqi)

Thus the wisdom and purpose of Sadaqah Fitr is that the faster should stand purified of errors or irregularities done by him during fasting by paying it and the poor should make arrangement for their provisions by getting it and join Eid celebrations. Thus this Sadaqah serves the dual purpose i.e. both of the wealthy and of the poor.

Keeping in view the above Ahadith, some jurists consider Sadaqah Fitr as obligatory, but some consider it as sunnat, and some say that its commandment stands repealed after Zakat was made obligatory.

Rules and Regulations

Following are some of the rules and regulations of Sadaqah Fitr:

- 1) **Persons who are required to pay it?** According to most of the jurists, every Muslim is obliged to pay it whether male or female, free or slave, adult or minor, sane or insane, rich or poor, master or servant and whether he has observed fasting or not. For minor or insane, guardian would pay it and for slave or servant, master would pay it. Their view is that this is common injunction and it applies to everyone there being no condition of wealth or property. However, others believe that this Sadaqah is obligatory only on those who possess Nisab of Zakat and are liable to pay Zakat.
- 2) **How much is to be paid?** Prophet Muhammad (PBUH) has prescribed that everyone should pay one Sa'a of dates or barley as Sadaqah Fitr. The companions of the Prophet used to pay one sa'a in respect of cheese or grapes also. In the times of Hadrat Umar people started paying it in wheat also. Muawiyah once came to Madinah during his caliphate and gave the opinion that half Sa'a of Syrian wheat is equal to one Sa'a of dates. Some people adopted his view and started giving half Sa'a of wheat, but all the Imams except Abu Hanifa say that Sadaqah in terms of wheat is also one Sa'a.

About the weight of one sa'a in terms of kilogram, there is big difference of opinion. Some say it is equal to 4.5kg, some say it is equal to 3.5, some say it is equal to 2.5kg, while according to some it is equal to 2 kg and 6 chchatank.

3) **In which genus or kind?** The companions used to pay it in barley or wheat or dates or grapes or cheese. So you can pay it in either of these things. According to some jurists, to pay Sadaqah in the form of dates is the best, according to others the most precious of all of these things is the best for its payment. You can pay it in kind or in cash at your convenience.

4) **Time when this Sadaqah becomes obligatory?** It becomes due in the morning of first Shawal i.e. Eid day. So whosoever is alive at that time and possesses certain amount of wealth will pay it. There is no Sadaqah on a person who has been somehow deprived of his wealth before that. It will be paid for the baby who is born before dawn but not for one who is born afterwards. Sadaqah will also be paid by one who embraces Islam before dawn of the Eid day.

5) **Time when it should be paid?** Although it becomes due on the morning of the Eid day, yet it should be paid well before time so that those who receive it should purchase provisions for their families in order to celebrate Eid. It is reported in Bukhari that some of the companions used to pay it a couple of days before Eid. If one cannot pay it before Eid, he should definitely pay it before Eid prayer so that it should be regarded as Sadaqah Fitr and not an ordinary charity.

6) **To Whom it should be paid?** According to most of the jurists, those persons who are eligible to receive Zakat they are also eligible to receive sadaqah Fitr. But according to the jurists who say that it is a physical sadaqah and is obligatory on every Muslim without regard to his wealth, the poorest of the poor are eligible to receive it. Of course to pay it to the eligible relatives or neighbor is better. Like Zakat, it cannot be paid to non-Muslims

7) **How to pay it?** In the morning of the Eid day, you should count all the persons available in your house including all the

members of your family, your servants, even your guests and compute sadaqah for all of them in the kind of the thing in which you want to pay it. Then compute its value at market price if you want to pay it in cash. And then make the payment before Eid Prayer after deducting the amount which you have already paid on account of it. Following examples would help you:-

a) Aziz Ahmad is a middle class person having one wife and four children including a baby born one hour before morning prayer of Eid day. He wants to pay Sadaqah in wheat. His Sadaqah would work out $6 \times 3.5 = 21$ kilogram of wheat or Rs. 620 at the rate of Rs. 30 per K.G.

b) Zahoor ul Hasan is a rich business man. In the morning of Eid day, there are 20 persons present in his house including his two wives, four sons, three daughters, five servants and five guests. He wants to pay Sadaqah in terms of Ajwa dates of good quality. He has already paid an amount of Rupees 40 thousand on account of Sadaqah. Please compute his Sadaqah liability which he should pay before going to Eid Prayer.

Quantity of Ajwa dates payable by him would work out to $20 \times 3.5 = 70$ KG. Its price would work out to Rs. 1,40,000 at the rate of Rs. 2000 per KG. He has already paid 40,000. Now he will have to pay Rs. 1 lac before going to Eid Prayer.

Note: It is not compulsory for Mr. Zahoor to pay Sadaqah Fitr for all. Any of the members of the family or any of the servants, or any of the guests who can pay his own Sadaqah should pay it.

7- Eid-ul-Fitr

Its importance and significance

It has been reported by Anas when the Prophet migrated to Madinah he saw that the people of the town had fixed two days in a year for sport and merry making. He asked how these days are, the people told him that since the Period of Ignorance they are given to making fun and sport and enjoy in these days. He said: Allah has

appointed two better days than these for you to celebrate in the year and they are: Eidul Fitr and Eidul Azha. – (Abu Daud).

Since then the Muslims all over the world celebrate these two Eids in a lunar year. Eidul Fitr is celebrated on first of the month of Shawal and Eidul Azha is celebrated on tenth of the month of Zil-Hajj, which are respectively the tenth and the twelfth months of Islamic lunar or Hijrah calendar.

Eid means a thing which returns, or an event of celebration or happiness, and Fitr means breaking of the fast. Since this day returns every year and is a day of celebration after conclusion of fasting, it is called Eidul Fitr. Eidul Fitr in fact is an expression of thanks to God for His kindness that He enabled the believers to observe fasting for the month of Ramadhan with all its rigours and made them successful in performing other acts of worship like Taraveeh prayers, and in giving voluntary charity and Sadaqah Fitr in this month.

Preparations for Eid

Preparations for Eid start during the last few days of the month of Ramadhan. People purchase article of food, new clothes and shoes, etc. for themselves and for the members of their families or at least for their children. It is Mustahib (preferable) for a wealthy Muslim to purchase and provide articles of food, clothes and other things of use to their servants and the needy persons for their families in order to enable them to celebrate this festival. It is also Mustahib if Sadaqah Fitr or voluntary charity is paid well before Eid so that poor may be able to arrange provisions and new clothes for Eid celebrations.

Permitted things and activities on Eid Day

- 1) Rise early in the morning, brush the teeth, take bath, offer Fajr Prayer, wear the best available dress, use perfume and be ready for Eid Prayer.
- 2) Before going to Eid Prayer, pay Sadaqah Fitr if you have not paid it already, and eat something sweet.

3) Go to Eidgah or the mosque and offer Eid Prayer with congregation.

4) After returning from Eid Prayer you are allowed to celebrate the Eid in whatever way you want provided it is legally and morally justified. You may have fun or play some game. You may eat and drink and enjoy and make merry within limits. You may give money or gifts called Eidi to your spouse, to your children, to your relatives and to your servants and their children. You can exchange gifts or provisions with your relatives and friends. You can visit your relatives and friends. If your relatives and friends visit you, you must entertain them. But you are not allowed to eat or drink Harm (prohibited) things e.g., wine, pork; or indulge in Haram things like illicit sex, singing, dancing, etc.

Eid Prayer

Kindly refer to chapter 16 where Eid Prayer of both Eid-ul-Fitr and Eid-ul-Azha has been discussed.

PART V – HAJJ (PILGRIMAGE)

Chapter – 30

Basic Teachings About Hajj

Meanings of Hajj

Literally Hajj means to make intention of going to a place or visiting a place. As a term of Islamic Shariah, it implies a worship in which the Muslims from all over the world visit the House of God (Kaabah) at Makkah in the prescribed months every year and perform certain acts and rituals there and in the plains of Mina and Arafat.

It has been reported by Abdullah bin Umar that he heard the Prophet saying: Foundation of Islam is laid on five things, namely: (1) To bear witness that there is no God but Allah and Muhammad is Allah's Servant and Messenger i.e. faith; (2) To keep up prayers, (3) To pay Zakat (Obligatory Charity); (4) To fast for the month of Ramadhan, and (5) To perform Hajj. Thus Hajj is one of the five pillars or fundamental articles of Islam.

The Hajj is one of the five fundamental articles or pillars of Islam and importance of Hajj in Islam can be judged from the very fact that Al-Qur'an the sacred book of Islam, has named one of its Surahs (or chapters) as Surah Al-Hajj. However, before describing its merits and its importance, it would be fair if we describe historical background of Hajj and reproduce some of the Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) relating to it.

Historical Background

Qur'an in its Surah Ale-Imran Verse 96 tells us that the first House of Worship which was made on earth for the mankind was

that at Makkah. It is said that when Adam was expelled from Paradise and was settled on earth, the angels at the command of God built a House of God at Makkah on the model of Baitul Ma'amoor which is in the heavens, so that Adam and his children may worship God. However, house built by the angels was destroyed and lost with the passage of time. About 2000 years before Christ, Allah commanded Prophet Ibrahim to settle his wife Hajrah and his son Ismail at Makkah and rebuild the House of Allah there.

So Prophet Ibrahim (Abraham), the spiritual leader of Judaism, Christianity and Islam (and forefather of Prophet Moses, Jesus and Muhammad) built Kaabah (House of God) at Makkah, with assistance of his elder son Prophet Ismail. He was then commanded by Allah to purify the House and proclaim pilgrimage unto mankind that "They will come unto you on foot and on every lean camel..... from every deep ravine" (Al-Qur'an 22:27). Thus the people started visiting the Holy Kaabah for performing the pilgrimage. However with the passage of time the rituals and practices connected with pilgrimage were corrupted. Kaabah became the place filled with so many idols and people started circumambulating it in a naked state. Muhammad (PBUH) the Prophet of Islam, conquered Makkah in the year 8 A.H. (corresponding to 630 A.D.), cleansed Kaabah of the idols and restored its original position as the old shrine devoted to worship of one God. The original spirit of the pilgrimage (Hajj) was also restored and the pilgrimage became compulsory for a Muslim as a fundamental article of faith in the year 9 A.H. (631 A.D.). The Prophet performed pilgrimage himself in the year 10 A.H. i.e. some months before his death. This is known as the Farewell Pilgrimage. The sermon delivered by the Prophet during this pilgrimage in the plain of Arafat is known as the Farewell Sermon. It presents gist of the teachings of Islam and is rightly regarded Islam's charter of fundamental rights and civil liberties. The Farewell Pilgrimage performed by the Prophet and the rules and procedure of Hajj laid down by him is a good pattern for his followers all over the world for all times to follow.

Since Islam has been the religion of all the Prophets of God from Adam to Muhammad (PBUH) and Kaabah was constructed in the times of Adam, Prophets prior to Muhammad have also been performing Hajj of this House of God. According to a Hadith reported by Abu Musa Al-Ashari, Prophet Muhammad (PBUH) said that seventy Prophets of God performed Hajj before him. History tells us that Adam performed 300 Hajj while Prophet Moses and Shuaib were also among those who performed Hajj (Daily Jang, Friday dated 04-09-2013).

Both the Qur'an and the Prophet of Islam have stressed the importance of pilgrimage, its place in religion, its merits and excellence, and its virtues and rewards in the following Verses and Ahadith:-

Verses of the Qur'an

1- Lo! As-Safa and Al-Marwah (Two hills at Makkah near Kaabah) are among the signs of Allah. It is therefore, no sin for him who is on Hajj (Pilgrimage) or Umrah (Visit) to the House (of Allah) to go around both of them. And he who does good voluntarily, Allah is surely Responsive and Knower. – (2:158)

2- Perform the Hajj and Umrah for Allah. And if you are prevented (to reach there) then offer sacrifice (of animal) such as you can afford and shave not your heads until the sacrifice has reached its destination. And whoso among you is sick or has an ailment of the head (may shave and) he must pay ransom either by fasting or alms-giving or offering a sacrifice. And if you are in safety and anyone (of you) wants to take advantage of performing Umrah with Hajj, he must offer sacrifice (of animal) such as he can; but if he cannot afford it, he must fast for three days during Hajj and for seven days on his return(home) making ten days in all. This order is for one whose family is not living within the precincts of Sacred Mosque. And fear Allah and keep in mind that Allah is severe in punishment. – (2:196)

3- The Hajj is in the well known months. So whoso ever undertakes to perform it therein, he should abstain from

cohabitation (with his spouse) and from sinful acts and from quarreling during the Hajj and whatever good you do, Allah knows it. Take provisions for the journey with you, though piety is the best provision. So fear Me, O men of understanding. – (2:197)

4- It is no sin for you if you seek the Bounty of your Lord (your livelihood by trading or doing something else during Hajj). But when you return from Arafat, remember Allah near Mashar-al-Haram. Remember Allah as He has guided you, although before this you were of those who are astray. Then return from where the people return and ask forgiveness of Allah. Surely Allah is Forgiving, Merciful. And when you have completed rituals of your Hajj, then remember Allah as you used to remember your forefathers or with a more remembrance..... – (2:198-200)

5- And remember Allah during the appointed days. There is no sin for him who hastens to leave (Mina) in two days, and there is no sin for him who stays on (for more time); that is for him who abstains from evil. And fear Allah and know that unto Him you will be surely gathered. – (2:203)

6- Lo! The first House (of worship) appointed for mankind was that at Bakkah (Makkah), a blessed place and guidance for all the world. Wherein are clear signs and the place of Ibrahim; whoever enters in it attains security. And pilgrimage to the House is a duty which the people owe to Allah – those who can afford the journey to it. And as for him who disbelieves (or refuses), (he must know) Allah is not in need of the people. – (3:96-97)

7- O you who have believed! Do not kill game (hunt an animal) when you are in pilgrim's dress (in Ihram). And whoso of you kills it intentionally, he will make an offering of a domestic animal as a penalty equivalent of that which he has killed The game of the sea (and water, like fish) and its use as food is made, however, lawful to you and for the travelers; but to hunt on land is forbidden to you as long as you are in Ihram (pilgrim's dress). And fear Allah unto Whom you shall be gathered. – (5:95-96)

8- And make a proclamation of Hajj to mankind; that they would come to you on foot and on every lean camel coming from remote

hill paths. That they may witness things here that are of benefit to them and mention the name of Allah on appointed days (10th to 13th of Zil Hajjah) over the cattle which He has provided to them. Then eat their meat themselves and feed there with the poor having hard time. Then let them complete prescribed acts (of cleanliness), and perform their vows, and go around the Ancient House (Kaabah) – (22: 27-29)

Ahadith of Prophet Muhammad (PBUH)

1- Abu Hurairah reported: The Messenger of Allah delivered us sermon and said: O men! Pilgrimage has been made obligatory on you. So make pilgrimage. A man enquired: O Apostle of Allah! Is it in every year? He remained silent till he (the man) repeated it thrice. Then he said: If I would have said 'Yes', it would have surely become obligatory and you would have had no option. Afterwards he said: Leave me till I leave you, because those who were before you were destroyed on account of their frequent questions and their disagreement with their Prophets. So when I bid you anything, do it if you are able; and when I forbid you anything leave it. – (Muslim)

2- Abu Hurairah reported that the Apostle of Allah was asked: Which of the actions is best? He replied: Faith in Allah and His Apostle. He was questioned: What is next? He said: Jihad in the way of Allah. He was questioned: What is next? He replied: An accepted pilgrimage. – (Bukhari, Muslim)

3- Abu Hurairah reported that the Messenger of Allah said: Whoso makes pilgrimage for Allah without talking immodestly and doing anything foul returns as on a day on which his mother gave birth to him. – (Bukhari, Muslim)

4- Ibn Abbas reported that a man came to the Prophet and enquired: My sister made a vow to make pilgrimage but she has died. The Prophet said: If there had been any debt due from her, would you pay it up? 'Yes', said he. He said: Then pay the debt of Allah, as it has got more right to be paid up. – (Bukhari, Muslim)

5- Ibn Abbas reported that the Messenger of Allah said: No man shall remain alone with a woman, nor shall a woman make a journey –

except with a relative within the prohibited degrees. A man asked: O Messenger of Allah! I have been enrolled for such and such a battle, but my wife intends to go out to make the pilgrimage. He said: Go, then make pilgrimage with your wife. – (Bukhari, Muslim)

6- Abu Saeed-al-Khudri reported: We came out with the Apostle of Allah for pilgrimage crying "Labbaik" loudly. – (Muslim)

7- Zaid-b-Sabet reported that he saw the Prophet preparing for his Ihram and taking bath. – (Tirmizi, Darimi)

8- Ali reported that the Messenger of Allah said: If anyone has got provision and conveyance to take him to the House of Allah but does not make pilgrimage, there is no difference whether he dies a Jew or a Christian, and that is because Allah, the Blessed and the High says: And for Allah due from men, there is the pilgrimage of the House for one who has got means of journeying to it. – (Tirmizi (Rare))

9- Ibn Abbas reported that the Messenger of Allah fixed Zul-Halifah for the inhabitants of Madina, and Hujfah for the Syrians, and Qarn Manazel for the people of Najd, and Yamlam for the people of Yemen. So these are for them and for those who wish to make pilgrimage and Umrah; whoever lives nearer (Makkah), his Ihram is from his residence. (The case is) such and such and such; even the people of Makkah shall make Ihram from it (Makkah). – (Bukhari, Muslim)

10- Ibn Omar reported: I heard the Apostle of Allah say: When you meet one who has made pilgrimage, greet him, shake hands with him and tell him to ask forgiveness for you before he enters his house, for he has been forgiven. – (Ahmad)

11- Abu Hurairah reported that the Apostle of Allah said: Whoever goes out to perform Hajj or Umrah or fight with infidels, and afterwards dies in his way, Allah will record for him the reward of a Gazi and a pilgrim and a visitor of the House. – (Baihaqi)

12- Ibn Masud reported that the Apostle of Allah said: Make Hajj and Umrah follow one after another, because they both remove poverty and sins, just as a hammer removes rusts of iron, gold and

silver; and there is no reward for an accepted pilgrimage except Paradise. – (Tirmizi, Nisai, Ahmad and Ibn Majah)

13- Ibn Omar reported that a man came to the Prophet and asked: O Apostle of Allah! What makes the pilgrimage compulsory? He replied: Means and conveyance. – (Tirmizi, Ibn Majah)

14- Ibn Omar reported that a man asked the Apostle of Allah and said: What is (the description of) pilgrim? He said: One disheveled in hairs and unperfumed. Another got up and enquired: O Apostle of Allah! Which (thing in) pilgrimage is best? He said: Loud respond of Labbaik and sacrifice of animal. Another stood up and enquired: O Messenger of Allah! What are (the things necessary for) the journey? He said: Means and conveyance. – (Ibn Majah, Sharhi Sunnah)

15- Abu Razin-al Oqaili reported that he came to the Prophet and asked: O Messenger of Allah! My father is an old man unable to perform pilgrimage and visit the House and ride on. He said: Make pilgrimage for your father, and visit the House. – (Abu Daud, Nisai, Tirmizi (Approved, Correct))

16- Abu Hurairah reported from the Prophet who said: He who makes Hajj and he who makes Umrah are guests of Allah. If they invoke Him, He responds to them; and if they beg forgiveness of Him, He forgives them. – (Ibn Majah)

17- Ayesha reported: I asked: O Messenger of Allah! Is there any Jihad for woman? 'Yes', replied he, 'there is for them Jihad wherein there is no fighting – Hajj and Umrah'. – (Ibn Majah)

18- Ibn Abbas reported that the people of Yemen used to make pilgrimage but without taking (sufficient) means. They used to say: When they came to Makah, they begged from the people. Then the Almighty Allah revealed: Take provision, but the best provision is piety. – (Bukhari)

19- Ayesha reported: We came out with the Prophet and we did not talk except about Hajj. When we came to Saraf, I perceived menstruation. The Prophet came while I was weeping. He said: Perhaps you are menstruating. 'Yes', replied I. He said: that is a

thing which Allah ordained for the daughters of Adam. So do what a pilgrim does without going round the House till you become pure. – (Bukhari, Muslim)

Merits and importance of Hajj

Both the verses of the Qur'an and Ahadith of the Prophet (as we have reproduced above) highlight the merits and importance of Hajj in the religion of Islam. Some of these merits and benefits and points of importance are brought in focus as under:-

1. **Hajj is Allah's right on mankind:** Allah has bestowed many favours on man. He created Adam (mankind's father) and commanded the Angels to prostrate before Adam. He appointed Adam and his children as caliph on earth and made arrangements for their living and sustenance. He gave superiority to man on many of His creatures and made many things for the benefit or service of man. So man must be thankful to God and fulfill his obligations and duties towards Him. One of such obligations is to perform Hajj of the House of God (Kaabah) at Makkah. The Qur'an says: "And Allah has right on mankind that he who can afford to reach the House must perform its Hajj; and the one who disobeys this commandment must know that Allah is self-sufficient and does not stand in need of the peoples of the world" (3:97). Abu Hurairah reported: The Messenger of Allah delivered us sermon and said: O men! Pilgrimage (Hajj) has been made obligatory on you, so make pilgrimage..... (Muslim).

