

SHAHADAH

IMPORTANCE OF SHAHADAH

- ✓ Islam has five basic duties which Muslims must perform. They are known as the five pillars of Islam.
- ✓ These pillars are mentioned in the following Hadith of Holy Prophet (PBUH). It states: **"Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hajj and Saum in the month of Ramadan."** (Bukhari)
- ✓ As per the abovementioned saying of Prophet (PBUH) Shahadah or declaration of faith is the first basic duty on every Muslim.
- ✓ This declaration is called Kalimah Tayyibah. It summarizes the whole Islamic belief.
- ✓ Shahadah must be recited in order to become a Muslim; such is its importance that on birth, the Arabic sentence **La ilahaila Allah Muhammad Ur Rasulallah**, which is why the shahadah is whispered into the ears of a newborn child.
- ✓ The first part (**La ilahaila Allah**) is about Tawhid/unity of Allah while the second part (**Mohammad Ur RasulAllah**) concerns the apostleship of Hazrat Mohammad (PBUH).

FIRST PART - ONENESS OF ALLAH

- ✓ The four Arabic words of the first part are La which means no; ilaha meaning god; illa meaning but; and Allah.
- ✓ This statement is a declaration of one's belief by bearing witness that Allah is the only God.
- ✓ By making this declaration, one believes and affirms that none deserves worship except Allah.
- ✓ One must stay steadfast upon this phrase and apply it in his/her practical life in letter and spirit and never associate any partners with Allah.
- ✓ In this declaration, one professes belief in unity of Allah in His existence and all of His attributes.
- ✓ Unity in Existence; He exists as personality not philosophy; He is one in existence and He is the only existing God. The Quran states: **"Say He is Allah the one and Only."** (112:1)
- ✓ Unity in Perfection; He is perfect in life being immortal and also He is perfect in activities as He doesn't grow tired nor does He sleep as stated in (2:255): **"No Slumber can seize Him nor sleep."**
- ✓ Unity in Singularity; He is absolutely single and He has no associate; partners, parents or children. He doesn't need partners or associates due to His perfection.

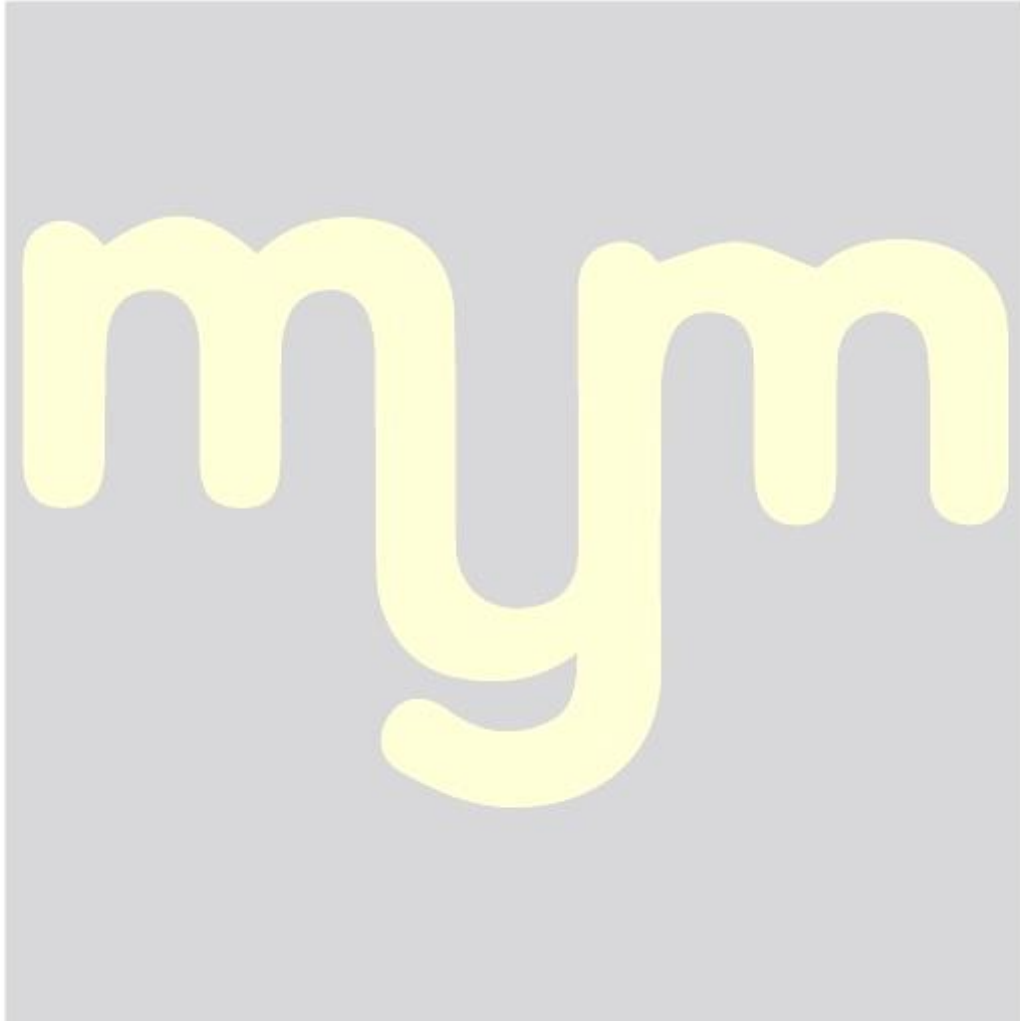
His singularity is highlighted in Surah Anam, it states: **"How can He has a son when He has no consort" (6:101).**

- ✓ Unity in Comparison; He can't be compared as He is the one of His kind and beyond our perception. The Quran states: **"There is none like unto Him." (112:4) Al-Ikhlās**
- ✓ Unity in Lordship; He is the Designer, Creator, Controller and Sustainer. His Lordship is highlighted in the following verses: **"I seek refuge with the Lord of the Dawn" (113:1) Al-Falaq** and **"I seek refuge with the Lord of mankind." (114:1) Al-Nas**
- ✓ Unity in worshipping; As He is our Designer, Creator and Sustainer, He alone deserves to be praised and worshipped as stated: **"You do we worship and Your aid we seek." (1:5) Al-Fatiha.**
- ✓ He is free of any hint of plurality. The concept of tawhid has been summed up in **"Surah Ikhlas"** of the Holy Quran, which says: **"Say He is Allah, The One and Only Allah, the eternal, the absolute." [112: 1 - 2]**
- ✓ Allah is All knowing, All wise. He is always and will be. He has no beginning and no end. He is the first and the last. The Quran says: **"He is the first, He is the last; He is the manifest; He is the hidden." [57: 3]**
- ✓ Had there been more than one creator and controller, there would have been chaos and confusion as the Quran says: **"If there were in the Heavens and the Earth other gods beside Allah, there would have been confusion in both". [21: 22]**
- ✓ Unity in Attributes; His attributes are exclusive to Him and cannot be possessed by anyone else. The one who associates partners with Allah in His existence or attributes is not a true Muslim and is termed as Mushrik. Mushrik is the one who practices Shirk i.e. to associate partners with Allah in His existence or in any of His attributes.
- ✓ The Quran while mentioning about the unity of Allah warns that any kind or degree of associating partners with Allah is the most condemned and the unpardonable Sin.
- ✓ In Surah Nisa such warning is mentioned in the following words: **'Allah forgives, not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed.' (4:48) Al-Nisa.**
- ✓ Thus, believing in unity of Allah completely without any mixing of disbelief or associating partners is what Muslims are required to perform as their first basic duty in Islam.

SECOND PART - APOSTLESHIP OF MOHAMMAD (PBUH)

- ✓ The second part of Shahadah has three words: Mohammad; Rasul meaning messenger; and Allah.
- ✓ It is interlinked with the first part of Shahadah since it was through the Holy Messenger Mohammad (PBUH) that unity of Allah reached mankind in its perfect form.
- ✓ In this part one declares and bears witness that Mohammad (PBUH) is the Messenger of Allah.
- ✓ Firstly, in this we need to believe in Mohammad (PBUH) as the apostle of Allah and accept his message. This means we must understand that like all other chosen people Mohammad (PBUH) was also specially selected by Allah as His apostle.
- ✓ Secondly, he also received the Divine message through the arch Angel Gabriel. This Divine Message is the Holy Quran which is the final and complete book. Unlike all the other books and messages brought by the messengers preceding Mohammad (PBUH), his book is neither confined to any community/nation nor can it be altered or corrupted. Rather, it is a universal book and for the whole mankind, it is in the same state as it was revealed and would remain like that. The Quran states: **"We have, indeed, sent down this message and We will guard it (front corruption)."**
- ✓ Thirdly, in this we need to believe that he is the servant of Allah. This means that Mohammad (PBUH) performed the duty given to him of preaching the word of Allah and telling his people about the Unity of Allah.
- ✓ Fourthly, in the second part of Shahadah we also believe in the need to be obedient towards him. The Quran also states: **"And obey Allah and obey the Messenger". (64:12) Al-Taghabun.** This means that whatever he said is from Allah has to be accepted. The matters he (PBUH) liked and promoted can be followed by believers and the matters he disliked and forbade can never be practiced by believers.
- ✓ When we obey the Messenger of Allah, we are, in fact, obeying Allah Almighty as the Holy Quran states: **"He who obeys the Messenger, Obeys Allah...." (4:80) Al-Nisa.**
- ✓ Lastly, in this we also believe that he is the last messenger of Allah. This means that after Mohammad (PBUH) no messenger of Allah will ever come. He is the Imam (head) of all Prophets and is the last in the chain of 124,000 apostles of Allah. The Quran states: **"Mohammad... is the Messenger of Allah and the Seal of Prophets..." (33:40) Al-Ahzab**
- ✓ Another aspect of him being the seal is that the message he brought was complete and after the completion of message there is no need of any apostle of Allah to come to mankind since the duty of preaching the message of Allah has been fulfilled. **"Today I have perfected for you your religion, accomplished My favors upon you and chosen Islam as your religion..."**

- ✓ In a nutshell, we must acknowledge that the Prophet Muhammad (SAW) is the model for every Muslim and he is the link between the Creator and the creations through which we know what are the Commandments of Allah, what pleases Him and what invites His wrath.



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IMPORTANCE OF PRAYER

- ✓ The prayers are of immense importance in Islam.
- ✓ It is the foremost duty of the Muslim and one of the five pillars on which the structure of Islam stands.
- ✓ The Holy Quran mentions it around seven hundred times but the word Salat occurs 67 times.
- ✓ It says: ***"and establish prayer and pay zakat and bow down with bow down."*** [2: 43]
- ✓ The Holy Quran strictly condemns those who are not regular in prayers. It says, ***"So woe to the worshippers who are neglectful their prayers."*** [107: 4-5]
- ✓ About hypocrites the Holy Quran says: ***"And when they stand for prayers, they stand with laziness and to be seen of men, and they do not remember Allah but little."*** [4: 142]
- ✓ Allah ordered Hazrat Moosa (AS) on Mount Tur in His first meeting with him: ***"And establish prayer for My remembrance."*** [20: 14]
- ✓ The Holy Prophet (SAW) also laid a stress on prayers. He said: ***"The one who establishes the prayer establishes the religion and the one who destroys his prayers destroys his religion."***
- ✓ He also said: ***"Prayer is a pillar of religion."***
- ✓ It is a distinguished feature between a Muslim and a Non-Muslim. The Holy Prophet (SAW) said, ***"What stands between a man and disbelief is the abandonment of Salat."***

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PURIFICATION/CLEANLINESS FOR PRAYER

IMPORTANCE OF CLEANLINESS

- ✓ Islam attaches a lot of importance with purification. Allah says, **"And Allah love those who keep themselves clean and pure."** [9: 108]
- ✓ The Holy Prophet (SAW) also said, **"Purification is half of faith."** And he also said, **"Cleanliness is the key for prayer."**
- ✓ In prayers, a person meets his Lord, so he should take care of his body and clothes.
- ✓ Allah does not accept the prayers if any kind of impurity is present in the body or on the place where he offers prayers.
- ✓ Because of cleanliness, a person's personality becomes better, and according to a hadith, even the angels are displeased by those things which are disliked by human beings.
- ✓ Islam discourages smoking or eating such food which produces smell in mouth and joining congregational prayers in this state.
- ✓ The Holy Prophet (SAW) used to do Miswak and has promised huge rewards on it. Allah's Apostle said, **"If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."**
- ✓ It means keep the mind pure from shameful thought.
- ✓ The Holy Quran says, **"Verily, the prayer prevents a person from shameful and unlawful deeds."** [29: 45]
- ✓ We should also purify our mind from negative thoughts like jealousy, hatred, pride, etc.
- ✓ To keep the stomach pure from unlawful food is also essential for spiritual cleanliness.
- ✓ To have cleanliness of the body one can have a full body wash or parts wash.
- ✓ The full body wash is called Ghusl (Bath), and washing of few parts is called Wudhu (Ablution). In unusual circumstances their alternative is Tayammum (Dry Ablution).

WUDHU

- ✓ Wudhu (ablution) is also essential for prayer. One cannot say prayer without making Wudhu.
- ✓ It is made to remove minor impurities which cause due to different reasons like natural discharges, flow of blood or pus and the like from any part of the body, full mouth vomiting, falling asleep etc.
- ✓ In order to make Wudhu (ablution) following are the steps taken.

- ✓ First, Niyah (intention) is made reciting Tasmiya i.e. BismillahirRahmanir Rahim.
- ✓ Then hands are to be washed up to the wrists.
- ✓ Next, a handful of water is put into the mouth and is rinsed thoroughly three times.
- ✓ After this, water is sniffed into the nostrils three times and then the tip of nose is washed three times.
- ✓ After the nose, face is washed for three times from right ear to left ear & then from forehead to chin.
- ✓ Then arms are washed in a manner that first the right arm is washed followed by the left arm thoroughly from wrist to elbow three times.
- ✓ Then the wet palms are moved over head, starting from the top of forehead to the back and passed over the back of the head to the neck.
- ✓ Next, wet fingers are rubbed into the grooves of both ears and holes and also pass the wet thumbs pass behind the ears and the back of wet hands over the nape.
- ✓ Finally both feet are washed to the ankles starting from the right and making sure that water has reached between the toes and all other parts of the feet.
- ✓ The Holy Quran says: **"O you who believe! When you prepare for prayer wash your faces and hands to the elbows; rub your head; and wash your feet to the ankles."** [5: 6]
- ✓ Hazrat Anas (RA) narrated: **"I saw the Prophet (saw) performing (wudhu). He washed his hands three times."**
- ✓ There should be no break in the processes of the Wudhu, no washed part should be dry by the time another is washed.
- ✓ Following things written below cancels the Wudhu
- ✓ **Excretion from both Private Parts:** These include urine, feces, breaking wind, worms, stones, etc. As Quran says: **"... Or any of you comes from answering the call of nature (it is necessary to make wudhu)".** [5: 6]
- ✓ **Vomiting a Mouthful:** Vomiting a mouthful cancels wudhu, but if it is less than a mouthful it does not affect wudhu. Hazrat Aisha (RA) said: **"Whoever vomits, should repeat his wudhu". (Ibn e Maja)**
- ✓ **Falling Asleep:** It is also necessary to perform ablution for a person, who falls asleep lying on his back or any other thing, while falling asleep in standing, sitting or prostrating state does cancel in wudhu.
- ✓ **Laughing out Loud in Prayer:** The Prophet (saw) said to person who laughed out loud while praying, **"Repeat your wudhu"**. But a quiet smile in prayer does not affect prayer and wudhu.
- ✓ **Loss of Consciousness:** Losing consciousness, regardless of whether it is due to fainting, intoxication or mental illness cancels the wudhu.
- ✓ **Bleeding:** Hazrat Zaid Bin Sabit (RA) narrated that the Prophet (SAW) said: **"wudhu becomes invalid only by blood that flows from its source."**