2. **Hajj is one of the best deeds:** Abu Hurairah reported that the Messenger of Allah was asked: Which of the actions is the best? He replied: Faith in Allah and His Messenger. He was (again) asked: What is next? He said: Jihad in the way of Allah. He was (again) asked: What is next? He replied: An accepted pilgrimage (or the pilgrimage performed in the best way).

3. **Hajj is Jihad of the women and weak persons:** Hadhrat Ayesha has reported: I asked: O Messenger of Allah! Is there any Jihad for woman? Yes', replied he, 'there is for them Jihad in which there is no fighting – Hajj and Umrah – (Ibn Majah). Abu Hurairah has reported that the Prophet said: Jihad of an old and weak person

and of a woman is Hajj (Nisai). There is another tradition from Hadhrat Ayesha that I asked the Prophet: We consider Jihad as the best of the deeds, should the women also take part in it? He replied: For you women, the best Jihad is Hajj mabroor. (Bukhari, Muslim)

4. Hajj is one of the pillars of Islam: As we have already presented a Hadith in the beginning of this chapter that Hajj is one of the five pillars or columns on which edifice of Islam is built, and it is most important for a Muslim after Faith, Prayer, Zakat and Fasting.

5. Hajj remits the sins: Abu Hurairah reported that the Messenger of Allah said: Whoso makes pilgrimage for Allah without committing an indecent sexual act or indulging in any other evil, he returns home as pure(of sins) as he was on the day on which his mother gave birth to him (Bukhari, Muslim). Ibn Masud reported that the Messenger of Allah said: Make Hajj and Umrah follow one after other, because they both remove poverty and sins as furnace removes rusts of iron, gold and silver; and there is no reward for a mabroor (accepted) Hajj except Paradise (Tirmizi, Nisai, Ibn Majah).

6. Pilgrims are guests of Allah and their supplications are granted: Abu Hurairah reported from the Prophet who said: Those who perform Hajj and those who perform Umrah are guests of Allah. If they invoke Him, He responds to them; and if they beg forgiveness of Him, He forgives them – (Ibn Majah). Abu Zarr has reported that the Prophet said: Prophet David implored Allah saying: My Lord! What reward would be bestowed upon those who come to visit Your House? Allah replied: O David! They are My guests. It is their right that I should forgive their sins in this world, and when they meet Me, I should forgive them completely. (Tabarani)

Ibn Umar reported: I heard the Apostle of Allah saying: When you meet one who has made pilgrimage, greet him and shake hands with him and tell him to ask forgiveness for you before he enters his house, for he has already been forgiven. – (Ahmad)

7. Rewards of spending on Hajj: It has been reported by Abu Hurairah that the Holy Prophet said: To spend on Hajj is to spend on

the cause of Allah (or like spending in the way of Allah). Reward for spending one Dirham is seven hundred times.

8. Hajj is a comprehensive worship: Ibadah or worship in Islam is of two kinds: Physical Ibadah like the Salah (Prayer) and the Saum (Fasting); monetary like Zakah (mandatory charity) and Sadaqah (voluntary alms). The Hajj combines in itself both the kinds of Ibadah. During Hajj, the pilgrim puts more labour and devotion in his prayers as he is near the Kaabah towards which he had been turning his face in prayer throughout his life, and also because he is at the sacred places where he believes the prayers are more rewarding. When he puts on Ihram and goes to Mina and Arafah and Muzdalfah and stays there in the open in the days and nights performing various acts and rituals, he goes under the same rigorous training under which a faster goes. Thus he gets benefits of the Ibadah of prayer and fasting like self control, discipline, patience, forbearance, abandoning temptations of the flesh, etc. As Zakat and Sadaqat clean the heart of the temptation of worldly wealth and promote sense of sacrifice by inspiring one to spend his hard earned money on his poor and needy brothers, similarly Hajj serves the same purpose when the pilgrim spends his lifelong savings in the way of Allah. And thus the pilgrim gets the benefits of both of the physical and monetary worships.

9. It promotes brotherhood among the Muslims at International level: Millions of Muslims perform pilgrimage every year. It is an international congress of the Muslims which gathers brothers-in-faith from all over the world who in pilgrims garments simultaneously perform rites of the Hajj in alike manner and converse with each other on equal footing without any discrimination. Thus the pilgrimage has become a universal manifestation of Islamic brotherhood and equality. It is indeed an important unifying agent for Islam, serving the cause of unity and strengthening the bonds of fellowship among the Muslims.

10. Hajj promotes individual as well as national economy: Millions of pilgrims who come to perform Hajj from all over the world spend a lot of money on their travelling, boarding and lodging. The airlines, transport companies, hotels and restaurants, owners of

houses and apartments and the labourers earn from the pilgrims by providing transport, meals, residences and services to them. The pilgrims also make handsome payments to their own government and the government of the host country in the form of fee, taxes, etc. Thousands of people are engaged in providing various services to the pilgrims. So a lot of money comes in circulation which changes many hands and has multiple effects benefiting the economy at private and public level.

Kinds of Hajj

Hajj is of three kinds or types, namely: (1) Hajj Ifrad, (2) Hajj Tamattu and (3) Hajj Qiran. Each of them has different rules and regulations. Let us explain them briefly as under:

Hajj Ifrad: Ifrad means to do a thing alone. In Islamic Shariah, it means to perform Hajj without Umrah. The pilgrim, called Mufrad in this case, puts on Ihram with the intention of performing Hajj only. So he performs the Manasak (rites or acts) relating only to Hajj like others. But he is under no obligation to offer sacrifice of an animal.

Those who live in Makkah or within the limits of Meeqaat they perform Hajj Ifrad usually.

Hajj Tamattu: Tamattu means to take benefit. In Islamic terminology it implies the type of Hajj with which one can take benefit of performing Umrah also, but Ihram for Umrah and Ihram for Hajj are put on separately. One puts on Ihram and performs Umrah, then after Umrah one is permitted to put off Ihram and to benefit from all those Halal (lawful) things which had become Haram (forbidden) on account of Ihram. Then again he puts on Ihram on 8th of Zil Hajjah and proceeds to Mina to perform Hajj.

Hajj Tamattu is mentioned in the Qur'an. Verse 196 of Surah Al-Baqarah says: "..... If anyone wants to take advantage of performing Umrah with Hajj, he must offer sacrifice (of animal) such as he can; but if he cannot afford it he must fast for three days during Hajj and for seven days on his return, making ten days in all. This order is for one whose family is not living within the precincts of Sacred Mosque....." According to this verse, a person who performs

Hajj Tamattu (called Mutamatti) for him sacrifice of an animal is compulsory. If he cannot afford to offer a sacrifice, he will have to fast for ten days i.e. for three days during Hajj and for seven days after returning home. And this commandment is for him who and whose family do not live within the limits of Harm. So Hajj Tamattu is performed by the people living outside Makkah and Meeqaat (who are called Afaaqees).

Hajj Tamattu is considered better than Hajj Ifrad because in this form of Hajj one performs Umrah in addition to Hajj and thus gets reward of both.

Hajj Qiran: Qiran literally means to combine two things together. As a term of Islamic Shariah, it means to perform Hajj and Umrah together with the same Ihram. The pilgrim, called Qarin, puts on Ihram with the intention of performing Hajj and Umrah and performs them in the same Ihram. First he performs Umrah when he reaches at Makkah. After accomplishing the rites of Umrah, he does not clip or shave his hair, nor he puts off his Ihram. In the same state of Ihram he goes on 8th of Zil Hajjah to Mina, Arafat and Muzdalfah. On 10th of Zil Hajjah, after Rami of Jamaratul Aqba and animal sacrifice, he is permitted to cut or shave his hair and put off his Ihram. Animal sacrifice is obligatory in this form of Hajj also. If he cannot afford or does not offer sacrifice, he must fast for ten days (like Mutamatti), for three days during Hajj and for seven days after returning home. This kind of Hajj is performed like Hajj Tamattu by outsiders i.e. those who live outside Makkah and Meeqaat limits.

Chapter – 31

Obligatory on Whom?

In this chapter we would answer the question that Hajj is obligatory on whom and what are the conditions which make it obligatory. We would also examine the distinctive features of Hajj of a woman and the status of Hajj performed by a minor. We would also discuss whether Hajj can be performed by one person on behalf of other person who is physically unable to perform it or who has died without performing it.

1- Hajj is obligatory on whom: As already stated Allah has made Hajj to His House (Kaabah at Makah) obligatory on the people. Verse 97 of Surah 3 of the Holy Qur'an says: ".....And pilgrimage to the House is a duty which the people owe to Allah, he who can afford the journey. As for him who refuses to obey (this commandment) must know that Allah is Self Sufficient and does not stand in need of the peoples of the world." Thus Hajj is the duty of the people to Allah which they must perform. In other words it is a right of Allah on the people that those who can afford must perform Hajj of Allah's House. When this verse was revealed, the Prophet is reported to have got announcement made regarding the obligation of Hajj. Abu Hurairah reported that the Holy Prophet delivered us a sermon and said: O People! Pilgrimage has been made obligatory on you. So make pilgrimage (Muslim). About those who have means to perform Hajj but they do not perform it, following Ahadith should be noted:

- 1) Abu Imama reported that the Messenger of Allah said: A person who does not perform Hajj despite the fact that no essential need or cruel king or a grave disease is preventing him to do so, he may die a Jew or a Christian whatever he likes. – (Darimi)
- 2) Ali reported that the Messenger of Allah said: If anyone has got provision and conveyance to take him to the House of Allah but does not make pilgrimage, there is no difference whether he dies a

Jew or a Christian, and that is because Allah, the Blessed and the High says: And for Allah due from men, there is the pilgrimage of the House for one who has got means of Journeying to it. – (Tirmizi (Rare))

Thus Hajj is obligatory on every Muslim who has means to reach Allah's House at Makkah. And if he does not perform this obligation despite having means, he cannot be considered a Muslim as held by many of the jurists. Hadhrat Umar is reported to have expressed his intention of imposing Jizyah (a tax imposed on non-Muslims by Islamic state) on such Muslims who do not perform Hajj despite having means.

2- Hajj is obligatory only once in life: Ibn Abbas reported that the Messenger of Allah said: O men! Allah prescribed pilgrimage for you. Aqraa-b-Habes got up and said: Is it in every year, O Apostle of Allah? He said: if I had said: 'Yes', it would have become obligatory; and if it has been made compulsory, you would not have acted upon it, nor you would have been able. And pilgrimage is (obligatory) once only and whoever observes (it) more, it is optional. – (Ahmad, Nisai, Darimi)

Keeping in view the above Hadith and also the Hadith No 1 in the preceding chapter the performance of Hajj is obligatory on a Muslim only once in life. If he performs it more than once, the additional Hajj would be considered Nafil (voluntary) Hajj and it would be definitely rewarded by Allah if performed with sincerity and devotion and not for display or show off.

It should be kept in mind that the Prophet performed Hajj only once in life in 10AH i.e. the last year of his life. It is called Prophet's Hajjatul Wida'a (Farewell Pilgrimage)

3- What does Istita'at mean? In verse 97 of Surah Al-e-Imran, Allah has made Hajj obligatory on those persons who have Istita'at (ability) to reach Kaabah. The Prophet (PBUH) himself has explained Istita'at in one of his Ahadith. Ibn Umar reports that a man came to the Prophet and asked: O Apostle of Allah! What makes the pilgrimage compulsory? He replied: Zade Rah (provisions of journey) and conveyance (Tirmizi, Ibn Majah). So Istita'at (i.e. ability) means

financial capacity to bear the expenses of the journey and conveyance which can take him to Makkah.

According to the jurists, Istita'at means one must have enough money, apart from leaving provisions for his family to sustain in his absence, which can meet his expenses of journey. Conveyance means transport which can take him to Makkah, it may be his own or the hired one. The condition of conveyance is, however, only applicable when Makkah is far off and one cannot reach it on foot.

Majority of the jurists mean from Istitaat the financial capacity to bear Hajj expenses which we have explained above. However, some jurists like Imam Malik hold that physical capacity (good health) is also essential in addition to financial capacity to make Hajj obligatory on a Muslim. So according to them, Hajj is not obligatory on a blind, or lame, or physically disabled, or very old and weak person.

4- Conditions making Hajj obligatory: According to the Jurists and the Scholars of Islam, following conditions must be fulfilled before Hajj becomes obligatory on a person, male or a female:-

- 1) He must be a Muslim: Hajj is one of the five fundamental articles of Islam, so it is obligatory on a Muslim and not on one who is a non-Muslim and who does not believe in the Qur'an and Prophet Muhammad (PBUH).
- 2) He should be adult: Since Hajj is also an act of Ibadah (worship) like prayer and fasting, so it is obligatory on an adult Muslim and not on a Muslim who is minor. However, if he performs Hajj as a child, it would be considered as his optional (Nafli) Hajj. When he attains adulthood or majority, Hajj would become Fard (obligatory) on him and he will have to perform his obligatory Hajj again.
- 3) He must be sane: There is no Hajj for an insane person who does not know and understand what he is doing.
- 4) He must be free and not slave: Hajj is not obligatory on a slave because slave is not master of his will and he cannot spare

time without the permission of his master, nor he can arrange funds to meet Hajj expenses.

5) He must have the Istitaat i.e.: money to afford Hajj expenses. We have already discussed this point above.

6) He should not be a captive or prisoner: During the time of his captivity or imprisonment, it is not obligatory for him to perform Hajj. But as soon as he gets freedom, he must perform it.

7) There is no danger to his life from a cruel king or a tyrant: If there is such danger, one may not perform Hajj. However, as soon as the danger elapses, he must perform it.

8) Security and peace on the way: If there is war on the way which is endangering life of the intending pilgrims, or free travelling or endangering ships and other modes of conveyance, Hajj is not compulsory in such situations. However, as soon as the war ceases and peace stands restored, Hajj becomes obligatory again.

9) According to jurists, a woman must fulfill another two conditions in addition to above, that she must have a Mahram to accompany her and that she must not be in the state of Iddah.

Hajj of a woman

Although a man and a woman have to perform the same rites and acts of Hajj, yet the Jurists point out the following distinctions between the Hajj of a man and the Hajj of a woman:-

1) Conditions which make Hajj obligatory on a Muslim given at serial No. 4 above are common in respect of man and a woman. However the jurists prescribe another two conditions for a woman:

(a) She must not be in the state of Iddah. If during the Hajj days, she is observing Iddah (period of waiting) on account of divorce or death of her husband, she is not obliged to perform Hajj. She must postpone or defer it to next year.

(b) She must be accompanied by a male Mahram. Mahram includes husband, father, brother, son, paternal uncle, maternal

uncle, son of brother and son of sister. According to Hanafits and Hanbalites, if a woman has no male Mahram with her, Hajj is not obligatory on her. They rely on a Hadith reported by Abu Hurairah that the Holy Prophet said: It is not lawful for a woman who believes in Allah and the Last Day that she should perform a journey of one day and one night without a Mahram relative (Bukhari, Muslim, Tirmizi and Ibn Majah). They also quote Hadith reported at serial No. 5 under the heading Ahadith of the Prophet in the proceeding chapter.

But according to Imam Malik and Shafaai, this condition does not relate to Hajj journey. According to Imam Malik, a woman can go with a group (Jamaat) of women, whereas according to shafaai, she can go even with one noble woman. Since the conditions have changed today and the journey is no longer as dangerous as it used to be in the times of the Prophet and caliphs, there is no harm if the opinion of Imam Malik and Shafaai is followed. The condition of having a Mahram forces the women, if they are bent upon performing Hajj, to declare non-Mahram men as their Mahram. And thus they perform Hajj through this fraudulent tactic.