GHUSL

- ✓ Ghusl means to wash or the act of washing the whole body.
- ✓ It is performed to get purified from the major impurities.
- ✓ The major impurities happen due to different reasons like marital relation, wet dreams, menstruation or the period of child birth etc.
- ✓ They cannot be removed by part wash of the body so a full wash of the body is required.
- ✓ One cannot offer prayer without first making Ghusl in case of major impurities. Following are the steps to be taken for Ghusl.
- ✓ First step is to make Niyah (Intention) that he/she is having full body wash to get purified from major impurities. Then one should wash both hands up to the wrists.
- ✓ After this one has to make sure that there aren't any impurities left on the body. If there are any, then they should be removed from the body by washing that particular area.
- ✓ Wudhu (Ablution) can also be made after this. The entire Wudhu is Sunnah except the gargling and sniffing water into nostrils. These two steps are the obligations for Ghusl.
- ✓ One needs to gargle three times making sure that water reaches to ones throat followed by putting water into nostrils three times.
- ✓ Thereafter the whole body wash has to be taken in which at least three times one need to pour water on his entire body from head to feet, first on the right side then on the left side making sure that no portion of the body remains dry, water should reach even the hairs' roots.
- ✓ In this entire process intention, gargling, sniffing and pouring water are the obligatory steps. Missing any one of these steps would leave Ghusl void.

TAYAMMUM

- ✓ Tayammum (dry ablution) is the alternative of ghusl or wudhu.
- ✓ It is performed to have purity under different conditions.
- ✓ When one is sick and cannot use water or sickness can be aggravated by water, when water is not available or when there is a danger that enemy might attack during ablution or taking a bath. The Holy Quran says, ***"But if you are ill, or on a journey, or one of you comes from relieving himself, or you touched women, and you do not find water, then go to the clean soil and rub your face and hands (therewith). Lo, Allah is Ever Oft Pardoning, Oft forgiving."*** [4: 43]
- ✓ In these cases following steps to perform Tayammum (dry ablution) are followed.

- ✓ Recite Tasmiya i.e. BismillahirRahmanir Rahim followed by the intention that "**I intend to make Tayammum with the object of removing impurity and acquiring purity**".
- ✓ Both hands are placed lightly on clean and pure earth or sand, dry stone, earthen pot or any object having dust on it.
- ✓ The excessive dust is blown off from the hands and then the face is wiped by them once in the same way as performed in Wudhu (ablution).
- ✓ Repeating the placing hands on sand and blowing the sand off the hands, right arm up to elbow is wiped out with left hand followed by the left arm wiping up to the elbow with the right hand.
- ✓ Things that void Wudhu also void Tayammum. If Tayammum is done because of lack of water, it becomes void as soon as water is available.
- ✓ If Tayammum is done because of illness, as soon as illness is over, Tayammum becomes void.
- ✓ If I'd prayer or funeral prayer is in progress and time is too short for ablution, a person can do dry ablution.

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CONDITIONS FOR PRAYER

NIYAT (INTENTION)

- ✓ Before prayer is performed, the intention to do so should be firmly placed in the mind.
- ✓ It may also be expressed with the tongue, to offer a particular obligatory prayer at a prescribed time, for the Sunnat and Nafil prayers.
- ✓ If one prays prayer without intention of pleasing Allah (SWT). He will not accept the prayer.
- ✓ The Prophet (SAW) reported to have said: ***"Deeds are according to their intentions and each man will get what he intends."***
- ✓ The expression of one's intentions aloud and according to certain formulas is not necessary.
- ✓ There are no recorded authentic statements of intentions, nor was it the practice of Prophet (SAW) or his companions to clearly express their intentions for prayer.

PURIFICATION OF BODY

- ✓ The body has to be cleaned of all sorts of impurities (Minor and Major both) as Quran says, ***"And Allah loves those who keep themselves clean and pure"***
- ✓ One should be in a state of purity achieved through one of the following means: **wudhu** (Ablution), **ghusl** (Bath) or **tayammum** (Dry Ablution).
- ✓ This state of purity remains pure unless broken by one of the following factors: excretion, urination, breaking wind, sleeping in the lying position, ejaculation of semen or sexual intercourse.
- ✓ The first five of these necessitate only '**wudhu**'; while the last two necessitate a **ghusl**, and **wudhu** cannot take its place.
- ✓ **Tayammum** takes the place of either **wudhu** or **ghusl** if water is absent, and must be renewed for each compulsory prayer performed at its proper time.
- ✓ The proof for this is Allah (SWT)'s saying: ***"O believers! When you stand to pray, wash your faces and your hands upto the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles."*** [5: 6]

PURIFICATION OF CLOTHES

- ✓ All the garments including even the cap, socks, gloves, etc. that one wearing or having one's body must be clean and pure beyond any shadow of a doubt.
- ✓ Any impurity either minor or major which falls on clothes should be washed away thrice and squeezed well simultaneously.

- ✓ As the Quran says: **"And purify your garments."**

PURIFICATION OF PLACE

- ✓ The area on which one intends to perform prayer and where one's knees, hands and forehead would rest in, must be free from impurities, whether it is a piece of plain ground or floor, or a mat, etc. but one should also avoid standing for the prayer at a place which is stinking filth and dirt around it.

SATR

- ✓ The Satr of both the male and female must be properly covered prior to performing prayer.
- ✓ The boundaries of the 'Satr' for a man are from his naval to his knees (including both of them).
- ✓ Prayer in dresses which hug and expose the shape of the private parts is also not acceptable unless the loose shirt covering the area is worn.
- ✓ Hazrat Abdullah bin Buraydah (RA) reported his father saying, **"The Prophet (saw) forbade us from praying in pants' without wearing a coat (over it)"**
- ✓ For woman, the 'Satr' includes all of her body except for her face, hands up to the wrists and tops of her feet.
- ✓ Hazrat Ayesha (RA) also quoted the Prophet (saw) as saying, **"Allah does not accept the prayer of a woman who has reached puberty unless she wears a khimar (headscarf covering the hair, ears, neck and bosom)."**

FACING THE QIBLA

- ✓ When prayer is to be performed, under normal conditions, one should determine the general direction of the Ka'abah and face it.
- ✓ If a person performs his prayer and his face turned towards a direction other than that of the Qibla, unless there is a genuine reason for that, his prayer will not be supposed to have been performed.
- ✓ Allah states in Quran about the facing towards Qibla, **"So turn your face to the direction of Al-Masjid-ul-Haram." [2: 144]**
- ✓ Consequently, once a reasonable determination has been made and the direction of the Qiblah has been set in a masjid, there is no need to constantly change the angle of prayer each time a more accurate compass is introduced.

ENTRANCE OF PROPER TIME

- ✓ Each prayer has to be performed within the limit prescribed for it.

- ✓ As Allah (SWT) says in the Quran, "**Verily, the prayer is enjoined on the believers at fixed hours.**" [4: 103]
- ✓ If a prayer is performed before its time, it will be no prayer at all, and if it is offered after the time for it, has passed, it will have to be offered as a missed (Qaza) Prayer.
- ✓ Therefore, the beginning time for the intended prayer is supposed to have started before the prayer can be performed.
- ✓ Fajr time starts from daybreak and can be offered till before sunrise.
- ✓ Zuhr starts after midday and it can be offered until shadow of everything becomes double of its shadow at noon.
- ✓ Asr starts after Zuhr time and it can be offered until the sun sets.
- ✓ Maghrib time starts after sunset and can be offered until the twilight is present.
- ✓ Isha time starts right after the Maghrib and can be offered till the day break.
- ✓ Moreover, there are three spans during which a believer is not allowed to perform prayer, i.e. **the sunrise, the mid noon and the sunset.**

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METHOD OF PRAYER

STANDING STRAIGHT (QIYAM)

- ✓ Muslim should stand straight facing to Qibla, hanging hands down sides of the body.
- ✓ It is preferable to look at the place of Sajdah, while standing straight. As it is mentioned in the hadith: *"The Prophet (SAW) used to lower his head and stare at the ground."*
- ✓ In order to concentrate looking upwards as well as looking around during prayer is prohibited
- ✓ Make intention for the prayer.

INTENTION

- ✓ Before starting any prayer, it is necessary to make intention.
- ✓ Without intention no worship is accepted.
- ✓ It is necessary to say the words as intention is an action of heart.
- ✓ Although it is allowed to say the words of intentions as, *"I intend to perform two rakats of fajr, facing Qibla, for the pleasure of Allah"*
- ✓ By making intention we make it clear in our mind that we are going to meet Allah, leaving behind all our worldly affairs.
- ✓ It helps a man to concentrate in the remembrance of Allah during prayer, that's why we should make the intention.
- ✓ The Holy Prophet (saw) said: *"All actions are judged by intentions."*

OPENING TAKBEER (TAKBEER E TEHRIMA)

- ✓ Raise both hands, palms facing to Qibla such that they line up with lobes of both ears, reciting 'Takbeer' "Allah-o-Akber".
- ✓ This is for men, while women may raise their hands up to the shoulder.
- ✓ Place the right hand on the left and fold both of them on the navel.
- ✓ Encircle the wrist of the left hand with the thumb of the right hand. The Prophet (saw) ordered that, saying, *"Verily our company of Prophets was ordered to place our right hands on our left in salah."*
- ✓ Recite the introductory 'Dua' Sana (Thana).
- ✓ Recite Ta'awwuz&Tasmiyah quietly.
- ✓ It is called **Tehrifa** because, after saying this **Takbir** all activities like talking, walking, eating etc, are haram. The palms should face Qibla while we raise hands.
- ✓ While standing in the position of **Qiyam** the **Thana, Tawwuz, Tasmiya, Fatiha**, and any surah is to be recited.

RECITATION OF QURAN

- ✓ It is obligatory to recite Surah Fatiha, while you are standing. The Prophet (SAW) mentioned the importance of Surah Fatiha, as he said: **"Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."** (Bukhari)
- ✓ Following this, attach at least one long verse or three short verses of the Quran.

BOWING DOWN (RUKU)

- ✓ Make 'takbeer' and bow down, grasping the knees firmly and spread fingers apart.
- ✓ Open out elbows and point them away from sides.
- ✓ Back should be straight out, parallel to the ground and head should neither be bent upwards nor downwards but just in between.
- ✓ Recite the 'Dua' of 'Ruku' **"SubhanaRabbiyalAzeem"** (Glory to my Lord, the Great) at least thrice.

COMING OUT OF RUKU (QAUMA)

- ✓ Straighten up from 'Ruku' saying: **"Sami Aalla-hu-liman-hamidah"**.
- ✓ Keep the body upright, hanging hands by side, and say, **"(Rabbana-wa-lakal-hamd)"**
- ✓ One should not go from 'ruku' to 'sujood' without standing completely upright and pausing in this position.

GOING INTO PROSTRATIONS (SUJOOD)

- ✓ Make 'takbeer' and go down to the ground, placing the bones closest to the earth respectively.
- ✓ Place the forehead and nose firmly on the ground.
- ✓ Palms should be flat on the ground and fingers together, pointing towards the Qibla and lining up the ears.
- ✓ Forearms should not touch the ground and move them well away from sides. The Prophet (saw) insisted on this form, saying, **"If you make sujood, place your palms flat and lift up your elbows and none of you should spread out his forearms (on the ground) the way a dog does."**
- ✓ Placing of chest or stomach on the thighs during sujood is forbidden.
- ✓ Feet should be raised up, and toes firmly planted on the ground pointing towards the Qibla.
- ✓ Recite the 'Dua' of 'Sujood' **"Subhanarabbiyal -A'la"** (Glory to My Lord the Most High) at least thrice.

SITTING (GOING INTO JULOOS)

- ✓ Make the 'takbeer' and sit up.
- ✓ Sit on the bottom of the left foot, with the toe of right foot pointing towards the Qibla.

GOING BACK INTO 2nd SAJDAH

- ✓ Make 'takbeer' and stand up. Lift the bones up touched the ground while prostrating reverse order.
- ✓ From the opening takbeer to the end of the 2nd sajdah is known as a "rak'ah"; or a single unit of 'Salah'.
- ✓ The 2nd rak'ah is exactly the same as the first except that the introductory du'a is left out.

SITTING (TASHAHHUD)

- ✓ After the 2nd sajdah of 2nd unit, one should sit back placing palms on thighs.
- ✓ Recite 'Tahayyah' and when reach the sentence 'Ashhadu Allah...', make a first of right hand and raise the index finger pointing towards the Qiblah and look at it.
- ✓ After completing the 'tahayyah', make salah on the Prophet (SAW).
- ✓ Before closing the salah, recite particular dua.

TASLEEM

- ✓ On the completion of previous dua', close the salah by giving tasleem (i.e. Turn head to the right and say, "[As-Salam-u-alaykumwarahmatul-lahiwabarkatah]" and to the left, repeating the same words).

STANDING UP FOR THIRD UNIT AND FOURTH UNIT

- ✓ If one intends to perform 4 units of prayer, he should make 'takbeer' after the 'tahayyah' of the 2nd unit and stand up for the remaining two units.
- ✓ After the completion of the 4th unit, he should sit for the final 'tashahhud' as he did at the end of the second unit.

FRIDAY PRAYER

INTRODUCTION

- ✓ Friday congregational prayer is obligatory on men only in place of Zuhr (noon) prayer on Fridays.
- ✓ Some people are exempted from Friday congregational prayer. They are woman, child, slave, sick or a mad man. The list of exempted is mentioned in the following Hadith of Holy Prophet(PBUH) in which he said: **"Friday prayer is binding and obligatory upon every Muslim except upon four (persons), a bonded slave, a woman, a child or a sick man" (Abu Daud)**
- ✓ The units of Friday prayer are different from daily Zuhr prayer. Two units of Fardh are performed in place of 4 units of Fardh in Zuhr. Also, 4 units of Sunnah are separately added besides 4 and 2 units Sunnah prayer.
- ✓ The time of Friday prayer is as same as Zuhr prayer, the only difference is the day in which they are performed.

FEATURES/METHOD

- ✓ The Friday prayer cannot be performed alone/ without congregation.
- ✓ In case of missing the congregation of this prayer it can't be compensated as Qaza. Since, it is performed in place of Zuhr prayer on Fridays, on missing the Friday congregational prayer, routine Zuhr prayer is offered.
- ✓ On Friday's, Muslims try to take bath and to put on fresh clothes. Taking bath and putting fresh clothes especially wearing white are Sunnah of Prophet (PBUH). Other Sunnah include using Miswak, wearing fragrance, cutting nails and hair and reaching mosque as earlier as possible. Allah's Apostle (p.b.u.h) said, **"Anyone of you attending the Friday (prayers) should take a bath."**
- ✓ All Muslim men in community gather for this prayer immediately, afternoon at Jami Mosque.
- ✓ Jami Mosques are those where Friday prayers and sermons are delivered every week. They give priority to offer Friday prayers at the mosque in their neighborhood but if they do not have Jami Mosque nearby they go to any other Jami Mosque to offer Friday congregational prayer.
- ✓ There are two Azaan, (call of prayer) for the congregational prayer. Since Hazrat, Uthman (RZ)'s caliphate two Azaan are delivered for Friday congregational prayer. In his rule Muslims reached to the consensus to proclaim two Azaan for Friday prayers.
- ✓ After the first Azaan, believers must get ready for the congregational prayer and should stop their worldly activities like studying or working. The Quran states: **"O you who believe when the call is proclaimed to the prayer on Friday, haste**

earnestly to the Remembrance of Allah and leave off Business: that is the best for you if you but knew" (62:9) Al-Jumma.