2) The Prophet of Islam has enjoined the women not to make Tawaf of Kaabah when they are in state of impurity on account of Haidh (menses) or on account of Nifaas (bleeding associated with child birth). However when bleeding stops and they have purified themselves by taking bath, they must make the missed Tawaf of Kaabah. The following is the Hadith of the Prophet(PBUH) about this: Ayesha reported: We came out with the Prophet. We did not talk except about Hajj. When we came to Saraf, I perceived menstruation. The Prophet came while I was weeping. He said: Perhaps you are menstruating. 'Yes', replied I. He said: That is a thing which Allah ordained for the daughters of Adam. So do what a pilgrim does without going round the House till you become pure. (Bukhari, Muslim)

It is also to be kept in mind that the women cannot offer prayers too during menses.

3) Ihram garments of a man and a woman differ. We would see in chapter of Ihram that two unstitched white sheets of cloth have been prescribed as Ihram garments for a man. However, for a woman no specific Ihram clothes have been prescribed. She is only required to cover her Satar which is her whole body except her face and hands. Otherwise she is allowed to wear stitched clothes of any colour she likes, rather she wears her routine dress provided it covers her whole body except her face and her hands.

4) A woman is not required to run or walk on fast speed in her Tawaf of Kaabah and in her Sai of Safa and Marwah like men who are required to perform Ramal (walking fast) or do Sai (run).

5) A woman is required to do Taqseer (clip a few hair of her head) to come out of Ihram whereas man is required to do Halq (shave his head) or Taqseer (clip the hair of his head).

Hajj of a minor

As already stated, Hajj is obligatory on an adult Muslim. If a child has not reached the age of puberty, Hajj is not obligatory on him. However, if a child performs Hajj in company of his parents or either of the parents or with some elder, it would be considered as his Nafl (voluntary) Hajj and he would get its rewards from Allah. But it would not be considered his obligatory Hajj, and thus obligation of Hajj would remain on him. According to the jurists, when he attains puberty, he would be required to perform his obligatory Hajj provided he also fulfils the other conditions of Hajj.

Hadhrat Abdullah bin Abbas has reported that the Holy Prophet(PBUH) said: A child who performed Hajj and then reached the age of puberty, he must perform another Hajj (Tibrani)

When Hajj becomes due it should be performed immediately

Although neither the Qur'an nor any Hadith of the Prophet has fixed any time limit to perform Hajj when Hajj becomes obligatory on a person, yet it is better for him to perform it as soon as possible. No unnecessary delay should be made in performing the Hajj when

it becomes due or when the disability which stopped him to do Hajj ceases.

Abdullah bin Abbas has reported that the Prophet said: Whosoever makes intention to perform Hajj, he must perform it immediately because some disease can overtake him, he can lose his conveyance or some other difficulty can arise in his way (Ahmad, Ibn Majah). According to another tradition reported by Ibn Abbas, the Prophet said: Make haste in performance of Hajj as none of you knows when some obstruction may come his way (Ahmad, Abu Daud).

Hajj Badal

We have already studied that Hajj is obligatory on every Muslim who is adult, sane, and free and who has financial capacity to bear its expenses. If a person fulfills these conditions and Hajj becomes obligatory on him, but he cannot perform it on account of old age or some disease or some physical disability, he can send some other person to perform Hajj on his behalf. This is called Hajj Badal. In support of Hajj Badal, following Ahadith of Prophet Muhammad are produced by the jurists:-

- 1) Abu Razin-al-Oqaili reported that he came to the Prophet and asked: O Apostle of Allah! My father is an old man. He cannot go for Hajj and Umrah nor can he ride a conveyance. The Prophet said: Perform Hajj and Umrah for your father. – (Abu Daud, Nisai, Tirmizi)
- 2) Fadhal bin Abbas has reported that a woman of Bani Khasha'm came to the Prophet and said: O Messenger of Allah! Obligation of Hajj prescribed by Allah has reached my father in such a state that he is too old to ride a conveyance. Should I perform Hajj on his behalf? The Prophet said: Yes. This happened on the occasion of Prophet's Farewell Hajj. – (Bukhari, Muslim, Tirmizi)

Conditions of Hajj Badal: Some of the important conditions regarding Hajj Badal, according to the jurists are:

- 1) Hajj Badal can be performed only on behalf of a person who is permanently sick or disabled having no hope of recovery or regaining physical capacity.
- 2) One who sends some other person to perform Hajj on his behalf he must bear all the expenses of Hajj.
- 3) One who intends to perform Hajj Badal on behalf of some other person must have performed his own Hajj first. There is Hadith reported by Abdullah bin Abbas that the Prophet heard a person who was pronouncing Labaik on behalf of some other person. When asked, person told the Prophet that he was performing Hajj on behalf of some relative but he had not performed his own Hajj. The Prophet directed him first to perform his own Hajj before performing it on behalf of others. (Nisai, Tirmizi, Abu Duad, Ibn Majah)
- 4) One who intends to perform Hajj on behalf of some other person, he must be an adult, sane and a free Muslim.
- 5) One who performs Hajj Badal he must make intention and put on Ihram on behalf of the person who is sending him on Hajj Badal. And he must also perform Hajj according to the wishes and instructions of the person who is sending him.

Performing Hajj on behalf of deceased

According to the majority of the jurists, if Hajj has become obligatory on a person but he dies without performing it, then Hajj must be performed on his behalf by any of his children or heirs irrespective of the fact whether he has left any bequest for that or not. They produce the following traditions of Prophet Muhammad(PBUH) in support of their view.

- 1) Abdullah bin Abbas reported: A woman of Banu Jaheenah came to the Prophet and asked: My mother had made a vow to perform Hajj but she died without performing it. Can I perform Hajj on her behalf? The Prophet said: Yes. You should perform Hajj on

her behalf. Tell me if your mother had left some debt, would you not have returned it? So pay Allah's debt because Allah has better right for its return. – (Bukhari)

2) Boraidah Aslami reported that a woman came to the Prophet and asked: My mother died without performing Hajj. If I perform Hajj on her behalf, will it discharge her obligation to perform it? The Prophet replied: Yes. – (Ahmad, Muslim, Abu Daud, Tirmizi, Ibn Majah)

However according to Imam Malik, Hajj can be performed on behalf of the deceased only when the deceased has made a will for that and has left some wealth behind him, one third of which can bear Hajj expenses.

Chapter – 32

Umrah

Umrah, like Hajj, means to have intention or to resolve to visit a place or an inhabited place. As a term of Islamic Shariah, Umrah means to visit Bait-al-Allah (Kaabah) in Ihram (pilgrim's garments) at any time and to perform certain prescribed Manasak (rites) there like Tawaf (circumambulation) of Kaabah and Sai (running) between hills of Safa and Marwah.

Difference between Hajj and Umrah is as follows:

- 1) That Hajj has to be performed in the prescribed months whereas Umrah can be performed throughout the year whenever you want or whenever it is convenient to you to perform it. Umrah can be performed with Hajj also
- 2) That in Hajj the number of Manasak (rites) to be performed are more than what one performs in Umrah. In Umrah you put on Ihram, make Tawaf of the Kaabah, make Sai of Safa and Marwah, clip or shave your hair and put off your Ihram and so your Umrah is complete. But in Hajj, besides doing the above rites, you also go to Mina, Arafat, and Muzdalfah for performing some more rites spread over a period of five or six days. Thus Umrah is performed in two or three hours while Hajj takes almost a week. Therefore sometimes Umrah is called Hajj-e-Asghar (small Hajj) and Hajj is called Hajj-e-Akbar (big Hajj).

Let us now see what the Qur'an and Ahadith say about Umrah:

Verses of the Qur'an

- 1- Lo! As-Safa and Al-Marwah (two mountains near Kaabah) are among the signs of Allah. It is, therefore, no sin for him who is on Hajj or Umrah to the House (of Allah) to go around both of them.

And he who does good voluntarily, Allah is surely Responsive and Knower. – (2:158)

2- Perform Hajj and Umrah for Allah. – (2:196)

Ahadith of Prophet Muhammad(PBUH)

1- Abu Hurairah reported that the Messenger of Allah said: One Umrah is an expiation for the sins committed between it and another Umrah and an accepted pilgrimage has got no reward except Paradise. – (Bukhari, Muslim)

2- Ibn Abbas reported that the Apostle of Allah said: Umrah during Ramazan is equal to one pilgrimage (in reward).

3- Anas reported that the Messenger of Allah made Umrah for four times each being in Zul-Qa'dah except that (Umrah) which was joined with Hajj. The Umrah from Hudaibiyah was in Zul-Qa'dah, the Umrah in the following year was in Zul-Qa'dah, the Umrah from Jeeranah was where the booties of Hunain were divided in Zul-Qa'dah and one Umrah was with his Hajj. – (Bukhari, Muslim)

4- Abu Hurairah reported: I heard the Prophet say: The guests of Allah are three – the Gazi, the pilgrim and the observer of Umrah. (Nisai, Baihaqi)

5- Bara'a-b-Ajeb reported that the Apostle of Allah made Umrah twice in Zul-Qa'dah before he performed Hajj. – (Bukhari)

6- Ibn Masud reported that the Apostle of Allah said: Make Hajj and Umrah follow one after another, because they both remove poverty and sins, just as a hammer removes rusts of iron, gold and silver; and there is no reward for an accepted pilgrimage except Paradise. – (Tirmizi, Nisai, Ahmad)

7- Abu Hurairah reported from the Prophet who said: He who makes Hajj and he who makes Umrah are guests of Allah. If they invoke Him, He responds to them; and if they beg forgiveness of Him, He forgives them. (Ibn Majah)

8- Abu Hurairah reported that the Prophet said: He who leaves his home with the intention of performing Hajj or Umrah or Jihad,

and dies on the way, Allah writes for him rewards of one who has performed Hajj or Umrah or Jihad. – (Baihaqi)

9- The Prophet said: The person who leaves his home with the intention of performing Hajj and Umrah and dies on the way, will enter Paradise without rendering an account whatever; Allah takes pride on those who go round His House. – (Baihaqi, Darqutni)

10- The Prophet said: Performance of Umrah during Ramadhan is just like performing Hajj in company with me. – (Abu Daud)

Merits and Importance of Umrah

For a Muslim, Umrah is very important because if he performs it only for the sake of Allah with complete sincerity and devotion, he makes himself eligible for Paradise. The Qur'an, the revealed book of Islam, mentions Umrah at least two times, for the first time asking the believers to complete Umrah and Hajj if they have made intention, and second time asking them to make Tawaf (Sai) of Safa and Marwah if they have come to perform Hajj or Umrah of the House of Allah (Kaabah). The Prophet of Islam in his Ahadith has pointed out many merits of Umrah and enjoined his followers to perform it at least once in their life, and if they can as many times as possible. According to him, Umrah remits all sins committed between it and next Umrah, and performing of Umrah in Ramadhan is equal to Hajj (in reward). He also said that one who goes on Hajj or Umrah is guest of Allah and his prayer is granted and if he asks forgiveness he is forgiven.

What is the Status of Umrah?

The Qur'an, as stated above says: Accomplish Hajj and Umrah for sake of Allah..... (2:196). Zaid-bin-Thabit has reported that the Prophet (once) said: Hajj and Umrah are both essential. It makes no difference with which you start (Darqutni). Keeping in view this Verse and Hadith and also other Ahadith of the Prophet of Islam, many jurists like Imam Shafai and Ahmad bin Hanbal, Umrah like

Hajj is also obligatory once in life. However, in the opinion of Imam Abu Hanifa and Malik, Umrah is not obligatory like Hajj, rather its status is that of Sunnat. They rely on a Hadith reported by Jabir that a desert Arab (a Beduin) came to the Prophet and asked: O Messenger of Allah! Tell me whether Umrah is obligatory? The Prophet said: No. But if you perform Umrah, it is much better for you. – (Tirmizi, Ahmad, Darqutni)

Keeping in view the verses of the Qur'an and Ahadith of the Prophet who has enjoined performance of Umrah and has described many of its rewards, most of the jurists and Ulema hold that Umrah carries the status of a Sunnat-e-Muakkadah and it should be performed at least once in life.

Some regulations regarding Umrah

1- There is no appointed day or month or time for Umrah unlike Hajj which has to be performed during prescribed months. You can perform Umrah at your pleasure whenever you want or whenever it is convenient for you. The Prophet performed four Umrahs: Three in Zil-Qaadah and once with Hajj. So you can perform Umrah at any time or with Hajj. However, Imam Abu Yusuf holds that Umrah cannot be performed on 9th and 10th of Zil Hajjah or during 11-13 of Zil Hajjah.

2- Umrah is shorter Hajj as its Manasak are only few: (a) Wearing of Ihram from Meeqaat; (b) making Tawaf of Kaabah; (3) making Sai of Safa and Marwah; (4) and cutting or shaving of hair to put off Ihram. But the manasak of Hajj are many as stated earlier.

3- If you are going for performance of Umrah from a place outside of Meeqaat, you would put on Ihram from the Meeqaat. But if you are living or staying in Makkah, then you can come out of the prescribed limits of Harm and put on your Ihram from Hill (any place outside Harm). The Prophet put on his Ihram from Zul-Halifah in 7A.H. and from Jaaranah in 8 A.H. to perform his Umrahs, while he

directed Hadhrat Ayesha to put on Ihram from Tanaeem in 10 A.H. while she was with him in Makkah for the Farewell Pilgrimage.

Procedure of Umrah

A person who wants to perform Umrah is supposed to do as follows:-

- 1- Make intention of Umrah, take purification bath or perform Wudu, and put on your Ihram from Meeqaat, or from your city if you are coming to Kaabah by air. Start reciting Talbiyyah
- 2- Enter Masjid ul Haraam through Bab as-Salam, perform Tawaf of Kaabah and stop reciting Talbiyyah at the first Istilam of Hajar Aswad (The Black Stone).
- 3- After completion of Tawaf, offer two Rakaahs of Nafl prayer at Muqam-e-Ibrahim (place of Hadhrat Ibrahim). And then drink water of Zamzam to your heart's content.
- 4- Then proceed to Safa and Marwah and make Sai (running between these two hills).
- 5- After completing Sai, have your head shaved or the hair clipped or cut (called Halaq and Taqseer respectively). And put off your Ihram. Your Umrah is complete now.

Above mentioned procedure of Umrah has been presented in brief. You must read chapter No. 34, 35 and 36 for knowing details of all the above mentioned steps.

Is there any small or big Umrah?

Some people believe that the Umrah which is performed putting on Ihram from the Meeqaat is big Umrah, and the Umrah which is performed from putting on Ihram from a place just outside of Harm like Tanaeem or Jaaranah is small one. However, to use such terms as big or small in connection with Umrah is not correct as the Qur'an and the Sunnah have not used such terms. So there is

no big or small Umrah. The reward of Umrah depends on your intention, your sincerity and devotion in performing its manasak and not in the fact that from where you have put on Ihram. Putting on Ihram only shows from where you are coming to Baitullah (Kaabah) to perform Umrah.

The Prophet, as stated above performed four Umrahs in his life; he put on Ihram for three of them from Zul Halifah and one of them from Jaaranah. He directed his wife Ayesha to put on Ihram from Tanaeem. But he never said which of the Umrah is big or which is small.

Chapter – 33

Prophet's Farwell Hajj and Hajj Manasak

Prophet Muhammad (PBUH) performed only one Hajj in his life and that was performed in 10 A.H. i.e. in the last year of his life, a few months before his death. In the history of Islam this Hajj of the Prophet is called 'Hajja-tul-Wida'. During this Hajj, the Prophet taught his followers by his actions and his words the Manasak (rites) of Hajj and how to perform them. He said to his companions again and again: "Learn from me manasak of your Hajj". The full account of this Hajj has been provided by Jabir-bin-Abdullah, one of the great companions of the Prophet, who was with the Prophet during this Hajj from the beginning to the end. This account is available in famous Ahadith compilations like Masnad Ahmad, Sahih Muslim, Abu Daud and Ibn Majah. It is reproduced as under:

Hadhrat Jabir-bin-Abdullah reported: "The messenger of Allah stayed at Madinah for nine years, but he did not go for Hajj during these years. Then in the 10th year of Hijrah, he got it publicly announced that he would go for Hajj that year. People started pouring into Madinah from all sides with the intense desire and intention to accompany the Holy Prophet to Makkah and follow him in whatever he did".

"The Hajj caravan moved out from the city under the Holy Prophet and halted at Zul-Hulaifah for a day or so. Here Asma' bint 'Umais, a wife of Hadhrat Abu Bakr, gave birth to Muhammad bin Abi Bakr. Asma' asked the Holy Prophet through a messenger as to what she would do." The Holy Prophet sent back the message saying: "Have bath, bandage your private parts and put on ihram".

"Then after leading the prayer at Zul-Hulaifah, the Holy Prophet mounted his she-camel, Qaswa', and rode to the nearby elevated plain, called Baida'. When I looked around from Baida', I saw multitudes of people in front and at the rear, to the right and to the left, as far as I could see, some riding and some on foot. The

Messenger of Allah was in our midst. As he was the recipient of Revelation and understood it fully well and acted in accordance with it, we followed him in whatever he did. Here, at Baida', the Holy Prophet recited the following Talbiyah of the Oneness of Allah aloud:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

(Labbaik, Allahumma labbaik! Labbaik, la sharika laka, labbaik, Inn-al-hamda wan-ni`mata laka wal-mulka, la sharika laka).

"Here I am, O Allah, here I am in Thy presence. Thou hast no partner; here I am! Thou alone deserve all praise! Thou alone can bestow favours! Sovereignty is Thine and Thou hast no partner."

"The Companions also recited their Talbiyah aloud (perhaps they were adding a few words), but the Holy Prophet did not mind those words, and went on reciting his own Talbiyah.

"The main purpose of our journey was to accomplish Hajj and not 'Umrah. So when we reached the House of Allah, the Holy Prophet first of all kissed the Black Stone, and then started moving around the Kaabah: he completed the first three circuits at a swift pace and the last four at the normal walking pace". Then he came to the Place of Abraham and recited the verse:

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(Wattakhazu min-maqami Ibrahima musala)

"And take you the station of Abraham as a place of prayer.

"Then he stood up for prayer with the Place of Abraham between him and the Kaabah and offered two Rakaahs, in which he recited Qul ya-ayyu-hal Kafirun (Surah No. 109) and Qul hu-wallahu Ahad (Surah No. 112). Then he returned to the Black Stone, and kissed it; then he went out through gate Safa towards Mt. Safa and reaching it recited:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

(Inn-as-Safa wal-Marwata min Sha`airillahi)

“Indeed Safa and Marwah are among the signs of Allah.”

Then said: “I begin my Sai from Safa as Allah has mentioned it before Marwah”.

Then he climbed Safa till he could clearly see the House of Allah: He then stood facing the Qiblah, and proclaiming the Oneness and Greatness of Allah, recited:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ

وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

(La illaha ill-Allahu wahdahu la sharika lahu, lahul mulku wa lahul-hamdu wa huwa `ala kulli shai'in Qadr. La ilaha ill-Allahu wahdahu anjaza wa'dahu wa nasara `abdahu wa hazamal ahzab-a wahdahu).