- ✓ Second Adhan is proclaimed before the Sermons. In between the two Adhans Muslims Offer 4 units of Sunnah prayer individually.
- ✓ After this, the Imam (prayer leader) preaches a sermon which is Compulsory to attend.
- ✓ He delivers 2 sermons in Arabic language. After the first sermon, the Imam gives a brief pause and sits on Min'bar (pulpit). It is reported that saying invocation during the pause between two sermons is one of the most opportune moments for the acceptance of prayer.
- ✓ After a pause the imam preaches the 2nd sermon.
- ✓ These sermons always consist of advices based on Quran and Hadith about Muslims lifestyle.
- ✓ The sermons include the praises of Allah and His Messenger and the teachings from Quran and Hadith/Sunnah. The Imam may also include any point of socio-political importance that he feels is important to mention to Muslims along with crucial pieces of advice from Quran and Hadith.
- ✓ Muslims shouldn't speak or use mobile during the sermons; they must listen attentively.
- ✓ Instructions are mentioned in many, traditions of Prophet (PBUH) regarding the ethics of attending sermons. It is reported that keeping quiet is better than speaking for any cause during the sermons.
- ✓ So, Muslims should listen to the sermons carefully and they should focus on the guidelines from Quran and Hadith conveyed during the sermons.
- ✓ After the sermon the Imam calls upon the Muslims to get prepared for congregational prayer.
- ✓ The Imam normally instructs believers to make straight lines without leaving gaps in between the rows and to stand by shoulder to shoulder.
- ✓ He also instructs believers about the ethics and morals of performing prayers i.e. wearing caps, raising trousers over the ankles etc.
- ✓ After this, the Imam leads Muslims in the congregational prayer which is offered in the same way as 2 units of regular prayers are offered.
- ✓ At the end of congregational prayer, the Imam says an invocation which is joined by the followers.
- ✓ Muslims then offer their remaining Sunnah; four and two units individually.

EID PRAYER (I'D PRAYER)

INTRODUCTION

- ✓ Muslims around the world celebrate two festivals (Eid) in a year.
- ✓ The two festivals are EidulFitr and EidulAzha, which signify happiness and celebration for believers all around the world.
- ✓ EidulFitr is celebrated on 1st Shawwal, the 10th month of Islamic calendar followed by the blessed month of Ramadan. It is celebrated due to the spending of the blessed month Ramadan successfully.
- ✓ EidulAzha is celebrated by those Muslims who do not perform major pilgrimage (Hajj). This Eid is celebrated on 10th of Dhil'hajj, the 12th month of Islamic calendar. It is celebrated by slaughtering an animal and distributing its flesh amongst the poor in remembrance of Hazrat Ibrahim (A.S)'s will to sacrifice his son, Hazrat Ismail (A.S) in the way of God following Divine signs and orders.
- ✓ On both these blessed occasions, special prayers are offered in congregation.
- ✓ Eid Congregational prayers are compulsory on every sane adult Muslim.
- ✓ Like Friday prayers women, sick, slaves and children are exempted from this prayer.
- ✓ This prayer which is performed twice in a year is identical in method in both the occasions.
- ✓ The timings of prayer in both occasions are also the same.
- ✓ As soon as the sun has completely risen the time for Eid prayers begins.

FEATURES/METHOD

- ✓ Eid congregational prayers cannot be offered alone. Unlike Friday prayers, if the congregation of Eid prayers is missed it can't be compensated.
- ✓ For Eid Prayers, Muslims try to take bath and to use Miswak and fragrance.
- ✓ Following the Prophet Mohammad (PBUH)'s footsteps, Muslims have a full body wash in the morning. As Eid is a day to celebrate, the believers wear new clothes to express their feelings of happiness and wear perfumes to spread happiness.
- ✓ They also cut their nails and hair on EidulFitr. They abstain from cutting their nails and hair, for EidulAzha, from 1st of Dhil Hajj till the sacrifice of animal on 10th Dhil Hajj. This is as per the guidelines of Prophet (PBUH) so that Muslims can relate themselves with the pilgrims of Makkah and can earn more blessings.
- ✓ Muslims try to gather in nearby mosques or vast open spaces reserved for the purpose. According to the practice of Prophet (PBUH), Eid prayers are conducted in open grounds under the open sky. These places are called EidGah which are particularly reserved for Eid prayers.
- ✓ Large masses of Muslims assemble in designated places to perform Eid prayers.

- ✓ Some people carry bags to keep their footwear safe and some bring prayer mats or sheets to sit on the Eid prayer ground (EidGah) to pray.
- ✓ Before leaving EidGah they take a meal. On EidulFitr they try to take a small meal or some sweets as it is Prophet (PBUH)'s Sunnah. However, on EidulAzha they try to have their meal from the flesh of sacrificial animal after they return from EidGah.
- ✓ They recite the 3rd creed / Takbir-e-Tashreeq (**Allah u Akbar Allahu Akbar La ilahailallah Wallahu Akbar Allahu Akbar WalillahilHamd**) on their way to the mosque or EidGah.
- ✓ The imam preaches a general sermon while believers gather in places reserved for Eid prayers.
- ✓ This sermon deals with virtues of Ramadan, discussion on important matters related to charity (Fitra or skins or animals), recalling the incident of Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S) or current issues faced by believers locally or internationally.
- ✓ There is no Adhan for Eid congregational prayers.
- ✓ Eid prayers are additional prayers other than the five daily prayers therefore they are offered without Azaan and Iqamah.
- ✓ At the end of general sermon the Imam calls upon believers to stand in straight lines and get ready for the congregational prayer. Since Eid prayer is performed only twice in a year therefore, for the convenience and remembrance of Muslims the announcement of lining is often followed by the brief description of the method of Eid congregational prayer.
- ✓ Muslims intend to perform this prayer with six additional Takbir'at. The intention for the prayer in these words: **"I intend to offer two Raka'ats Wajib of Eid-ul-Fitr and Eid-ul-Adha (as the case may be) with six additional Takbirs, behind this Imam and I am facing the Holy Ka'abah."**
- ✓ Six Takbir'at are additional in these prayers. Three of them are said in the first unit after the recitation of Sana, Tawuz and Tasmia. The other three are said in 2nd unit before Ruko'o.
- ✓ The rest of the method of prayer is identical to ordinary 2 units of prayer.
- ✓ After the performance of 2 units of prayers in congregation the Imam preaches two sermons.
- ✓ When the Imam recites Takbir e Tehrima, Allah u Akber in a loud voice, the Muqtadis also say Takbir in a low voice, and fold their hands below navel as in other prayers. Both the Imam and Mutadis now recite the Sana in a low voice. After reciting Sana, the Imam raises both the hands upto the ears and say Allah u Akber in a loud voice. The Muqtadis also raise their hands and keep them hanging by their sides. They repeat this, saying of Takbir and raising and lowering of hands and keep them hanging by their sides. After the third,

Takbir, the hands are to be folded in the usual manner. The Imam now recites Tasmiyah, Surah Fatiha and some other surah. The Muqtadis should listen attentively and not recite anything. They only say '**Ameen**' in a low voice after Surah Fatiha. After this, the first Raka'at completes with Ruku and Sajda.