“There is no god but Allah, the One: He has no partner; Sovereignty is His and all kinds of praises too, and He has full powers over everything. There is no god but Allah, the One: He has fulfilled His Promise (by subduing the whole of Arabia to Islam) and has helped His servant fully, and has put to rout all the forces of disbelief by Himself”.

“He recited these words thrice, and prayed in between, then he descended Safa and moved towards Marwah and repeated at Marwah the same that he had recited at Safa.

“Then when he came to Marwah on his last trip, he addressed his Companions from the top, saying:

“Had I known before what I came to know later, I would not have brought the sacrificial offering with me, and would have converted this Tawaf and Sai into that of 'Umrah, and put off ihram after the performance of 'Umrah. However those of you who have

not brought the sacrificial offering along with them, may regard this Tawaf and Sai as of 'Umrah and put off ihram".

"Hearing this, Suraqah bin Malik stood up and asked: 'O Messenger of Allah! Is this command meant for this year only, or is it for the future as well?"

The Holy Prophet intertwined the fingers of his two hands and said: "Umrah and Hajj have been combined like this; not only for this year but forever!"

"And 'Ali arrived from Yaman with more sacrificial animals for the Holy Prophet. When he noticed that his wife, Hadhrat Fatimah, had set aside ihram, put on coloured clothes and applied antimony, he expressed his displeasure over this; but she told him that her father, the Holy Prophet himself, had allowed her to put off ihram.

"The Holy Prophet turned to Hardat 'Ali and asked: 'What was your intention while putting on ihram? (That is, did you have the intention of performing Hajj only, or Hajj and 'Umrah both?) Hadhrat 'Ali replied that he had said, 'O Allah! My intention while putting on ihram is the same as of Thy Prophet'. The Holy Prophet then said:

Since I have brought the sacrificial offering along with me, I cannot put off ihram, and as your intention was the same as mine, you also cannot set it aside'.

Hadhrat Jabir continued:

"The total number of the camels brought by the Holy Prophet and Hadhrat 'Ali as sacrificial offering was 100. All the companions who had come without sacrificial offerings set aside ihram garments accordingly and got their hair clipped except those who had brought sacrificial offerings with them.

"Then when the Day of Tarwiyah (i.e., 8th of Zil-Hajj) came, the people started moving towards Mina and those of them who had put off ihram of 'Umrah, resumed their ihram for Hajj. The Holy Prophet rode to Mina on his she-camel, Qaswa', and there he led all the five prayers from Zuhr to Fajr. Then he waited till the sun rose; then he left for 'Arafa, and ordered a hair tent to be pitched for him

at Namrah. The Quraish were sure that he would halt at Mashar-al-Haram as had been the custom among them in the days of ignorance, but the Holy Prophet crossed the limits of Mashar-al-Haram and entered the bounds of 'Arafah and stayed in the tent that had been pitched for him at Namrah".

"Then when the sun began to decline, he ordered that Qaswa' should be saddled for him, and this was done.

"The Holy Prophet rode to the bottom of the valley of 'Urnah, and addressed the people from the camel back, saying:

"O People! Shedding of blood and seizing others' properties in unlawful ways, are forbidden to you just as they are forbidden on this day, in this month and in this city.

"Note it well that all customs and usages of the days of ignorance are trampled under my feet; the blood-feuds of the past are abolished, and first of all I give up our family's claim with regard to the son of Rabiah bin al-Harith bin 'Abdul Muttalib, who was being suckled by Bani Sa'd when he was killed by Bani Huzail. Abolished also are all the claims of interest (Riba) of the past, and first of all I give up the claims in this respect of my uncle, 'Abbas bin Abdul Muttalib.

"O People! Fear Allah with regard to the rights of your women: You have married them on Allah's security and they have become lawful to you only by His Law. Your special right on them is that they should not allow an undesirable person to enter your house and sit on your bed; but if they commit an error in this regard, you may punish them lightly. The women's special right on you is that you should clothe and feed them generously according to your means.

"O People! I am leaving behind for you the fountainhead of guidance: if you hold fast to it and follow its teachings, you will never go astray; this is the Book of Allah.

"O People, Listen! Every Muslim is a brother unto the other Muslim, and all Muslims are brethren unto one another. Therefore, the property of one is unlawful for the other unless given willingly, and do not be unjust to one another.

"On the Day of Rising when you will be asked about me (whether I have conveyed fully Allah's messages or not), what will you say?

The whole congregation spoke out with one voice:

'We bear witness that you have conveyed to us the whole Divine Guidance in the best way possible and given us the wisest counsel.'

"At this the Holy Prophet raised his forefinger towards the sky, and then pointing to the congregation, said thrice: 'O Allah! Be Thou also a witness! I have conveyed Thy Message and Thy Commands to Thy people, as has been confirmed by them'".

"Then Hadhrat Bilal called out Azan and pronounced Iqamah, and the Holy Prophet led the Zuhr Prayer; Bilal once again pronounced Iqamah and the Holy Prophet led the 'Asr Prayer. After observing the Zuhr and 'Asr Prayer together, the Holy Prophet rode to the place of halting, and turned his she-camel towards the big rocks with the whole congregation of the people in front of him, and facing the Qiblah kept standing there till the sun began to set, and the yellowness of the evening was gone and the sun completely disappeared. Then he set off for Muzdalfah with Usama bin Zaid behind him on the camel back.

"—When we reached Muzdalfah, he led the Maghrib and 'Isha Prayers together with one Azan and two Iqamahs, but did not observe any Sunnat or Nafil Prayer. After this he lay down for rest till it was dawn when he led the Fajr Prayer duly with Azan and Iqamah; then he rode to Mashar-al-Haram, stood there facing the Qiblah and recited Allah's Greatness, His Oneness and Glory for quite some time.

When the daylight spread, he left for Mina a little before sunrise. Now he had Fadl bin Abbas behind him on the camel back. When he came to the bottom of the Valley of Muhassir, he urged his she-camel to go a bit faster; then he followed the middle path leading to the largest Jamrah, which is near the tree, and cast seven

pebbles at it, pronouncing Allahu Akbar every time. These were small pebbles, which he threw from the valley side.

After this he went to the place of sacrifice and slaughtered 63 camels with his own hand, the rest were slaughtered by Hadhrat 'Ali, whom he took as a partner in his sacrificial offering. Then he ordered that a piece of flesh from each camel should be taken and cooked. After it was ready he and 'Ali took the meat and drank the soup.

Then the Holy Prophet mounted his she-camel and left for the Tawaf of Visit (Ziarah) of the House of Allah. He led the Zuhr Prayer at Makkah, and then approached the people of his family (Bani 'Abdul Muttalib) who were drawing Zamzam water for the people to drink. He also asked them for water, saying: 'Had I not feared that the people, in their eagerness to follow me, would have forcibly usurped this service of supplying water from you, I would also have drawn waters along with you'. They gave him a bucketful of water from which he drank". (Muslim)

How to perform Hajj – A summary of all Manasak (Rites) and acts which you will do in Hajj

From Prophet's Hajjatul Wida and from what he taught his companions about Hajj, we not only learn how Hajj is performed but we also come to know the details of manasak of Hajj and order in which they are to be performed. Following is the summary of the manasak which you are to perform and the steps which you are to take for accomplishment of your Hajj:-

- 1) Perform bath, put on Ihram making intention of Hajj, offer two Rakaahs of Nafl prayer, start saying Talbiyah, go to airport and board the aeroplane for Jeddah. From Jeddah go to Makkah.
- 2) After reaching Makkah, enter Masjid ul Haram and make Tawaf of Baitullah (the House of Allah).
- 3) After Tawaf, come to Maqame Ibrahim and offer two Rakaah prayer there, and then drink Zamzam water.

4) Then go to Safa and Marwah and make Sai i.e. (run seven times between them). You would start from Safa and would finish at Marwah.

Now you have completed the manasak of your Umrah. If you are on Umrah or on Hajj Tamattu, you can put off your Ihram after shaving or clipping your hair. But if you are on Hajj Qiran or Iqad, then do not clip or shave your hair and keep on wearing your Ihram. In this Ihram you would perform your Hajj.

5) On 8th of Zul-Hajjah you would put on your Ihram (if you are already not in Ihram) and proceed to Mina. You would stay there for the remaining time of the day and for the night and offer five daily prayers there.

6) In the morning of 9th Zul Hajjah, after sunrise, proceed to Arafat. After reaching there you will offer Zuhr and Asr prayer together in congregation with one Adhaan and two Iqamahs, but before that you would listen to Khutbah of the Imam. And then you would come in the plain of Arafat and till sunset you would stay there, remembering Allah and praying to Him. This short stay at Arafat is called Wuquf of Arafah and it is the greatest and one of three Fard (obligatory) Manasak of Hajj.

7) After sunset, without offering Maghrib prayer there, you would leave for Muzdalfah. After reaching there, you would offer Maghrib and Isha prayer together (in the time of Isha prayer) in congregation with one Adhaan and two Iqamahs. This night you will spend in Muzdalfah.

8) In the morning of 10th of Zul Hajjah, you would offer Fajr prayer in Muzdalfah and facing Qiblah halt for few minutes at Mashar-ul-Haram praying to Allah. It is called Wuquf Muzdalfah.

9) On the same day, before the sunrise, start for Mina through the way of Muhassar Valley. After reaching Mina throw seven pebbles on Jamarah Al-Aqba.

- 10) On the same day, after throwing pebbles, offer sacrifice of animal if you can or if you are required.
- 11) After sacrifice, shave or clip your hair. And then put off your Ihram, take bath and wear your routine clothes. With this all the restrictions of Ihram relax but you cannot have sexual intercourse with your wife till you perform Tawaf of Kaabah.
- 12) On the same day, go to Makkah and perform Tawaf of Kaabah which is called Tawaf Ziarah or Tawaf Afazah and is one of the Fard (obligatory) manasak of Hajj. And then perform Sai of Safa and Marwah.
- 13) Then return to Mina and stay there for three days and nights. These three days i.e., 11th, 12th and 13th of Zil Hajjah are called Days of Tashreeq. Remember Allah and remain busy in worship.
- 14) During days of Tashreeq, you are daily required to throw seven stones on each of the three Jamarahs.
- 15) On the evening of 12th or 13th, you can return to Makkah. Your Hajj is complete but before going home you are required to make Tawaf of Kaabah which is called Tawaf Wida (Farewell Tawaf) and it is Wajib (imperative) for an outsider (Afaaqi).

Classification of Hajj Manasak

We have already presented above a list of the manasak (rites or articles or functions or acts) of Hajj and the order in which they are to be performed in doing Hajj. Some of these manasak are Fard (obligatory or compulsory), some are Wajib (imperative or essential) and most are sunnat. The Fard manasaks of Hajj are generally called articles.

Fard Articles: Following three rites or articles are Fard in nature. If you miss any of them or ignore them, or you do not perform them at the prescribed times, at prescribed places and in prescribed order (or sequence), your Hajj will not be valid:

- 1) **Ihram:** To put on Ihram is a condition of Hajj as well as its Fard article.
- 2) **Wuquf Arafah:** To reach and halt or stay or stop at Arafat on 9th of Zil Hajjah is obligatory though for few minutes. It is considered the greatest article of Hajj, rather it is the Hajj.
- 3) **Tawaf Afaza or Ziarah:** Tawaf of Kaabah is obligatory on 10th of Zil Hajjah after Rami and sacrifice, and if not possible on that day then on 11th or 12th during stay at Mina. It is the third article of Hajj. It is also called Tawaf Hajj.

Wajib Articles: Following nine articles or rites are Wajib (imperative or essential). If you miss or ignore any of them you will have to give Kaffarah (expiation) which is generally sacrifice of an animal or sometimes fasting or charity.

- 1) **Tawaf Qudoom (Tawaf of Arrival):** Tawaf of Kaabah has to be performed at arrival in Makkah. It is Wajib (essential) for an Afaaqi (outsider) i.e. a person who lives at a place outside the bounds of Meeqaat.
- 2) **Sai:** to make Sai, i.e. to run between Safa and Marwah.
- 3) **Wuquf at Muzdalfah:** To halt at Muzdalfah on 10th of Zil Hajjah any time after break of dawn but before sunrise.
- 4) **To combine** the Maghrib and Isha prayers at the time of Isha at Muzdalfah in the night between 9th and 10th of Zil-Hajjah while returning from Arafat.
- 5) **Rami Jamarahs:** To throw pebbles on all the three Jamarahs.
- 6) **Sacrifice of animal:** To offer sacrifice of animal on 10th of Zil Hajjah after Rami of Jamarah al-Aqba or on any of the following three days during stay at Mina. It is Wajib for those who perform Hajj Qiran or Hajj Tamattu.

7) **Halq or Taqseer:** to get one's hair shaved or clipped on 10th of Zil-Hajjah after throwing stones at Jamarah-al-Aqba.

8) **Tawaf Wida:** It is Wajib on those who come from places outside of Meeqaat that they should perform Farewell Tawaf of Kaabah before they leave for their homes.

9) **To maintain sequence** or order between Rami, Qurbani and Halq or Taqseer.

Sunnat Articles: Rest of the Manasak or rites which are not so binding in nature are called sunnat, These Sunnat rites will be brought to the notice of the readers in the subsequent chapters.

Chapter – 34

Meeqaat and Ihram

I – Meeqaat

Meeqaat is singular while Mawaqit is plural. These are of two kinds: Meeqaat Makani and Meeqaat Zamani. Meeqaat Makani means the prescribed places from where one has to wear Ihram (pilgrims garments) if he is going to Makkah for performing Hajj or Umrah or both. Meeqaat Zamani means prescribed times during which Ihram for Hajj is to be put on and Hajj is to be performed.

Meeqaat Makani

Ibn Abbas reported that the Messenger of Allah fixed Zul-Halifah for the inhabitants of Madinah, and Al-Juhfah for the Syrians and Qarn Manazel for the people of Najd, and Yalamlam for the people of Yemen (as place for wearing Ihram). So these are for them and for those who come through them without being their inhabitants – for those who wish to make pilgrimage and Umrah; whoever lives nearer (Makkah), his Ihram is from his residence. (The case is) such and such and such; even the people of Makkah shall make Ihram from it (Makkah) (Bukhari, Muslim). Hadhrat Ayesha reported that the Prophet fixed Zat-Irq as Meeqaat for the inhabitants of Iraq (Abu Daud, Tirmizi).

Thus the Prophet has fixed (1) Zul-Halifah (called Abyar Ali these days) as Meeqaat for those who come to Makkah from Madinah or from direction of Madinah; (2) Al-Juhfah for the people coming from Syria or from that route or direction; (3) Qarn-al-Manazil (called Saol these days) for the people of Najd and those coming from that side; (4) Yalamlam (called Sadia these days) for the people of Yaman or for those who come from that side; and (5) Zat-Irq for those who come from Iraq or via that route. These

Meeqaat are for Afaqeess i.e. those who live in countries or places which are outside of the bounds of Meeqaats.

For those who live between Makkah and Meeqaat, their Meeqaat is the place from where they start on journey for Hajj. Such people are called Ahle Hil and their Meeqaat is Hil.

For people of Makkah (those who live within Harm limits) their Meeqaat for Hajj is their homes, while their Meeqaat for Umrah is Hil. They have to go out of Harm limits and wear Ihram for Umrah e.g. from Tanaeem, Jaaranah, etc.

Meeqaat Zamani

It means the times or the period during which one has to put on Ihram for Hajj and also to perform and complete Hajj. The Qur'an says: "They ask you (O Muhammad) about the new moons. Tell them: They are signs to determine the periods of times for mankind and for Hajj" (2: 189). Again the Qur'an says in this very Surah: "The Hajj is in the well known months or the months of Hajj are well known....." (2:197). According to a tradition of Abdullah bin Umar, months of Hajj are Shawal, Zil Qaada and Zil Hajjah. Ihram of Hajj has to be put on in these months and Hajj has to be performed and completed within this period. However, the specified days are from 8th to 13th of Zil Hajjah during which all the important manasak of Hajj are to be performed.

II – Ihram

What is Ihram?

Ihram literally means to enter into a condition or state which forbids a person from doing certain things or acts which were lawful for him before entering into that state. As a term of Islamic Shariah, Ihram implies putting on pilgrim's special dress with the intention of performing Hajj or Umrah or both and reciting Talbiyah. Just as one enters into prayer after saying Takbir Tahrimah and certain things like eating, drinking, walking, speaking, etc. become Haram (unlawful) for him, similarly after entering into Ihram, certain things

like indulging in sex with wife ,cutting hair or nails, using perfume, etc. become haram for him.

Ihram is very essential for Hajj and Umrah. According to Hanafites it is condition for Hajj and Umrah, whereas according to others it is Fard Rukn (obligatory rite or article) for Hajj and Umrah.

The method of putting on Ihram

- (1) Ihram, as stated above should be put on from Meeqaat. It is highly undesirable to proceed beyond Meeqaat without putting on Ihram while going to Makkah for the purpose of Hajj and Umrah.
- (2) It is permissible rather commendable to put on Ihram even before reaching a meeqaat, e.g. from your house, hajji camp or airport.
- (3) The method or procedure of entering into Ihram is as follows:
 - a) cut or set your hair of head, beard, etc. and clip or cut your nails, if needed.
 - b) Then take bath because it is sunnat of the Prophet. Even a woman in Haidh (menses) or nifaas (bleeding associated with childbirth) is required to take bath. A child should also take bath;
 - c) Then apply or use perfume on your body, though its effect may remain after putting on Ihram;
 - d) Then put on your Ihram. For a male, Ihram comprises two seamless (unstitched) white sheets. For a woman, Ihram comprises her routine clean clothes. She should properly cover her whole body including head and hair but she should keep open her face and hands;
 - e) After putting on Ihram, you should offer two Rakaahs of Nafil prayer;
 - f) Now make intention of Hajj or Umrah whatever you are going to do, and start proclaiming Talbiyah.

After putting on Ihram when you start reciting or chanting Talbiyah you have entered in the state of Ihram and its restrictions have now become binding on you.