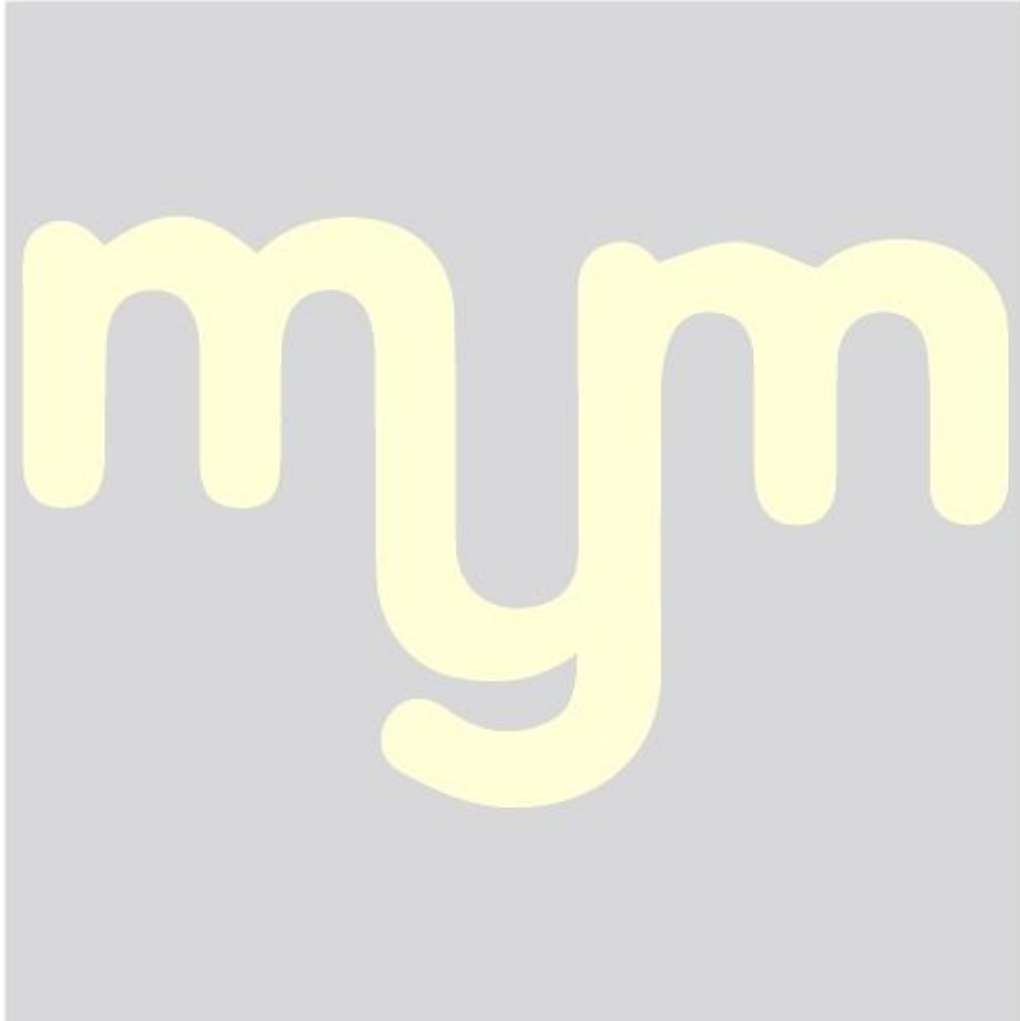
- ✓ In the second Raka'at, the Imam recites Tasmiyah, Surah Fatiha and some other Surah. The Muqtadis only listen attentively and just say Ameen after Surah Fatiha. After this Imam raises his hands and recites the Takbir in a loud voice. The Muqtadis also raise their hands and say the Takbir in a low voice. They now bring their hands down and keep them hanging by their sides. This is repeated for two or more times. Both the Imam and the Muqtadis now say one more Takbir without raising their hands and bow down for Ruku. The second rak'at is completed with Ruku and Sajda.
- ✓ These sermons contain the teachings of Quran and sayings of Prophet (PBUH).
- ✓ Between the two sermons, the imam gives a pause while sitting on pulpit. This pause is reported to be one of the most opportune moments for the acceptance of prayer (Du'a).
- ✓ After a pause the Imam preaches the second sermon.
- ✓ Muslims shouldn't speak or use mobile during the sermons; they, must listen attentively. Instructions are mentioned in many traditions of Prophet (PBUH) regarding the ethics of attending sermons. It is reported that keeping quiet is better than speaking for any cause during the sermons.
- ✓ So, Muslims should listen to the sermons carefully and they should focus on the guidelines from Quran and Hadith conveyed during the sermons.
- ✓ After the sermons believers say invocation (Du'a) together by reciting A'min on the Words of Imam.
- ✓ Followed by the Du'a Muslims wish and greet each other for this occasion of happiness.
- ✓ On EidulFitr Muslims visit their family and friends and exchange gifts and money.
- ✓ On EidulAzha they distribute the flesh and donate skin of the animals they sacrifice.

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SHORTENED PRAYER (QASR)

- ✓ Qasr prayers are performed by those who are in journey.
- ✓ The person who sets out with the intention of eventually travelling three Manzils i.e. approximately 77 km is regarded as a traveler (Musafir) in the Shari'ah.
- ✓ Within the boundaries of his town or city, a person cannot be a traveler. The moment he / she comes out of the boundaries of his/her residential town or city he/she becomes a traveler.
- ✓ If the airport/railway/bus station is within the boundaries of the city (in the sense that the buildings of the city are linked to it without a considerable break in between) it will fall under the rule of the city and the person will not be considered a traveler when he reaches it. If it is outside the boundaries, then upon reaching it, the person will be regarded as a traveler.
- ✓ Intention of traveling is also necessary.
- ✓ A person will not become a traveler until he firmly intends to travel 77 km. from the place he/she is Thus, a Person who travels from place to place, intending to travel less than 77 km each time, will not become a traveler even if he travels the entire world in this way
- ✓ The units of Qasr prayer are less than the units of regular prayer.
- ✓ When a person qualifies as a traveler, according to the Shari'ah he/she is required to offer two units (Raka'hs) for the Compulsory (fardh) of Zuhr, Asar and Isha prayers the other prayers remain as normal which are Fajar and Maghrib.
- ✓ More than two units should not be offered for the Fardh of Zuhar, Asar and Isha prayers. If a person mistakenly offered four units for these prayers, and he/she had sat down for Tashahhud (al-Tahiyyat). In the second unit, then the first two units will be regarded as Fardh and the other two units as Nafil.
- ✓ But in this case he/she will have to make sajdah al-sahu. If he/she did not make sajdah al-sahu then he must repeat the Prayer its time still remains.
- ✓ If he didn't sit in the second unit, all four units will become Nafil and he will have to repeat Fardh.
- ✓ The Qasr/shortened prayers are offered until one becomes the resident or ends the traveling.
- ✓ A person will remain a traveler and will continue offering two units for the four unit prayers until he/she makes the definite intention of staying at a place for fifteen days_ or more.
- ✓ On making intention of staying somewhere for more than fifteen days a person will become the resident (Muqim).
- ✓ He must offer four unit here, if he makes the intention of staying for 15 days. Prayer for Muqim is regular prayer with same number of units.

- ✓ Allah says in the Holy Quran, ***"And when you travel through the earth there is no blame on you if you shorten the prayer" [4: 101].*** According to Imam Abu Hanifa, it is preferable to shorten the prayer because the Holy Prophet (SAW) has said, ***"It is the gift of Allah, so accept His gift."***