Things or acts forbidden during Ihram

- 1) The hunting of animals on land is prohibited by the Qur'an (5:95-96). Even to help or cooperate with or guide others in hunting is forbidden. If one hunts and kills an animal intentionally he will have to give in Kaffarah (expiation) an animal just like the killed one, or he will have to feed the needy persons or he will have to fast. According to jurists, the Kaffarah of hunting in terms of feeding the poor or fasting is the same which the Prophet has fixed for shaving head or cutting hair. Meat of hunted animal is even forbidden to eat. Hunting of the game of the sea is, however, allowed.
- 2) The cutting or shaving of the hair of the head or any other part of the body by any means is forbidden by the Verse 196 of Surah 2 of the Qur'an. If one does that, one has to pay Fidyah in the form of fasting or alms giving or sacrifice. The Prophet has prescribed Fidyah for it and that is to fast for three days or to feed six needy persons or to give them three sa'a (10.5 Kg) of corn or to sacrifice a goat.
- 3) To cut or pare nails is prohibited. And if one does, there is Fidyah upon him.
- 4) The Qur'an in its verse 197 of Surah 2 has prohibited sexual intercourse or any other sexual act. According to jurists, having sexual intercourse makes Hajj void and no Kaffarah (expiation) can amend or rectify it. However, touching or kissing of wife makes one liable for Fidyah.
- 5) To do evils acts or indulge in fighting or quarreling is also prohibited by verse 197 of Surah 2 of the Qur'an.
- 6) To put on stitched clothes like shirt, trousers, jacket, coat, cap, vest, gloves, etc. is forbidden except for women.
- 7) To cover the head or face is prohibited to men.

- 8) To wash the head or beard with soap is prohibited as it may break a hair.
- 9) To use perfume or oil is prohibited; Even to wear a perfumed cloth is not allowed
- 10) To wear such shoes or sandals or socks which cover the whole feet including ankles is prohibited. If they do not cover your ankles, then you can wear them. However, women can wear such shoes.
- 11) Women cannot wear Hijab. However, they can hang a piece of cloth in front of their face if it does not touch the face.
- 12) Nikah or wedding is prohibited. But according to Hanafites, it is not prohibited.

Things or acts which are permitted during Ihram

We have provided the list of forbidden acts and things above. Besides that all other acts and things are permitted, for example:

- 1) To take bath or wash one's head or body without soap or shampoo so that hair is not removed.
- 2) To change the Ihram garments and wash them;
- 3) To have rest under a shade, under a tent, etc. or to use umbrella.
- 4) To scratch one's head or body taking care that a hair should not be broken or a lice, if there is any, should not fall off.
- 5) To keep one's money or weapon tied on the waist
- 6) To put on a ring or a wrist watch.
- 7) To apply antimony to the eyes which has no smell.
- 8) To take medicine or apply injection.
- 9) To kill a harmful animal like a dog, snake, scorpion, wolf, tiger, rat, crow, etc.
- 10) To hunt on the sea. It has been allowed by the Qur'an (5:96)

11) To earn through doing trade or providing services when one finds some free time. It has been permitted by verse 198 of Surah 2 that seeking the bounty of Allah is no sin.

III – Talbiyah

After putting on Ihram and making intention of performing Umrah or Hajj or both, what an intending pilgrim is obliged to do is to recite Talbiyah. Abdullah bin Umar reported that he heard the Prophet saying following words in Talbiyah and nothing more than that. – (Bukhari, Muslim, Ahmad, Abu Daud, Tirmizi)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

Labbaik, Allahuma labbaik: labbaik la sharika-laka labbaik; innal-hamda wan-ni'mata laka, wal-mulka laka, la sharika lak.

"Here I am, O Allah! Here I am in Thy presence! Thou hast no partner; I am here! All praise is due to Thee alone; Thou alone canst bless; Thou alone art the Sovereign, and Thou hast no partner!"

Thus Talbiyah means proclaiming or chanting the above mentioned words in loud voice after putting on Ihram and making intention of Hajj and Umrah.

Umm Salmah reported that she heard the Prophet saying: O members of the Family of Muhammad (PBUH)! Anyone of you who makes intention of performing Hajj, he should proclaim Talbiyah. – (Ahmad).

Merits of Talbiyah

Many merits and rewards of Talbiyah have been mentioned by the Prophet. Abu Hurairah has reported that the Messenger of Allah said: Whosoever puts on Ihram and proclaims Talbiyah from the sunrise till the sun-set, the sun sets taking away all his sins and he becomes as pure as he was at the time of his birth (Ahmad, Ibn

Majah, Baihaqi). According to another tradition, the Prophet said: Whenever a Muslim proclaims Talbiyah, everything around him also starts proclaiming the same words, whether it be stones, trees, or clouds of earth, and the proclamation starts spreading in every direction till the whole world starts resounding with the same cries (Tirmizi).

The reason of its merits lies in the fact that it is, according to the scholars, a loud response to the call of Prophet Ibrahim which he had made, after building Kaabah, to mankind at the command of God, that they should come to perform Hajj of the House of God at Makkah. The Qur'an tells us this fact in verse 27 of its Surah Al-Hajj: "And make a proclamation of Hajj to mankind; they will come to you on foot and on every lean camel, coming from remote hill- paths."

Injunctions of Talbiyah

1) There is almost a consensus among the Ulema and the Jurists that Talbiyah is one of the rites of Hajj and Umrah. However, they differ whether it is Fard (obligatory) article or rite of Hajj or of Umrah or it is Wajib (imperative) or Sunnat. According to Malikees, it is Wajib, which means that Hajj or Umrah is valid without it but one has to pay Fidyah if one has missed it. According to Shafaees and Hanbalees, it is Sunnat. According to Hanafees, to proclaim Talbiyah at least once with Ihram is Fard as without it Ihram is not valid, but afterwards its proclamation is sunnat.

2) Proclamation of Talbiyah starts from putting on Ihram and it continues till one throws pebbles on Jamarah al-Aqba on 10th of Zil Hajjah. One should continue proclaiming it after every prayer, in the morning as well as in the evening, when he ascends or descends a high place, when he joins a party of people, when he rides or disembarks a conveyance, when going to sleep or awakening from it, indeed at every time he is free.

3) A male Muslim should pronounce Talbiyah in a loud voice as it is sunnat. The Prophet is reported to have said: Gabriel came to me to give me Allah's message that I should command my followers to

pronounce Talbiyah in a loud voice (Muwatta, Tirmizi, Abu Daud). But woman should recite it in low voice.

4) It is Mustahib (desirable) to recite Talbiyah thrice whenever one recites it.

5) One must not talk while reciting Talbiyah, neither he should greet or talk to a person who is reciting it.

6) After Talbiyah one should offer the following Dua which the Prophet used to invoke.

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضْوَانَكَ وَالْجَنَّةَ وَأَعُوذُ بِرَحْمَتِكَ مِنَ النَّارِ

Allahumma inni as'aluka ridwanaka wal-jannata wa a'uzu bi-rahmatika min-annar

"O Allah! I implore Thee for Thy approval and pleasure and Paradise, and I seek the refuge of Thy mercy from the fire of Hell."

Chapter – 35

Tawaf of Kaabah

Meaning of Tawaf and its merits

When you reach Makkah wearing Ihram with the intention of performing Hajj or Umrah, the first thing which you are obliged to do is to enter Masjid-ul-Haram and make Tawaf of the House of God (Kaabah) which stands in the middle of the courtyard of the mosque and is enrapped in black cloth.

Tawaf literally means to go around something or to make a circuit of it. As a term of Islamic Shariah, it implies to go around the House of God and to make circuits around it with religious zeal and devotion as a rite of Hajj and Umrah or as an act of Ibadah (worship) for Allah's pleasure with the hope of earning rewards from Him. Tawaf is one of the essential rites of Hajj and Umrah and it is an act of worship for every Muslim who visits Kaabah even though he is not on Hajj or Umrah mission.

Allah, the One God and the Only God of the Universe, has enjoined the believers: "Then let them complete prescribed acts of cleanliness, and perform their vows, and go around the Ancient House i.e. the Kaabah" (22:29). We also come to know that the purpose of building the Kaabah was to provide a place of worship to mankind so that they could offer Sajdah and Ruku and also perform Itikaf in it and make Tawaf of it. The Qur'an tells us that after the Kaabah was built by Prophet Ibrahim and Ismail Allah commanded them: "..... and clean My house for those who go around it and who meditate in it and who bow down and who prostrate in prayer". (2:125)

Prophet Muhammad has described many merits and many rewards of making Tawaf of Baitullah. He said once: Tawaf of Kaabah is an act of worship like prayer (Tirmizi). Abdullah bin Umar

reports that he heard the Prophet saying: "One who made seven circuits of this sacred House (of Allah), with full consciousness (and devotion), will have the reward of setting a slave free," and he also heard him saying," for every step that a person will raise up and place down on the ground during Tawaf, he will have a sin forgiven and a blessing recorded in his account" (Tirmizi).

Kinds of Tawaf

Tawaf of Kaabah is of six kinds or types:-

- 1- **Tawaf Qudum (The First Tawaf):** It means such Tawaf which is made when one intending to perform Umrah or Hajj enters Makkah. It is the first act to be done and it is obligatory for all those who are called Afaqis i.e. the persons who come from places situated outside of Meeqaat. This Tawaf is also called Tawaf al-Wurud (Tawaf of Arrival) and Tawaf al-Tahayyah (The Tawaf of Greeting).
- 2- **Tawaf of Umrah:** It is obligatory for those who intend to perform Umrah to make this Tawaf when they enter Masjid-ul-Haram on their arrival at Makkah. It is a basic rite of Umrah and Umrah is not considered valid without it.
- 3- **Tawaf Ziarah or Ifadha:** It is Fard (obligatory) for one who has come to perform Hajj and is one of the three Fard articles of Hajj without which Hajj is not valid. It is performed on 10th of Zil Hajjah after Rami and sacrifice and after cutting or shaving of hair and putting off Ihram. If it is not performed on 10th it may be performed on 11th or 12th of Zil Hajjah. The Qur'an enjoins this Tawaf on all pilgrims in Verse 29 of its Surah al-Hajj.
- 4- **Tawaf-e-Wida' (Farewell Tawaf or Tawaf of Departure):** This Tawaf is performed before leaving Makkah for home and is obligatory for the outsiders (Afaqi pilgrims). The Prophet has said: None should go back to his home without performing Tawaf Wida' except a woman who is in menses (Haidh).

5- **Tawaf Nazr (Tawaf of Vow):** It is Wajib (essential) for a person that he should perform Tawaf Nazr if he has made a vow to do so.

6- **Nafil Tawaf (Voluntary Tawaf):** It can be performed at any time. Since Tawaf is an act of worship and the Prophet has described many merits and rewards of Tawaf for a Muslim, so he should perform it as many times as he can if he is at Makkah.

How to perform Tawaf?

The method of performing Tawaf is very simple and it can be described as follows: When you arrive at Makkah in Ihram, enter in Masjid ul Haram through Bab-ul-Salam (gate of peace) which in the times of the Prophet was called Bab-Banu-Shaibah. When you look upon Kaabah, you should say Allahu Akbar (Allah is great) raising your hands or without raising them and then recite this Dua (supplication): اللَّهُمَّ رُدَّ بَيْتَكَ هَذَا تَشْرِيفًا وَتَكْرِيماً وَبِرَأْوَمَهَا بَ:

O Allah! Add to honour, nobility and glory of Your House. (Tibrani)

Then perform Wudu if you are already not in Wudu, and start Tawaf by kissing or touching Hajr-e-Aswad (the Black stone). You should start Tawaf from your right side i.e. you are to go around Kaabah keeping it on your left side (anti-clockwise). You are obliged to make seven rounds (called shoot) from Hajr Aswad to Hajr Aswad. In the first three rounds you would walk on swift pace (which is called Ramal). In the next four rounds you would walk on normal and your usual pace. You would start each round by kissing or touching Hajr Aswad and at seventh round you would complete Tawaf by kissing or touching this stone. After completing seven rounds, come to Maqam Ibrahim and offer two Rakaah prayer there. Then drink Zamzam water because it is sunnat. Thus you have performed your Tawaf of Kaabah.

Jabar has reported that when (during Hajjah-tul-Wida) we entered Kaabah with the Prophet, he kissed Hajr Aswad and started Tawaf. He walked at fast speed during first three rounds and walked

at normal speed in the next four rounds. Then he came to the Maqam Ibrahim (place of Ibrahim) and recited verse 125 of Surah al-Baqarah, and then stood up for prayer keeping Maqam Ibrahim between himself and Kaabah (Muslim)

Supplications (Dua's) of Tawaf

To remember Allah and to invoke and make supplication to Him during Tawaf is a desirable act and is sunnat of the Prophet. However, neither the Qur'an nor the Prophet has prescribed any specific supplications of Tawaf. In the Ahadith various supplications have been mentioned which the Prophet or his companions used to recite while performing Tawaf. Easy to remember and popularly known among these are given below:

- 1) When you begin Tawaf, kiss or touch Hajr Aswad (The Black Stone) and say: بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ Bismillah wa Allahu Akbar (with the name of Allah and Allah is the greatest) then recite the following supplication:

اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ
وَإِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Allahumma iman-an bi-ka wa tasdiq-an bi-kitabika wa wafa-an bi-ahdika wa ittiba'-an li-sunnati nabyyika sallallahu 'alaihi wa sallam.

"O Allah! I (have kissed the Black Stone and am moving round the Kaabah) having full faith in Thee, and having confirmed Thy Book; and for fulfilling my pledge with Thee, and following the way of Thy Prophet, upon whom be Allah's peace and blessings." (Nayl al-Autar)

- 2) After starting Tawaf, slowly recite the following Dua:

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

Subhan-Allah wal-hamdu-lillahi wa la elaha ill-Allahu wa-
Allahu Akbar wa la haula wa la quwwata illa-billahi.

"Glory be to Allah; all praise is due to Allah; there is no god but Allah; Allah is most Great! We are helpless to do good or abstain from evil without Allah's help." (Ibn Majah, Nayl al-Autar)

Abu Hurairah has reported that I heard the Prophet saying: Whoso performs Tawaf of Kaabah and reads in it (the above mentioned Dua) and says nothing else, ten of his sins are forgiven and ten good deeds are written for him and his ranks are raised. – (Ibn Majah)

- 3) When you reach Rukn Yamani, then read between Rukn Yamani and Hajr Aswad the following Dua:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana aatina fid-dunya hasanat-an-wa fil-aakhirati
hasanat-an-wa-qina `azab-annar.

"Our Lord, give us what is good in this world and also what is good in the Hereafter, and save us from the torment of Fire."

- 4) During Tawaf, to recite following Dua is also desirable:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha ill-Allahu wahdahu la sharika la-hu la-hul-mulku
wa la-hul-hamdu wa huwa ala kulli shai'in Qadir.

"There is no god but Allah, the One! He has no partner; to Him belongs Sovereignty and all kinds of praise, and He has full power over everything. (Hisn Hasin)

Obligatory and Sunnat rules of Tawaf

- 1) Tahara: One must be in state of purity and with Wudu when he performs Tawaf. If he needs both on account of sexual impurity (Janabat) he must perform bath. A woman who is in state of Haidh

(menses) or Nafaas (bleeding after child birth) is not allowed to perform Tawaf. According to a tradition when Ayesha reached Makkah, her menses started. So Prophet told her to do every act which the pilgrims do except Tawaf which she can perform after purification (Bukhari, Muslim). However, a woman in Istihadha (bleeding other than Haidh or Nifaas) is allowed to perform Tawaf.

2) Covering of Satar: If the men and women are in Ihram then they are permitted to perform Tawaf and there is no matter of concern. But if a person intends to perform voluntary or some other Tawaf, then he must be in proper and decent dress which covers satar completely. Before advent of Islam, the Arabs of the period of Jahliyah used to perform Tawaf while naked. Prophet Muhammad (PBUH) banned it and said: Nobody should go around Kaabah (i.e. make Tawaf) in a naked state. (Bukhari)

3) To start Tawaf from Hajr Aswad with Istilam of it is obligatory. But if it is not possible to kiss it because of crowd, then to touch it with hand or stick and then kissing hand or stick is required. But if it is not possible then to make hint towards it with hand or stick, and to finish it at this Stone with Istilam of it is essential.

4) Starting Tawaf from one's right side is essential. According to Jabar, the Prophet came to Makkah; first of all he approached the Black Stone and kissed it and started Tawaf from his right side (i.e. anti clockwise direction) – (Muslim).

5) To pass around the whole of Kaabah including Al-Hatim is essential. Hatim is infact part of Kaabah and is called Hajr also. Around Hatim a wall has been made.

6) To complete seven rounds in Tawaf essential.

7) To complete seven rounds of Tawaf continuously without break is required. It is called Muwalaat. It is reported in Hadith that the Prophet made the whole of Tawaf continuously. However, according to Shafais and Hanafees, Muwalaat is not obligatory but it is Sunnat.

8) To kiss (Taqbeel) or to touch Hajr Aswad (Istilam of it) in every round or circuit is required. It is reported in Ahadith that the Prophet used to kiss or touch Hajr Aswad in every round.

9) To say Allahu Akbar or Bismillah wa Allahu Akbar while kissing or touching Hajr Aswad is obligatory.

10) Iztiba'a: It is sunnat to do Iztiba'a in Tawaf of Hajj or Umrah: Iztiba'a means that you should draw your upper sheet from below your right arm and put it on your left arm so that your right arm is uncovered or naked. It is done to demonstrate your strength.

11) Ramal: It means to walk on fast speed during first three rounds of Tawaf of Umrah or Tawaf-al-Qudum, in order to show that you are strong and powerful. It is reported in Ahadith that when the Prophet reached Makkah in 7A.H. with his companions to perform Umrah, the people of Makkah remarked: "What has happened to these people? They have become weak as climate of Madinah has destroyed their health". At this the Prophet directed all the companions to do Ramal. When the polytheists saw them doing Ramal, they said: Are they same people about whom we had said that they are weak. Rather they are stronger than us". – (Bukhari, Muslim, Abu Daud, on the authority of Abdullah bin Abbas). Iztiba'a and Ramal is, however sunnat for men, the women should not do it.

12) To make Istilam of Rukn Yamani in every round is Sunnat. It means to touch Rukn Yamani. According to Abdullah bin Umar, the Prophet never abandoned to do Istilam of Hajr Aswad and Rukn Yamani in any Tawaf – (Abu Daud). However, one need not kiss it.

Regarding excellence of touching Rukn Yamani and reciting Dua (which has already been reproduced by us at serial No. 3 under the head "Supplications of Tawaf), the Prophet said: Seventy angels have been appointed at Rukn Yamani, who say Ameen when a person utters the above mentioned supplication.

13) To remember Allah, to make supplications and to recite the Qur'an during Tawaf is sunnat. Although there is no prescribed dua for it, yet there are some supplications (which we have already reproduced above) which should be recited.

14) Two Rakaah prayer after completing Tawaf: According to some it is Wajib and according to some it is sunnat that one must offer two Rakaah Nafil prayer at Muqam-e-Ibrahim after conclusion of Tawaf. It is mentioned in the Hadith reported by Jabar (relating to Prophet's Farewell Hajj) that the Prophet, after completing his

Tawaf, came to Muqam-e-Ibrahim, recited verse 125 of Surah al-Baqarah and then stood up for (two Rakaah) prayer keeping this Muqam (place) between himself and Kaabah.

15) Drinking water of Zamzam after Tawaf and prayer is Mustahib (desirable). According to the above mentioned famous Hadith reported by Jabar, the Prophet came to Zamzam after Tawaf and prayer and drank its water and some of the water he put on his head... – (Ahmad)

Some other injunctions relating to Tawaf

1) To perform tawaf on foot is Mustahib (better or preferable). However, in case of need one may perform it while riding e.g. in sickness, old age, weakness, etc. However, Nafil Tawaf may be performed on a conveyance.

2) While performing Tawaf one should devote himself completely to remembrance of Allah and reciting of supplications. Although talking is not forbidden, but it should be avoided.

3) Eating, drinking, trading, singing, frivolous talk are all forbidden. However, in case of extreme thirst, one can drink water. According to Ibn Abbas, the Prophet drank water while performing Tawaf. – (Masnad Imam Shafai)

4) Tawaf can be made at any time during the day and night, the forbidden or undesirable times for the prayer are not applicable to Tawaf.

5) If time of obligatory prayer approaches or a dead body is brought for funeral prayer or one needs fresh Wudu, one must do the needful and then resume and complete Tawaf from where he had broken it. This is the view of some Jurists.

6) If you forget the number of circuits you have made during Tawaf, you may start it all over again; but if someone trustworthy reminds you of the number of circuits you have made, you may continue and complete it accordingly.

Chapter – 36

Sai of Safa and Marwah

Sai literally means to struggle, to try one's best, to make effort. As a term of Islamic Shariah, Sai implies running or walking at swift speed between mount Safa and Marwah which a pilgrim has to do as a part of Hajj and Umrah. These mountains Safa and Marwah are situated near Kaabah, Safa to the south of it and Marwah to the north of it. Today, Safa and Marwah are no longer mountains, they have been leveled down to the size of small hills, and two one-way roads have been made between them. These hills along with roads have been covered so that the pilgrims may perform Sai throughout day and night conveniently safe from the sun, rain or wind.

Historical back ground of Sai

There is a long Hadith reported by Abdullah-bin-Abbas in which the Holy Prophet of Islam (PBUH) has related the background of Sai. At the commandment of God, Prophet Ibrahim (called Abraham in Hebrew) left his wife Hajrah (called Hagar) and his infant son Ismail (called Ishmael) in the barren valley of Faran at a place where Kaabah was later on built and city of Makkah developed. At that time neither any water nor any habitation was there. Hajrah had only short supply of water and provisions which exhausted in few days. In order to protect her infant child from death on account of thirst and hunger, she started running here and there in search of water. First she went to mount Safa and then to Marwah so that she could find some caravan or some human being nearby to help her, but she could not find any. When tired, she came back and to her astonishment she found a spring near the feet of the child. Fearing that the spring may not inundate the place, she the water in her Hebrew language "Zamzam" which means to stop. So this spring came to be called with the name of Zamzam and it is still there and would continue, Insha Allah, uptil the Doomsday. It is

in the memory of her running between Safa and Marwah in search of water that the Sai between these two hills has been made Wajib (essential) rite of Hajj and Umrah.

Commandment regarding Sai

The Qur'an says: Verily, as-Safa and Al-Marwah are among the signs of Allah. It is, therefore, no sin for him who is on Hajj or Umrah to the House (of Allah) to make Tawaf of both of them (to make Sai or go between them)..... (2:158).

According to some traditions, Marwah is the mountain on which Prophet Ibrahim had laid down his young son Ismail and had placed knife on his throat in order to sacrifice him at the command of Allah. It is also said that in the Days of Ignorance the polytheists of Makkah had built shrines of their gods on mountains of Safa and Marwah, that of Asaaf on Safa and Nailah on Marwah, and had started their Tawaf. It was on account of this that the Muslims had hesitated in the beginning to make Sai between these hills. But God revealed the above mentioned verse to remove their hesitation. Later on when the Prophet conquered Makkah, the shrines of the idols made by the polytheists on Safa and Marwah were destroyed.

We have already studied in the lengthy Hadith of Jabar, which gives account of Prophet's Farewell pilgrimage, that the Prophet made Tawaf of Kaabah and then performed Sai of Safa and Marwah after offering prayer at Muqaam Ibrahim and Istilam (kissing) of Hajr Aswad. The Prophet made seven circuits between these two hills.

About status of Sai, our jurists have different opinions as usual. According to Imam Malik, Shafai and Ahmad, Sai is Fard (obligatory) rite of Hajj and Umrah, whereas Imam Abu Hanifa says that Sai is Wajib (essential) and not Fard and so if you miss it, you can make up the deficiency by offering a sacrifice. Some other jurists consider it as Sunnat.

How to perform Sai

After making Tawaf of Kaabah and offering two Rakaah Nafil prayer at Muqaam Ibrahim, kiss or touch Hajr Aswad. Then go out

for Sai to mount Safa through Bab-as Safa. Then climb the mount Safa and recite the verse إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ: verily as Safa and al Marwah are among the signs of Allah (2:158). Then climb it till you can see Kaabah. Facing the Kaabah you should raise your hands in prayer saying Allahu Akbar three times and then recite the following supplication thrice:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La-Ilaha ill-Allahu wahdahu la sharika lahu la-hul mulku
wa la hul hamdu wa huwa ala Kulli shai'in Qadir

There is no God but Allah Who is one. He has no partner. To Him belongs all sovereignty and all praise. And He has full power over everything.

After this recite Darood on the Prophet and make supplications to Allah whatever you want.

Them come down from Safa and start towards Marwah reciting the following Dua”:

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ أَعَزُّ الْأَكْرَمِ

Rabbighfir wa arham innaka anta a'azzu-l-akram.

“My Lord! Grant me forgiveness, and have mercy upon me: Thou art most Mighty and most Honourable.”

On the way you would find two green pillars (called milayn akhdarayn) between which you are obliged to run or walk on swift pace. However, a woman is not required to run.

When you reach the top of Marwah, you would recite the same supplications which you have already recited at Safa. Then come down from Marwah and go to Safa reciting the same supplication which you had recited on your way to Marwah and also increase your speed between green pillars as you had already done.

In the above mentioned procedure you have to make seven circuits between Safa and Marwah. Going from one hill to other hill would be counted one circle and coming back from second hill to the first would be counted another circuit. Thus your 7th circuit would be completed on Marwah.

After completing your Sai at Marwah you would clip or shave your hair of the head and put off your Ihram if you have come to perform Umrah or Hajj Tamattu.

Some important injunctions regarding Sai

- 1- Sai is performed after making Tawaf of Kaabah and not before that.
- 2- Sai is to be started from Safa and completed at Marwah.
- 3- Seven circuits are to be made to complete the Sai.
- 4- Making Sai continuously is sunnat, not obligatory. For some genuine reason you can complete it after interval.
- 5- One must be in state of purity in Sai. However, a woman is allowed to perform it in Haidh or in Nifaas as the Prophet prohibited the women to perform Tawaf of Kaabah in Haidh and not Sai.
- 6- For Sai one must come out of Bab-as-Safa as it is sunnat.
- 7- One must perform Sai just after Tawaf as it is sunnat.
- 8- It is sunnat to climb Safa and Marwah
- 9- To recite supplications at Safa and Marwah facing Kaabah is the sunnat of the Prophet.
- 10- Sai is to be made on foot. However, it is allowed riding a conveyance if one has reason to do so.
- 11- You can talk during Sai. However, unnecessary talking or talking shop is to be evaded.
- 12- A man should run between the two green pillars, but a woman is not required to do so.

Shaving or clipping of hair (Halq or Taqseer)

Halq means to get one's head shaved and Taqseer means to clip the hair of one's head. There is mention of it in the Qur'an as well. In verse 27 of Surah 48, the Qur'an says: "..... If Allah wills, you will surely enter the Sacred Mosque in security, and you will have your heads shaved and the hair cut, without fear....."

Shaving or clipping the hair of head is one of the rites or acts of Umrah and Hajj. It is infact a way prescribed by Shariah for putting off Ihram garment and coming out of restrictions imposed by Ihram. However, according to the jurists, shaving or cutting the hairs of head is not Fard (obligatory) but wajib. If one does not do it, one can offer sacrifice of an animal to makeup the deficiency.

It has been reported by Abdullah-bin-Umar that the Prophet and the companions got their heads shaved and some got the hair clipped on the Day of Sacrifice. (Bukhari, Muslim).

Some of the important injunctions (regulations) about shaving or clipping are as under:

- 1) It is essential to shave or clip the hair of the head at mount Marwah after performing Sai for those who perform Umrah; and it is essential to shave or clip the hair at Mina on 10th Zil-Hajjah after Rami of Jamarah al-Aqba and animal sacrifice for those who perform Hajj.
- 2) For men, shaving or clipping, both are allowed. But for women, only clipping or cutting of few hair is allowed. The women are required to clip at least a lock of their hair. For them, shaving the head is forbidden.
- 3) For men, shaving of the head is better than clipping the hair in terms of reward. It is reported by Abu Hurairah that the Prophet prayed twice for the forgiveness of those who have their heads shaved and only once for those who have the hair clipped (Bukhari, Muslim, Ahmad).

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- 4) In case of clipping, a man should have his hair shortened by a finger's length from all over his head, while a woman may have a few hair clipped from her plait.
 - 5) If a person's head is entirely bald, he should have just a razor passed over his head.
 - 6) After Halq or Taqseer, cutting or trimming the hair of beard and moustaches is desirable. One must also clip his nails.
 - 7) In ancient times when one was made a slave his head was shaved. Since Hajj and Umrah are considered as acknowledgement of one's slavery to Allah, so shaving was maintained as sign of slavery.

Chapter – 37

Procedure of Hajj

The days from 8th of Zil-Hajjah to 13th of Zil-Hajjah are called the days of Hajj. In these six days Hajj is performed and almost all the manasaks (rites) and acts of Hajj are completed. Almost the whole procedure of hajj is spread over these days, a summary of which is as under:

On 8th you put on Ihram and go to Mina a valley five miles away from Makkah to the East on the road to Arafat. You stay there for the night. In the morning of 9th you go to Arafat which is a place seven miles away from Mina and about twelve miles away from Makkah on the road to Taif. Wuquf at Arafat is the major rite (article) of Hajj and is performed at Arafat after combineing Zuhr and Asr prayers. On the night between 9th and 10th you go to Muzdalfah, a place between Arafat and Mina, and spend this night there. In the morning of 10th you make Wuquf (a halt) at Mashar-ul-Haram for few moments and then return to Mina. Then you throw pebbles on Jamrah Al-Aqba, offer animal sacrifice, shave or clip the hair of your head, put off Ihram and go to Makkah for performing Tawaf of Kaabah called Tawaf Ziarah. And then you return to Mina and stay there up till 13th. During these days you remember Allah, make supplications and throw pebbles on all the three Jamrahs. On the evening of 13th you return to Makkah after completing your Hajj. Now you can go home but after making Tawaf of Kaabah called Tawaf Wida (Farewell Tawaf).

It would be fair if this procedure along with the Manasaks to be performed on each of the days of Hajj is discussed in detail as under:-

I - Rites of 8th Zil-Hajj

This is called Yaum Tarviyah as the intending pilgrims in the times of the Prophet used to make their camels drink as much water as they could so that the camels may live without water in the days of Hajj.

In the morning of 8th you will take bath and put on Ihram making Niyyah (intention) of Hajj and proceed from Makkah to Mina if you have come on Hajj Tamattu. But if you have come on Hajj Qiran or Hajj Ifrad and you are already in Ihram, then in that very Ihram you will proceed to Mina. Reciting Talbiyah and Takbir as much as you can during journey to and stay at Mina is better and rewardful.

At Mina there exists a big and beautiful mosque called Masjid al-Khif where daily prayers are offered by the pilgrims during their stay at Mina in the days of Hajj.

You can reach Mina on 8th at any time you want. But it is sunnat to reach Mina before Zuhr prayer so that you may offer all the five obligatory prayers – Zuhr, Asr, Maghrib, Isha and Fajr – at Mina spending night there. It has been reported by Abdullah – bin Abbas that the Holy Prophet offered five prayers at Mina (Masnad Ahmad). But if on account of some genuine reason you are unable to reach Mina well in time, there would be no expiation (Kaffarah) or redemption (Fidyah) on you.

You can stay at Mina anywhere you like, there is no prescribed place for staying there.

All the pilgrims who have come from the places outside of Meeqaat (called Afaqis or outsiders) would offer Qasr prayers (short prayer) at Mina, Arafat and Muzdalifah during the days of Hajj. However, those pilgrims who have come from Makkah or who have come from places which do not make them eligible for curtailing their prayers, they would offer full prayers. But according to Imam Malik and Ibn Timiyyah, they would also curtail their prayers at these places.

II - Rites of 9th Zil Hajj

9th Zil-Hajjah is called Day of Arafah. On this day, after sunrise, the pilgrims proceed from Mina to Arafat and they perform there the greatest rite of Hajj called Wuquf Arafah. The schedule of this day is as under:

- 1) After sunrise the pilgrims start for Arafat from Mina. They stay on the way to Arafat in Nimrah valley till noon. The valley is in the vicinity of Arafat and though not part of it, yet it is out of limits of Harm. Here a big and a beautiful mosque has been built which is called Nimrah Mosque.
- 2) They recite Talbiyah **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ**, and also recite Takbir **اللَّهُ أَكْبَرُ**, as both are Mustahib. (desirable and preferable) on the way and during stay.
- 3) After declining of the sun, at the time of Zuhr, the pilgrims combine Zuhr and Asr prayer and offer them in congregation. In Nimrah Mosque For these prayers there would be one Adhaan but two Iqamahs. But before offering these prayers, the Imam would deliver a Khutbah and the pilgrims would listen to it attentively. Between these two prayers, no Nafl or Sunnat (or any other) prayer is to be offered. The Afaqi pilgrims (the outsiders) would offer Qasr prayers (curtailed or short prayers). If someone fails to join congregation, he can combine these prayers and offer them alone. But according to Imam Abu Hanifa, combining of prayers is not allowed to a single person.

Wuquf of Arafah

After offering prayers, the pilgrims go to Arafat which is a vast plain. Halting and standing at Arafah (called Wuquf Arafah) is the greatest and the most important rite of Hajj which is obligatory to perform. If someone misses it, his Hajj would be void and it cannot be made valid by offering any Fidyah or Kaffarah. There is no Hajj for him, as the Prophet is reported to have said: Hajj (infact) is halting at Arafah (Tirmizi).

On the 9th of Zil Hajjah, millions of Muslims, clad in simple Ihram robes, stand with humility and devotion before their God reciting **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ** and remembering God and making supplications for forgiveness of their sins. It creates a very spiritual and awful scene which reminds us the Day of Resurrection when the entire human race will be gathered, according to some traditions in this very plain before their Lord to render accounts of their deeds performed during worldly life.

Injunctions regarding Wuquf Arafah: Following are some of the injunction regarding this Wuquf of Arafah:

- a) Time of wuquf: The time for this wuquf starts after offering combined Zuhr and Asr prayers in the time of Zuhr. It goes on till sunset. But Maghrib prayer is not offered at Arafah and the pilgrims leave for Muzdalifah as it is the sunnat of the Prophet. However, Islam being a practical and easy religion has extended the time of this wuquf till the break of the dawn of 10th Zil-Hajjah. Thus if a person reaches Arafah in the night between 9th and 10th before the dawn of 10th, his wuquf will be accepted and his Hajj will be considered valid.
- b) The pilgrim should stay and stand at Arafat as much time as he can between the decline of the sun and its setting on 9th. The method of performing this wuquf is very easy. It is reported from Jabir that the Prophet, after offering Zuhr and Asr prayers together, mounted his she-camel called Qaswa and came to halt at a place in the plain of Arafat and remained standing there facing Qiblah till the time the sun completely disappeared. Then without performing Maghrib prayer he departed for Muzdalifah. So in order to observe Wuquf one should stand facing Qiblah in the plain of Arafah.
- c) The most Mustahib (desirable) place for performing Wuquf is near Jabal Rahmat, although Wuquf is lawful in the whole plain of Arafat wherever one finds space. However, Wuquf in valley of Namrah or valley of Arafat is not acceptable. It should be essentially performed in the plain of Arafat.

- d) During Wuquf, it is sunnat to remember Allah, to invoke Him for forgiveness of sins, to make supplications to Him and to recite the verses of the Qur'an. While doing so, one must be extremely humble and submissive as if one is standing in Allah's presence.

Prophet Muhammad (PBUH) has described many merits and rewards of Wuquf Arafah in his following Ahadith:

- Hadhrat Ayesha has reported that the Prophet said: There is no other day on which Allah releases more people from Hell-fire than He does on the Day of Arafah; On this day Allah draws nearest to the people and taking pride in His righteous servants tells the Angels: Do you see what these persons desire (except My pleasure and Goodwill)? – (Muslim)
- Hadhrat Talha has reported that the Holy Prophet said: There is no other occasion on which Satan is seen fleeing in anger more than he does on the Day of Arafah. It is because on this day Allah reveals His Mercy and remits sins of His servants – (Tirmizi)
- Hadhrat Anis has reported that the Holy Prophet observed Wuquf in the plain of Arafah. When the sun was going to set, the Prophet made a hint to Bilal to ask the people to be quiet; where upon Bilal made the people to keep quiet. Then the Prophet said: O people! Gabriel came to me a little while ago and after conveying to me Allah's greetings he gave me Allah's message saying that He has forgiven the sins of all those present in the plain of Arafah. Hadhrat Umar asked: O Messenger of Allah! Is this message only for us or for the whole Ummah? The Prophet replied: This is for you as well as for all who come after you to visit this place. (Al-Targhib)

Supplications to be made in Arafah: (1) Amr bin Shuaib has reported through his father and father's father that the Holy Prophet recited the following Dua (supplication) more often on the Day of Arafah

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha ill-Allahu wahdahu la sharika la-hu la-hul-mulku
wa la-hul-hamdu wa huwa `ala kuli shai'in Qadir

“There is no god but Allah, the One! He has no partner;
to Him belongs sovereignty and all kinds of praise, and
He has full power over everything. (Hisn Hasin)

It is reported in Tirmizi that about this supplication the Prophet said: The best supplication is the supplication of the Day of Arafah. And the best supplication which I and the Prophets before me recited is this supplication (i.e. the above mentioned)

2) It is reported by Hadhrat Ali that the Prophet mostly recited the following Dua (supplication) in the Wuquf of Arafah:-

اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُوْلُ وَخَيْرًا مِّمَّا تَقُوْلُ اَللّٰهُمَّ لَكَ
صَلَوٰتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ وَالْيَكْمَانِيْ وَلَكَ رَبِّ تُرَاتِيْ
اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ مَوَسَّةِ الصَّدْرِ وَشَتَاتِ
الْاَمْرِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا تَجِبُهُ بِهِ الرِّيحُ

Allahumma laka-hamdu kallazi taqulu wa khairan
mimma naqulu; Allahumma laka salati wa nusuki wa
mahyaya wa mamati wa ilaika ma'abi wa laka Rabbi
turathi; Allahumma inni a`uzu bika min `azab-il-qabri wa
waswasat-is-sadri wa shattal-il-amri; Allahumma inni
a'uzu bika min sharri ma taji'u bi-hir-rihi.