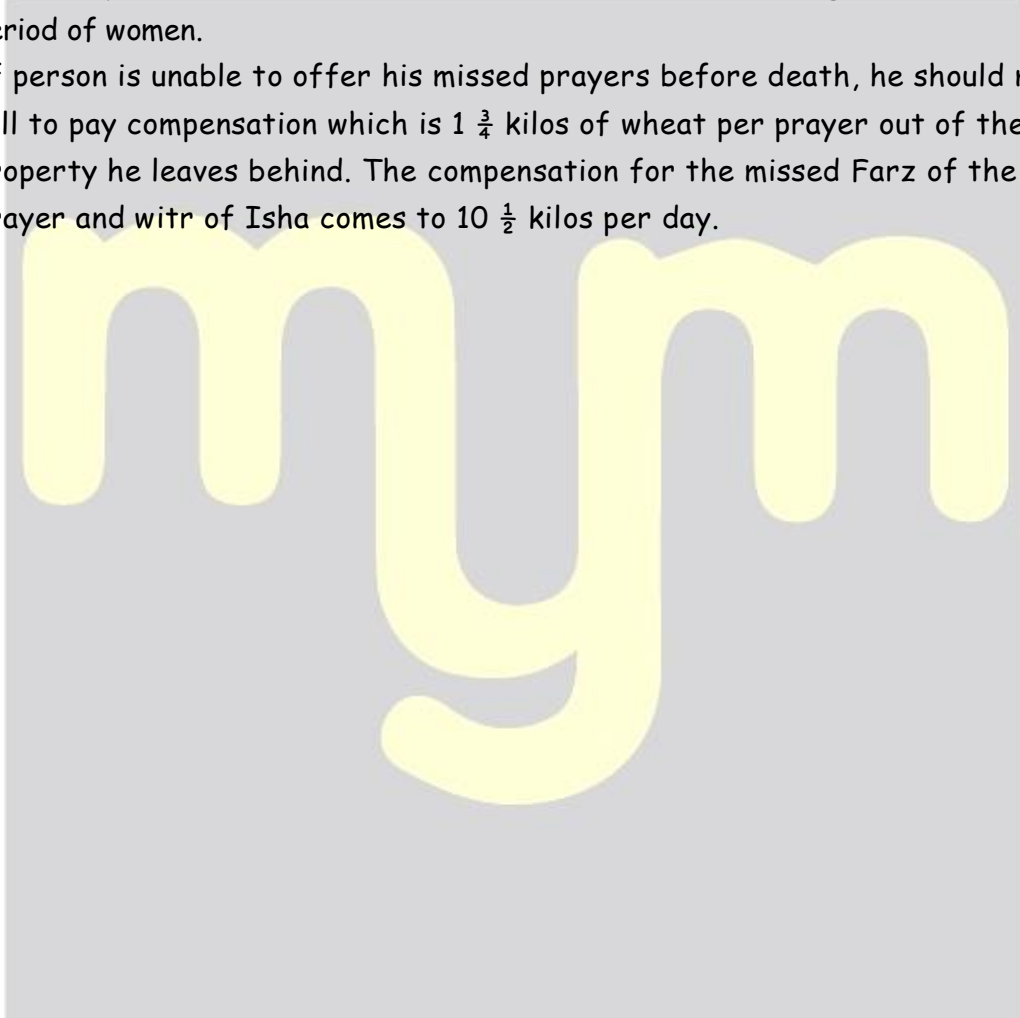
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DELAYED PRAYER (QADHA/QAZA)

- ✓ Since prayer is the obligatory duty upon every believer, therefore they must be offered on time.
- ✓ Prayers are required to be guarded strictly from external threats so that they must not be missed and they should be offered with the true devotion. The Holy Quran speaks about guarding once prayer in the verse of Surah Baqarah, it states: **"Guard strictly your prayer (obligatory regular prayers) especially the middle prayer and stand up with true devotion to Allah" (2:238) Al-Baqarah.**
- ✓ Prayers are so important for believers that Prophet (PBUH) defined them as the discriminating factor between a believer and nonbeliever. He (PBUH) said: **"Between men and between Shirk and disbelief is the abandoning of prayers"**.
- ✓ By this we come to know that missing prayer and not offering them in prescribed time is a great sin. Therefore, every possible attempt should be made to offer them on time. The Holy Prophet (saw) said: **"There is no explanation (for prayer) except the prayer itself."**
- ✓ However, there are certain religious conditions under which prayer could be delayed. It should be made clear that the prayer is missed under special circumstances.
- ✓ The scholars of Islam have listed certain conditions under which prayers may be delayed. For example if a person is severely ill and cannot even perform prayer by sitting or lying down then the person is allowed to delay prayer.
- ✓ Similarly; if someone falls asleep, loses consciousness, undergoing surgery and not in a condition to perform prayers, in life threatening situations or in similar emergencies prayer can be delayed.
- ✓ Sometimes a person may forget to perform prayer. It should be remembered that, travelling doesn't come under such conditions that a Muslims get permitted to miss his Prayer.
- ✓ These delayed prayers which are missed under certain situations must be compensated immediately after gaining health/consciousness or when situation becomes normal and non-threatening. The Holy Prophet (PBUH) said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no compensation except to pray the same.
- ✓ This means that Muslims should remember that they were only allowed to delay prayer due to circumstances yet they have to compensate it by performing at least Fardh units of Missed prayers if the regular time has passed.
- ✓ In order to compensate prayer in the light of above mentioned Hadith one should perform the missed prayer. According to the religious scholars while compensating

delayed prayers one should only offer the Fardh and Witr units of missed prayer, Sunnah and Nawafil would be left.

- ✓ Prayers are also delayed for a short time during Hajj.
- ✓ They are delayed by following the footsteps of Holy Prophet (PBUH) in performance of the pilgrimage. As soon as the pilgrim reaches Muzdhalifa he/she must perform it.
- ✓ But there are prayers which are delayed and left unperformed. They aren't meant to be compensated. These are the ones which are missed during the menstruation period of women.
- ✓ If person is unable to offer his missed prayers before death, he should make a will to pay compensation which is $1 \frac{3}{4}$ kilos of wheat per prayer out of the property he leaves behind. The compensation for the missed Farz of the daily prayer and witr of Isha comes to $10 \frac{1}{2}$ kilos per day.



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AZAAN

- ✓ Azaan is to call Muslims to prayer. This system of calling was introduced by Prophet Mohammad (PBUH) in his early years in Medina.
- ✓ Azaan is compulsory to say wherever Muslims offer their obligatory (fardh) prayer.
- ✓ The person who gives Azaan is called Muezzin (The Caller). It is called while standing in the Minarat (the courtyard of the mosque).
- ✓ The Prophet (saw) announced a special reward for Muazzin. He said: **"Muazzins will have tall necks on the Day of Judgment". (to distinguish from others)**
- ✓ While facing Qiblah it is said by inserting forefingers of hands into the ears.
- ✓ It is proclaimed in a loud and clear voice and its words are stretched while proclaiming.
- ✓ On reaching to the words HayyaAlal Salah and HayyaAlalFalah, the Muezzin turns face into right and left sides.
- ✓ It is usually called 15 minutes prior to the congregational prayer of obligatory units of prayers.