“O Allah! Thou deserves the praise that Thou hast given
Thyself and deserves better praise than what we can
give thee. O Allah! For Thee is my prayer and my
sacrifice and my death and my life, and to Thee I have
to return ultimately! O Allah! I seek Thy refuge from the
torment of the grave, and from the suspicions of the
heart, and from the worsening of my affairs; and O

Allah! I seek Thy refuge from the misfortunes and miseries brought by the winds.” – (Tirmizi)

- 3) The Holy Prophet is reported to have enjoined the following Dua for the plain of Arafat:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana ati-na fid-dunya hasanatom wa fil-akhirati
hasanatom-wa-qina `azab-an-nar

“Our Lord! give us what is good in this world and also what is good in the Hereafter, and save us from the torment of Fire”.

III - Night of 10th Zil-Hajj

It is called Lailatul Jamaah or Lailatul Hajj or Lailatul Muzdalifah. After observing Wuquf Arafah on 9th till the sun disappears the pilgrims proceed from plain of Arafah without performing Maghrib prayer to Muzdalifah. It is sunnat to go through the way of Mazmeen from Arafah to Muzdalifah. And the people must go slowly with peace making no haste as enjoined by the Prophet that there is no doing good deed in haste (Bukhari, Muslim). While starting and during journey, reciting of Talbiyah and Takbeer is Mustahib.

After reaching Muzdalifah you must combine Maghrib and Isha prayers at the time of Isha and perform them with one Adhaan and two Iqamaahs without offering any Nafl or Sunnat Rakaahs in between, as the Prophet had done. The Afaqis (the Outsider) pilgrims would offer Isha prayer in Qasr (short). Then the pilgrims would pass night at Muzdalifah in remembrance of Allah making mention of Him in abundance and reciting supplications for seeking His pleasure and forgiveness. The Holy Qur'an enjoins:..... When you return from Arafat, remember Allah near Mashar-al-Haram. Remember Allah as He has guided you, although before this you were of those who are astray (2:198)

Wuquf at Muzdalfah

And then after having some rest, one must get up and offer Fajr prayer in Muzdalifah a bit earlier and then observe Wuquf of Muzdalifah which is one of the Wajib rites of Hajj. Following are some of the rules and regulations of this Wuquf.

- 1) This Wuquf of Muzdalifah, as stated above, is Wajib. If you miss it, you will have to offer sacrifice of an animal to make amends.
- 2) The best place for this wuquf is near Mashar-al-Haram where these days a mosque had been built. However, you can observe this wuquf in Muzdalifah anywhere you find space. But Wuquf in valley of Muhassar is not acceptable as Ashab-ul-Feel (i.e. the companions of the Elephant, the troops of Abraha which had invaded Kaabah) were destroyed in this valley.
- 3) The time for this Wuquf is between the break of dawn and sunrise. It must be observed just after Fajr prayer before the rise of the sun.
- 4) The method of performing this Wuquf is that you should stand facing Qiblah and make supplications, say Takbeer (Allahu Akbar), Tahlil (La ilaha Illullah) and Hamd (Al-Humdu Lillah)
- 5) After observing this Wuquf when the light spreads but the sun has not yet arisen, you should start for Mina.

The procedure of this Wuquf has been described in the lengthy Hadith reported by Jabar which has been reproduced in Chapter 33. According to him, at the break of the dawn at Muzdalifah, the Prophet got one Adhaan and Iqamaah proclaimed and lead Fajr prayer. Then he rode his she-camel Qaswa and came to Masher-al-Haram. He stood there facing Qiblah and engaged himself in remembering Allah and reciting Allahu Akbar, La Ilaha il-Allah, and Al-Hamdu lillah. He continued standing there till the light of the morning spread. Then before sunrise, he started for Mina.... (Ahmad, Muslim, Abu Daud).

IV – Rites of 10th of Zil Hajj

This day is called Yaum-un-Nahr (the day of sacrifice). After reaching Mina from Muzdalifah in the morning of 10th, you are obliged to perform four rites or acts, namely; (1) Rami i.e. throwing pebbles on Jamrah al-Aqba. (2) Offering of animal sacrifice, (3) Shaving or clipping of hair and removing Ihram, (4) Performance of Tawaf-e-Ziarah or Ifazah.

It is sunnat to perform all the above acts in the sequence or order mentioned above because the Prophet had done the same in that sequence. It is reported in the traditions that the Prophet first went to Jamrah al-Aqba and threw seven pebbles on it, then he went to Place of Sacrifice and sacrificed sixty three camels, then he called the hair cutter and got his head shaved. And then he went to Makkah before Zuhr and performed Tawaf of Kaabah (called Tawaf-e-Ziarah or Ifazah).

Now we describe these acts in some detail as under:

1- Rami of Jamarahs

Literally, Rami means to throw or to hit a target. However as a term of Shariah, it is an obligatory Hajj rite that a pilgrim is required to throw pebbles at three Jamrahs (stone pillars) which are situated on the way to Mina. There are three Jamrahs; the Jamrah near Makkah is called Jamrah al-Aqbah, the next is Jamrah al-Wusta (the middle one) and the the next to it is Jamrah al-Ula which is nearest to mosque al-Khif.

The historical background of Rami, according to a popular tradition, is stated as follows: After seeing vision, when Prophet Ibrahim was taking his son Ismail out of his house to Mount Marwah (or Mina) for sacrificing him in the way of God, the Satan tempted him thrice not to do so, but each time he drove away the Satan by casting stones at him. So to commemorate this event, three pillars were made which represent appearance of Satan and the people started throwing stones on them. Later on this practice of casting of stones on these pillars became one of the important rites of Hajj.

On 10th Zil-Hajjah, as stated above, Rami of Jamrah al-Aqba is performed, and on 11th, 12th and 13th Rami of all the three Jamrahs is performed. Although on 10th the Rami of Jamrah al-Aqba is only performed but we would like to present here some of the general injunctions with regard to Rami of all the three Jamrahs.

1) On 10th Zil-Hajj Rami of Jamrah al-Aqbah is done and seven pebbles are thrown on it. At the very start of Rami, reciting of Talbiyah (Labbaik Allahuma Labbaik) is discontinued. The time of this Rami is between sunrise and declining of the sun: but if one cannot do so before the time of declining of the sun one can do it till sunset.

2) On 11th, 12th and 13th, Rami of each of the Jamrahs is made. In Rami of each of Jamrah, seven pebbles are thrown. The time of Rami of these three days is from the declining of the sun till sunset. First, Rami of Jamrah Ula is done, then of Jamrah al-Wusta and then of Jamrah al-Aqbah.

3) Rami of Jamrah al-Aqbah on 10th Zil-Hajj, according to Imam Malik, is Fard (obligatory) and missing it means making the Hajj void. But according to other jurists, Rami is Wajib and if one misses it, sacrifice of an animal compensates it. Rami of other days is, however, sunnat and not Wajib.

4) It is Mustahib (desirable) to get pebbles from Muzdalfah for Rami. Abdullah-bin-Abbas states that he collected pebbles from Muzdalifah in the morning for the Holy Prophet. The pebbles found near Jamrahs cannot be used.

5) It is sunnat to cast pebbles while standing on a lower place instead of from a higher place.

6) It is also sunnat to pronounce Allahu Akbar while casting each pebble. If you recite the following supplication in addition to it, it is Mustahib: اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا مَشْكُورًا O Allah! Make my this Hajj Mabroor, forgive my sins and accept my effort (or deed).

7) There is no harm if a pebble does not hit the Jamarah but it must fall near it.

- 8) It is Mustahib while performing Rami to stand in a way that Makkah is at your left side and Mina on right side.
- 9) Rami can be performed on foot or riding on a conveyance.
- 10) It is undesirable to break one big stone into seven pieces or to cast more than seven pebbles at a Jamarah.
- 11) The seven pebbles should be thrown severally i.e. one at a time. If all the seven or more than one are thrown together, they would be counted as one.
- 12) After throwing pebbles at Jamrah al-Ula and Jamrah al-Wusta, it is a sunnat to stand and observe a pause, but not to stand near Jamrah al-Aqbah.
- 13) The size of the pebble should be as little as one can hold between his two fingers.

2- Sacrifice of an animal

On 10th of Zil-Hajjah as stated above, the pilgrims offer sacrifices of animals at Mina after performing of Rami of Jamarah al-Aqbah. About this sacrifice, the Qur'an enjoins: and if you are in peace, and anyone (of you) wants to take advantage of performing Umrah with Hajj, he must offer sacrifice (of an animal) such as he can; but if he cannot afford it, he must fast for three days during Hajj and for seven days on return (home), making ten days in all. This order is for one whose family is not living near the Sacred Mosque..... (2:196).

So all those pilgrims who perform Umrah with Hajj are required to offer animal sacrifice. In other words, animal sacrifice is Wajib (essential) for those pilgrims who perform Hajj Tamattu or Hajj Qiran. But if they cannot offer animal sacrifice, they are required to fast for three days during Hajj and for seven days after they return to their homes. Thus ten days fasting is Fidyah for not offering sacrifice. Besides these pilgrims, sacrifice is also Wajib for those who have made a vow to make sacrifice. For those who perform Hajj Ifrad, sacrifice is not Wajib on them. But if they can afford, they must do it as it is a Sunnat. If a pilgrim takes animal for

sacrifice with himself or sends it to Harm through someone else, it is called Hadi.

Some of the important injunctions regarding sacrifice by the pilgrims are presented as follows:

- 1) Time of sacrifice: there is consensus that sacrifice is to be offered on 10th Zil-Hajjah after performing Rami of Jamrah al-Aqbah. But if one cannot do so on 10th, he may do it on 11th and 12th. However, according to Ali, sacrifice can be offered on even on 13th.
- 2) Although one can offer sacrifice at any place within the limits of Harm of Makkah, yet the proper place for a pilgrim to offer sacrifice is at Mina, while proper place for a person coming on Umrah to offer sacrifice is at Makkah near Marwah.
- 3) Animals for sacrifice are: Camel, cow, sheep and goat, whether male or female. Buffalo whether male or female is included in the injunction of cow.
- 4) The above animals are allowed for every kind of sacrifice: It may be Wajib sacrifice, may be sunnat sacrifice, may be of vow or may be of Fidyah.
- 5) It is Mustahib to slaughter sacrificial animal himself, but if he cannot he can get it slaughtered from some other person. It is reported by Jabir that the Prophet himself slaughtered 63 camels and he handed over 37 to Ali to slaughter (Muslim, Ahmad, Abu Daud).

Note: Detailed injunctions regarding sacrifice would be presented in a subsequent chapter when we deal with sacrifice and Eid-ul-Azha.

3- Halq or Taqseer (Shaving or Clipping of Hair)

Shaving or clipping the hair of the head is the third rite or act which the pilgrims perform on 10th of Zil-Hajjah after Rami and animal sacrifice. Afterward they put off their Ihram and come out of the restrictions which Ihram had put on them except that they are not allowed to have sexual relations with their wives until they perform Tawaf Ziarah. We have already discussed detailed

injunctions of Halq and Taqseer in Chapter No. 36 entitled "Sai of Safa and Marwah".

4- Tawaf Ziarah or Ifazah or of Hajj

The fourth and the last manasak or act which pilgrims perform on 10th is the Tawaf of Kaabah which is called Tawaf Ziarah (Tawaf of Visit) or Tawaf Ifazah. As stated earlier, this Tawaf is one of the three Fard (obligatory) articles or manasaks of Hajj, the first being Ihram and the second Wuquf Arafah. If this Tawaf is not performed, Hajj is not valid. The Qur'an says: That they may witness things here that are of benefit to them and mention the name of Allah on appointed days (10th to 13th of Zil Hajjah) over the cattle which He has provided to them. Then eat their meat themselves and feed therewith the poor having hard time. Then let them complete prescribed acts (of cleanliness), and perform their vows and go around the Ancient House (22:28-29), Since in these verses Tawaf of Kaabah has been mentioned along with sacrifice of animals, the scholars say that Tawaf here means Tawaf Ziarah. Some of the injunctions regarding this Tawaf are as under:

- 1) Time of this Tawaf: It is sunnat to perform this Tawaf on 10th of Zil-Hajj after Rami, Sacrifice and Halq or Taqseer, because the Prophet had done like that. But if due to any reason you are unable to do this Tawaf on 10th, you may perform it on 11th or 12th or 13th during your stay at Mina. If even this is not possible, you should perform it before returning home because Hajj is not valid without it. The jurists, however, differ whether there would be any Fidyah for late performing of this Tawaf or not.
- 2) The method of performing this Tawaf: It is performed exactly in the way in which other Tawafs are performed. We have already discussed the kinds of Tawaf and method of performing it in chapter (No. 35) on the subject: Tawaf of Kaabah.
- 3) Whether Sai is essential after this Tawaf? The jurists say that those pilgrims who have come to perform Hajj Tamattu, they would perform Sai of Safa and Marwah after Tawaf Ziarah, because the Sai performed by them with their Tawaf of Arrival was that of Umrah.

But those who have come to perform Hajj Ifrad or Hajj Qiran, they would not perform Sai if they have already performed it with Tawaf of Arrival. However, if they have not done it on that occasion, they would do it now.

4) To drink water of Zamzam after doing this Tawaf is Mustahib. It is mentioned in Hadith reported by Jabir that the Prophet saw the family of Abdul Motalib drawing water of Zamzam, he got it from them and drank it.

5) After performing Tawaf Ziarah, every type of restriction imposed on a pilgrim by Ihram is lifted. Now he is permitted to make sex with his wife.

V - 11th to 13th of Zil-Hajj

Generally 11th to 13th of Zil Hajjah are called the Days of Tashriq. During these three days, the pilgrims stay at Mina.

We have already studied in the Hadith reported by Jabir that the Prophet went from Mina to Makkah and performed Tawaf Ziarah at Kaabah on 10th and then he returned to Mina and stayed there up till afternoon of 13th and thus he passed nights of 11th, 12th and 13th at Mina. In this period of three nights and three days the Prophet remained busy remembering God, making supplications to Him, offering prayers and reciting the Qur'an. On every day after the decline of the sun, the Holy Prophet used to go to all three Jamrahs and throw seven pebbles at each of them. About the stay at Mina the Holy Qur'an says: And remember Allah during the appointed days (when you stay at Mina). There is no sin for him who hastens to leave (Mina) in two days, and there is no sin for him who stays on (for some more time); that is for him who abstains from evil..... (2:203).

Keeping in view the practice of the Prophet as reported in the above Hadith and also the verse of the Holy Qur'an which has been presented above, the jurists hold that after performing Tawaf Ziarah, returning to Mina and staying there up to the afternoon of 12th or 13th is Wajib (obligatory). But if one has some sufficient reason or justification for not staying at mina, one is permitted to leave Mina.

According to Abdullah bin Abbas, the Holy Prophet allowed his uncle Abbas to stay at Makkah during Tashriq nights as the latter sought permission for discharging his duty of offering Zamzam water to the pilgrims.

If someone leaves Mina without any acceptable excuse, he has to give one animal sacrifice for each night he stays out of Mina. According to Imam Shafai and Ahmad, he will have to give only one sacrifice for all the two or three nights which he does not spend at Mina. According to Abu Hanifa, there is no Kaffarah of staying outside as the stay at Mina is Sunnat and not Wajib.

During the Days of Tashriq one will do the following two important things at Mina:

1) Do Rami at all the three Jamrahs: It is imperative to throw stones at all the three Jamrahs during all the Days of Tashriq, namely: Jamrah al-Ula, Jamrah al-Wusta and Jamrah al-Aqbah. The Mustahib time for doing so is from declining of the sun till sunset. Seven pebbles are to be thrown on each Jamrah. If you cannot do Rami till sunset, you can do it in the night according to Imam Shafai and Malik. First do Rami at Jamrah al Ula and stay near it for a while and make supplications facing Kaabah and raising your hands; then do Rami of Jamrah al-Wusta and stay near it and make supplications. And then do Rami of Jamrah al-Aqbah, but do not stay near it nor make supplication there. This Rami would be done on all the three days, 11th to 13th.

The detailed injunctions regarding Rami have already been presented by us under the rites of 10th of Zil Hajjah.

2) Do remember and mention Allah abundantly: The Holy Qur'an says: "And when you have completed all the rites of your Hajj, then remember Allah as you used to remember your forefathers or with a more remembrance....."(2:200). So during the period of your stay at Mina, you should remember God and remain engaged in glorifying Him, in asking forgiveness of your sins, in reciting Qur'an, in making supplications for your welfare and success in this world and in the Hereafter, and also in sending Darud on the Holy Prophet.

During the days of Tashriq the following Takbir (called Takbir-e-Tashriq) should be recited often:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Allahu Akbar, Allahu Akbar, La illaha Illallahu wallahu Akbar, Allahu Akbar wa lillah-il-hamd.

Allah is the greatest, Allah is the Greatest. There is no god but Allah and Allah is the Greatest. Allah is the Greatest and for Allah is all praise.

Return from Mina

It is reported in Ahadith that the Prophet stayed at Mina for three nights (of 11th, 12th, 13th) and then at the time of declining of the sun on 13th (Zil-Hajjah) he left for Makkah. During his journey he stopped in the valley of Mahassab and offered Zuhr, Asr and Maghrib Prayers there. Then he rested for a while. In the last part of the night he entered Makkah and performed Tawaf Wida'.

Thus it is Mustahib to stay for three nights at Mina and return to Makkah on 13th after the declining of the sun. However, if one cannot stay for three nights, one must stay for two nights and then return to Makkah, as the Qur'an says in Verse 203 of Surah al-Baqarah: "There is no sin for him who hastens to leave (Mina) in two days, and there is no sin for one who stays on (for some more time)."

VI - Tawaf Wida

After completing the Manasaks of Hajj at Mina and returning to Makkah, a pilgrim is required to make Tawaf of Kaabah before leaving for his home. This Tawaf is called Tawaf Wida' (Tawaf of Departure or Farewell Tawaf). This Tawaf is Wajib according to the jurists which means that if one misses it, he has to offer sacrifice of an animal. It has been reported by Abdullah bin Abbas that the Prophet said: Nobody should leave for home until he makes last

Tawaf of Kaabah (Muslim, Abu Daud, Ibn Majah). According to another tradition of Abdullah bin Abbas the Prophet permitted a woman in Haidh (menses) to leave for home without performing this Tawaf if she has already made Tawaf of Ziarah (Bukhari, Baihaqi).

When a pilgrims has performed Tawaf Wida', it is Mustahib for him to come to Al-Multazam and make Dua (supplications). He should hold and cling to Al-Multazam, press his chest and cheeks against it, weep and cry and ask forgiveness of his sins and implore Allah most humbly for grant of his supplications. It has been reported by Abdul Rahman that he saw the Holy Prophet clinging to the wall between the door of Kaabah and the Black stone and he also saw the other people doing it with the Prophet (Ahmad, Abu Daud). Although a pilgrim can cling to this wall and make supplications to Allah whenever he finds opportunity during his stay at Makkah, yet at the time of departure from the House of Allah, one must do it.

Your Hajj has already been completed. After Tawaf Wida' you can leave for home or you may visit al-Madinah if you have already not visited it.

Chapter – 38

Visit to Madinah

Although visit to Madinah is neither any rite of Hajj nor is it any essential act connected with Hajj, yet a pilgrim is attracted by the love of the Prophet to visit his city, his mosque and his Rodhah (tomb or grave).

Al-Madinah, its sanctity and excellence

Al-Madinah, which was called Al-Yathrab previously, came to be called Madinatun-Nabi or Al-Madinah when the Prophet migrated to it from Makkah in the year 622 A.C., the year from which Islamic Hijra calendar starts. It lies at a distance of about 275 miles to the North of Makkah. This city is also called Tayyba, Tabah or Taiyyibah also which means pure and pleasant. According to a tradition, it had been named Yathrab after Yathrab, one among the children of Prophet Nuh, who had inhabited it. The population of Madinah in the times of the Prophet was reportedly about 15 to 20 thousand which is now about 13 hundred thousand including the city and the suburbs. Today this town is capital of the province named Madinah.

Madinah remained capital of the Islamic state during the times of the Prophet (PBUH) and caliphates of Abu Bakr, Umar and Usman. About the sanctity and excellence of Madinah, the Prophet is reported to have said:-

1) Prophet Ibrahim declared Makkah to be a Harm (sacred territory or sanctuary); I declare Madinah to be a Harm; the whole area between the two passes of Madinah is included in Harm. No blood shall be shed here, and none shall be attacked; even the leaves of trees shall not be shaken off except for fodder (Muslim).

2) O Allah! Ibrahim was Thy chosen servant, friend and Prophet. I am also Thy servant and Prophet. He had prayed to Thee for the well – being and prosperity of Makkah; I pray to Thee for the well-

being and prosperity of Madinah in the same measure, rather more (Muslim).

3) Any follower of mine who settles in Madinah and bears its hardships and rigours happily, I will intercede for him on the Day of Judgment (Muslim).

4) By Him in Whose Hand is my soul! There is cure for every disease in the dust of Madinah.

5) I shall intercede for the person who dies in Madinah (Tirmizi)

6) Ajwah date of Madinah is a fruit of Paradise and in it there is cure for poison (and magic) – (Tirmizi)

Prophet's Mosque, its merits and excellence

After his migration to Madinah in the year 622 AC or 1 A.H., the first thing the Prophet did was that he got some land purchased for the purpose of a mosque and with the help of his companions he himself worked for its construction. In a few weeks, the mosque was constructed whose walls were of stones and clay and roof was of palm wood and palm leaves. The Prophet himself offered prayer in this mosque during last ten years of his life. This mosque came to be known as the Mosque of the Prophet since the Prophet had called this mosque as his mosque.

This mosque has been renovated, rebuilt and extended from time to time during the last one thousand and four hundred years. Today it is one of the largest and most beautiful mosques of the Islamic world. It is said that four to five hundred thousand believers can pray in congregation in this mosque at a time.

Following are some of the Ahadith of the Prophet which highlight excellence of this mosque and rewards of praying in it:-

1) Anas reported that the Messenger of Allah said: A man's prayer in his house is equal to one prayer (in reward); his prayer in the mosque is equal to 25 prayers; his prayer in a mosque where Jum'ah prayer is observed is equal to 500 prayers, his prayer in Masjid Aqsa is equal to 50,000 prayers; his prayer in my mosque is

equal to 50,000 prayers; and his prayer in the Masjid al-Haram is equal to 100,000 prayers. – (Ibn Majah)

2) Anas reported that the Prophet said: He who offers forty prayers in my mosque consecutively without missing a prayer in between will secure immunity against the fire of Hell and other torments and also against hypocrisy. – (Masnad Ahmad)

3) The place between my house and my pulpit is garden from the gardens of Paradise and my pulpit is upon the fountain of Kauthar (Bukhari, Muslim). This place is called Riadh-ul-Jannah.

Rodha (Tomb of the Prophet)

Prophet Muhammad (PBUH) breathed his last on 12 Rabiul Awwal 11AH i.e. 8th June 632 AC on Monday. Next day he was buried in the apartment of his wife Hadhrat Ayesha. When Abu Bakr died two years after him and Umar died twelve years after him they were also buried near his grave. There is space for a fourth grave as well, and according to traditions, Jesus Christ will be buried there when he will come to the world again, defeat and kill Dajjal, the king of the Jews, and then die his natural death.

It is the greatest desire, rather a big dream of a Muslim that he should visit the grave of his beloved Prophet and send Darud (Allah's blessings) on him. Following are some of the sayings which are attributed to the Prophet's grave:

1) He who performs Hajj and then visits my grave will be regarded as if he had seen me in my worldly life – (Baihaqi).

2) He who comes solely for the purpose of visiting my grave, has a right on me that I should intercede for him (Ilm-al-Fiqh)

Keeping in view the above traditions and the practice of some of the companions of the Prophet, some jurists hold that a believer must visit the grave of the Prophet at Madinah if he has gone there or if he is on Hajj to Makkah and can afford to go to Madinah. According to Malikis, visit to the grave of the Prophet is Wajib (essential) and according to Hanafies, it is Mustahib (preferable). But according to Imam Ibn Timiyyah and some Hanbalis, it is not right to

go to Madinah with the sole purpose of visiting the grave of the Prophet. However, if one intends to go to Madinah for the purpose of visiting Mosque of the Prophet, one can visit the Tomb of the Prophet.

One should keep in mind that the Tomb of the Prophet is not a place of worship. So one must only invoke blessings and mercy of Allah on the Prophet (Darud and Salam). He must not do anything else which shows or which gives the impression that he is worshipping the Prophet or calling him for help or begging wealth and children from him. There are many Ahadith of the Prophet in which he has forbidden his followers to make his grave a place of worship as the Jews and the other ancient communities had done. Some of these Ahadith are as under:

- 1) Beware! The people before you had made the graves of their Prophets places of worship. I warn you not to do so. – (Muslim)
- 2) Allah has cursed the Jews and the Christians as they had made the graves of their Prophets (and saints) places of worship. – (Bukhari, Muslim, Ahmad)
- 3) O Allah! Do not make my grave idol. Allah has cursed those who made the grave of their Prophets places of worship. – (Ahmad)
- 4) Allah has cursed those women who visit the graves and those persons who build mosques on the graves or who put lights on the graves. – (Tirmizi, Abu Daud, Nisai, Ahmad)
- 5) Ayesha says that the Prophet was buried in my apartment instead of in an open plain as he feared that because of love and devotion his followers may not make his grave a place of worship. – (Shibli, Seeratun Nabi).

Chapter – 39

Eid-ul-Azha And Sacrifice

Eid-ul-Azha

We have already reproduced a Hadith reported by Anas that when the Prophet migrated to Madinah and was told that the people of Madinah had fixed two days in a year for sport and merry making, he said to them: Allah has appointed two better days than these for you to celebrate in a year and they are: Eid-ul-Fitr and Eid-ul-Azha (Abu Daud). Since then, the Muslims all over the world celebrate these two Eids every year. About Eid-ul-Fitr which is celebrated on the first day of Shawal after the month of Ramadhan, we have already written in chapter 29. About Eid-ul-Azha, we would write here.

Eid-ul-Azha is celebrated on 10th day of Zil-Hajjah. Preparations for this Eid start many days before its actual date. Since animal sacrifice has to be made by the well-to-do Muslims, animals like camels, cows, goats and sheep are purchased a few days before. They are sacrificed on 10 or on 11th to 12th of Zil-Hajjah. The people also purchase provisions, clothes, shoes, perfumes for themselves, for their children and for their servants. Some rich people purchase eatables, clothes, etc. for the poor and the needy also, so that they can also join in the Eid celebrations. After sun rise people offer Eid prayers, then they come home and slaughter animals of sacrifice, eat their meat themselves and distribute it among the relatives and the poor and the needy persons. They visit each other and exchange gifts and articles of food. They eat and drink and have fun and sport within the limits fixed by Islam.

Eid Prayer

Prayer after sunrise called Eid-ul-Azha prayer is one of the most important things which the Muslims are obliged to perform on the day of this Eid. About this prayer as well as Prayer of Eid-ul-Fitr we have already written in detail in chapter No. 16 of this book. Please refer to that.

Animal Sacrifice

The followers of Islam offer sacrifice every year during the days from 10th to 12th of Zil-Hijjah, by slaughtering animals such as camels, cattle, goats and sheep. Those who have gone to Makkah for pilgrimage offer the sacrifice at Mina. The animal sacrifice is made in the memory of the offer of the great sacrifice by Prophet Abraham of his son Prophet Ismail. Though the sacrifice of the son by the father actually did not take place but the way the father and the son surrendered to the will of God was very pleasing to the Almighty Who ransomed Ismail with the tremendous sacrifice (of a ram which Abraham subsequently found near Ismail and slaughtered it).

However, it would be most appropriate if we present here some of the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) before discussing the rules and regulations of sacrifice.

Verses of the Qur'an

- 1) Perform Hajj and Umrah for Allah. And if you are prevented (to reach Makkah) then offer sacrifice (where you have been prevented) such as you can afford and shave not your heads until the sacrifice has reached its destination..... And if you are in peace and any one of you makes benefit of performing Umrah with Hajj he must offer sacrifice such as he can..... (2:196).
- 2) Say: Surely my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the Universe (6:162)

- 3) And for every nation We have prescribed a way for sacrifice so that they may mention the name of Allah over the cattle that He has given them for food..... (22:34).
- 4) So mention the name of Allah over them (i.e. the camels) when they are drawn up in lines, then when they fall down on their sides eat thereof and feed the contented (who does not beg) and the beggar..... (22:36).
- 5) Their meat and their blood does not reach Allah, but it is the piety from you which reaches Him..... (22:37)
- 6) So pray to your Lord and offer sacrifice (108:2)

Ahadith of Prophet Muhammad (PBUH)

- 1) Jundab-b-Abdullah reported: The Prophet prayed on the day of sacrifice and then he delivered sermon and then sacrificed. He said: Whoever sacrifices before he prays, let him sacrifice another in its place; and whoever has not sacrificed, let him sacrifice in the name of Allah. – (Bukhari, Muslim)
- 2) Ibn Omar reported that the Prophet stayed at Madinah for ten years and used to make sacrifice. – (Tirmizi)
- 3) Zaid-b-Arqam reported that the companions of the Prophet asked: O Messenger of Allah! What is this sacrifice? He said: The way of your fore-father Abraham (P.H.). They said: What is for us therein, O Messenger of Allah? He said: There is one reward for every hair. They asked: For wool, O Messenger of Allah? He said: There is one reward for every strand of wool. – (Ahmad, Ibn Majah)
- 4) Anas reported that the Messenger of Allah made sacrifice with his own hand of two rams having whiteness with black marking. He took the name of Allah and recited Takbir. He said: I saw him putting his one foot upon their buttocks and saying; In the name of Allah, and Allah is Greatest. – (Bukhari, Muslim)
- 5) Ibn Omar reported that the Apostle of Allah used to slaughter and sacrifice at the praying place. – (Bukhari)

6) Jaber reported that the Messenger of Allah said: A cow serves for seven and one she-camel for seven. – (Muslim, Abu Daud)

7) Omme Salamah reported that the Messenger of Allah said: When the first ten days come and some of you wishes to make offering by sacrifice, let him not touch anything out of its hairs and skins. And in a narration: He must not take hairs, nor nails. And in a narration: Whoso sees the new moon of Zul-Haj and wishes to make sacrifice, let him neither take off his hairs, nor his nails. – (Muslim)

8) Hanash reported: I saw Ali sacrificing two rams. I asked him: What is this? He said: Verily the Messenger of Allah left instruction to me to sacrifice on his behalf, and so I am sacrificing on his behalf. – (Tirmizi, Abu Daud)

9) Ali reported: The Apostle of Allah ordered us to examine the eye and ear (of the sacrificial animal) and not to sacrifice an animal whose ear has been cut off in front portion or in back portion, or whose ear has been silted long or round. – (Tirmizi, Abu Daud, Nisai, Ibn Majah)

10) Ali reported that the Apostle of Allah prohibited to sacrifice an animal with horn and ear torn off. – (Ibn Majah)

11) Bara'a-b-Ajeb reported that the Apostle of Allah was asked: What should be given up from the sacrificial animal? He pointed out with his hand and said: Four (animals): The lame animal whose lameness is open, the blind animal whose blindness is open, the diseased animal whose disease is open, and the lean animal which has no marrow. – (Malik, Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah)

12) Mujashe from Banu Solaim reported that the Apostle of Allah used to say: Verily a lamb of more than six months is sufficient for what a year old goat is sufficient. – (Abu Daud, Nisai, Ibn Majah)

Rules and Regulations

1) To offer sacrifice of an animal is not only essential for those who perform Hajj but it is also essential for all the well-to-do Muslims wherever they live.

- 2) Every adult and sane Muslim man and woman is required to offer sacrifice provided he or she has the financial capacity to afford it. About the financial capacity the views differ. According to some jurists it means level of wealth at which one can afford Hajj expenses; according to some others it means level of wealth which makes a person liable to pay Zakat or Sadaqah al-Fitr.
- 3) According to some jurists sacrifice is Wajib (imperative), but according to majority of them, sacrifice is Sunnat and not Wajib. So a person who can afford sacrifice but does not do it is highly condemnable.
- 4) Sacrifice is offered on 10th of Zil-Hajjah or on 11th or on 12th. However, according to Hadhrat Ali, it can be offered on 13th also.
- 5) The pilgrims offer sacrifice at Mina after Rami of Jamrah al-Aqbah, and the other Muslims offer it in their homes after performing Eid Prayer.
- 6) Sacrifice is to be offered every year and not once in life like Hajj.
- 7) Animals for sacrifice are: Camel, cow, sheep and goat whether male or female. Cow includes male and female buffalo while sheep includes ram whether male or female.
- 8) A goat or sheep can be offered on behalf of one person only, whereas a cow or camel can be offered by seven persons provided share of each is one-seventh and each has intention of offering sacrifice.
- 9) A camel should be of at least five years, a cow should be of two years, a goat should be of one year and a sheep or ram should be of more than six months.
- 10) A fat, healthy and good looking animal should be offered for sacrifice, and not a lean and thin one or just a skelton.
- 11) An animal which is blind of one or both eyes is not fit for sacrifice. An animal having horns broken off from the root is not fit. A lame animal or an animal which walks on three legs is not fit. An animal whose ears or tail is cut off by more than one-third of its

normal size is not fit. An animal having all or most of its teeth broken is not fit.

12) An animal having no horns or having no ears from birth is, however, fit. An animal having most of its teeth intact or an animal having a little of its horns broken off is also fit.

13) A castrated he goat or ram is fit for sacrifice.

14) It is preferable for a person to slaughter his animal himself. If he cannot, he can entrust any other person to slaughter it, but he should stand nearby when it is being slaughtered.

15) Shariah has not prescribed how to divide the meat of sacrificed animals. The Qur'an in its verses 28 and 29 of Surah 22 says that you may eat the meat yourselves and also give it to the poor and the needy who may or may not beg. So you can eat yourselves, you can give it to your relatives and friends or you can give it to the poor and the needy persons in whatever quantity you consider proper.

16) The skin or the meat of the sacrificed animal should not be given to the butcher or any other person rendering services in connection with the sacrifice in lieu of their wages. Such persons should be paid their wages properly, and if you consider them deserving you may give them skin or meat as charity.

17) The skin of the animal you can use yourself or you should give it in charity to some needy person or to a charitable institution.

18) To distribute meat among the affecteres of flood, earthquake, storm, famine, cyclone or any epidemic is preferable.

19) In critical situations, meat should not be kept for more than three day. However, in case of good circumstances, it may be preserved for as much time as possible for personal use.

20) It is permitted to deposit money with some reliable person or an institution who may purchase animal on your behalf and sacrifice it.

21) It is essential to make intention (niyyah) for offering sacrifice like other acts of Ibadah (worship). Intention may be made in the heart.

22) You can offer sacrifice on behalf of Prophet Muhammad (PBUH), your parents, your wife or children if you can afford to do so.

23) Many of the Ulema and Jurists hold that the meat of the sacrificed animals can be given to the non-Muslim poor only when no Muslim needy is available or the need of Muslim poor has been satisfied.

24) Method of slaughtering: Make the animal lie on the ground facing Qiblah, sharpen the knife and slaughter it saying: بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ (Bismillah Allahu Akbar) or

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي

Bismillah wa Allahu Akbar, Allahuma minka wa laka
Allahumma taqabbal mini.

I slaughter it in the name of Allah. O Allah! It is from you and it is for you. O Allah! Accept it from me.

25) This view of some people is not correct that sacrifice made by the head of the family is sufficient for all the members of the family. Each member of the family who is adult and sane and who has means is required to offer sacrifice as sunnat of the Prophet.

26) This view of some people is also not reliable that instead of making sacrifice, one must give the price of sacrificial animal to a needy person or to an affectee of flood, earthquake, cyclone, epidemic, war, etc. Such people must be helped with alms or Zakat funds but not at the cost of the sunnat of sacrifice.