IQAMAH

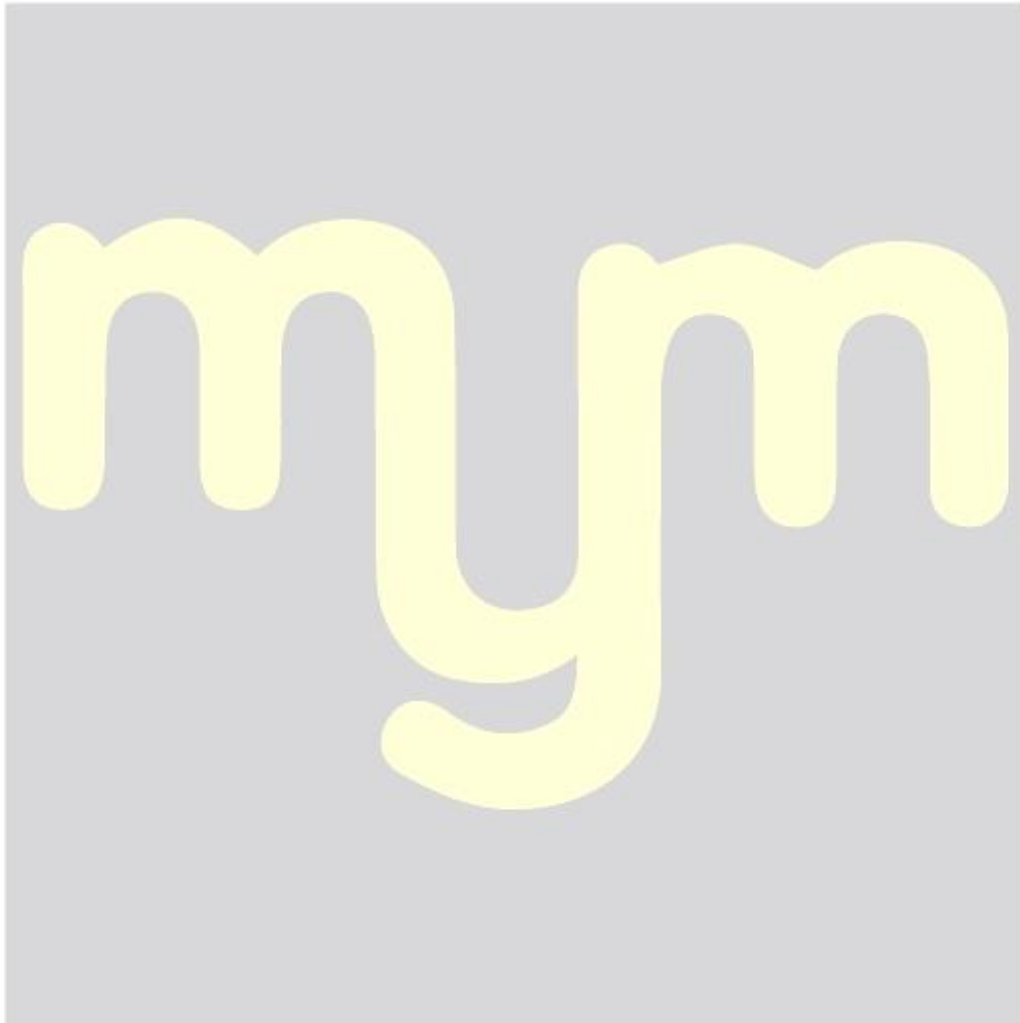
- ✓ Iqamah is another call to prayer which is said before the congregational prayer.
- ✓ Unlike Azaan it is said just before the actual start of prayer in congregation.
- ✓ Rather than in the courtyard, it is said when Muslims stand in rows by standing behind the Imam of congregational prayer.
- ✓ It is identical to Azaan except that after HayyaAlalFalah the words QadQamatis Salah (The prayer has begun) are added.
- ✓ The Muazzin, while saying Iqamah, doesn't raise his hands to the ears or insert his forefingers in his ears.
- ✓ In Iqamah the Muezzin doesn't turn his face to right and left as in normal Azaan.
- ✓ Moreover, Iqamah is recited in normal voice and its words are said briskly.

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MOSQUE

- ✓ Mosque is an integral part of Muslim community.
- ✓ The Holy Prophet (saw) gave preference to the construction of mosque after his migration to Medina.
- ✓ Mosque is the house of Allah. The Holy Quran says, **"And the mosques are for Allah, so invoke not anyone along with Allah."** [72: 18]
- ✓ According to the Hadith the most favorite parts of earth in the sight of God is mosques.
- ✓ The main objective of mosque is to worship Allah there. The Holy Quran says, **"In houses (mosques), Allah has ordered to be raised and remembered in them His name. Therein glorify Him in the morning and in the afternoons or the evenings."** [24: 36]
- ✓ Mosque plays a significant role in bringing the Muslims closer to each other.
- ✓ It creates brotherhood among Muslims.
- ✓ The Muslims interact each other five times a day which helps to know each other and care for others in their difficulties.
- ✓ It gives them the lesson of unity.
- ✓ When they can follow a leader in prayer they should remain united in other aspects of life as they believe in the same religion and follow same scripture.
- ✓ They also get the lesson that authority belongs to Allah only and they are all equal in the sight of God. They should stand shoulder to shoulder in mosque.
- ✓ There are many other benefits of mosque for the Muslim Community.
- ✓ It is a multi-purpose building which is utilized for many good activities.
- ✓ First of all it works for all Muslims as an educational institute. The Prophet (saw)'s mosque was the first Islamic university and his students were known as Ashab e Suffah.
- ✓ In contemporary world there are Madaris in the mosques where Muslim children learn the Holy Quran.
- ✓ The mosque was used by the Prophet (SAW) for meetings like their meetings before battles and other social issues. He even welcomed the delegations there. He also used it as court where he gave judgment in the disputes of the People. Muslims also held their ceremonies in the mosques. Like Nikah ceremony etc.
- ✓ In the mosque we should go in the state of cleanliness and purity. Mosques should kept clean.
- ✓ Unnecessary beautification of mosque is not recommended but the more important thing is to go the mosque regularly, learn the religion and get attached with Allah.

- ✓ Women can go to the mosque if their arrangements for them but their prayer at home is more rewardable. We should not talk loudly or about the worldly things.



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BENEFITS OF PRAYERS

INDIVIDUAL (COMMON BENEFITS)

- ✓ The five daily prayers being one of the obligations for Muslims not only bring Allah's blessing for a man but they bring many other benefits too.
- ✓ They fulfil one's obligation. The Quran orders believers to offer prayers at 70 different places. In Surah Baqarah it states: **"Establish regular prayer and give poor tax..." (2:43)**. Hence, prayers are made obligatory on every believer five times a day; when a believer offers prayers, he/she gets done with his/her obligation. A believer not only follows the oft-highlighted Divine order but also the most stressed duty by Prophet Mohammad (PBUH). It is reported that among the last instructions of Prophet Mohammad (PBUH) for believers, right before his demise, were to be regular in prayers.
- ✓ They help to become punctual. The five daily prayers are obligatory to offer on time prescribed in Quran and Hadith. The Quran states: **"Verily, the prayer is enjoined on the believers at fixed hours" (4:103) Al-Nisa**. It is therefore when a believer offer them on time, it develops a habit in him of being punctual, he/she gets habitual to offer things on time and also learn to manage time as when to offer obligations and when to do other worldly activities.
- ✓ They wash sins of believers. Once during the autumn season Prophet (PBUH) said to Hazrat Abu Zar (RZ): **"When a Muslim offers his prayers to please Allah, his sins are shed away from him just as these leaves are falling off this tree"**. It is also reported that the minor sins of believers committed in between the two prayers are forgiven by Allah. Thus, by the offering of prayers believer's heart remain clean and pure from impurities caused by the sins.
- ✓ They are also helpful for believers to be neat and clean externally. As purification of clothes, place and body are mandatory requirements for prayers, therefore believers try to wear clean and pure clothes and they stay away from such places which cause any sort of impurity on their clothes or body. Moreover, when believer washes his/her body at least five times a day, it keeps him clean throughout the day. The Prophet (PBUH) said: **"The likeness of 5 times daily prayers is as the likeness of a deep river running in front of the door of a person who bathes therein 5 times a day"**. It is also reported that once the Prophet (PBUH) asked his companions: **'Do you think dirt can remain on a person bathing 5 times a day in a river running in front of his door?'** **'No'** replied the companions, **'No dirt can remain on his body.'** He (PBUH) remarked: **'So, exactly similar is the effect of prayers offered 5 times a day. With the Grace of Allah, it washes away all the sins.'**

- ✓ They also help believers to be physically fit. Several studies suggest that prayers hold the secret to numerous physical and psychological benefits. Physically, a Muslim while offering prayers stimulates his joints and muscles in a way that it results in a positive outcome for his body. While the psychological advantages lies in the concentration and determination that a believer is set to have while praying. Scientific evidences also support the notion that moderate intensity activities such as offering prayers, when performed daily, can have some long-term health benefits. Prayer is like a free hand exercise, it can be performed in groups or individually without any equipment. Walking to Mosques for prayers five times a day is an added physical benefit for believers.
- ✓ The five daily prayers abstain believers from shameful deeds as well as they act as sustenance for the soul. By the offering, of prayers believers become God's conscious, which prevents them from indecent acts and speeches and encourages for righteous deeds in order to earn the pleasure of Allah. Muslims try to guard their modesty as prayers inculcate a feeling of shamefulness which helps them in refraining from Minor and major sins.
- ✓ They also play a vital role to become decent and humble. The postures of prayers especially prostrations (Ruku and Sujood) remind Muslims that they have no power of their own in front of Allah's will and decisions. They realize they are the Servants of Allah which forces them to be humble and modest. Thus, prayers strongly help believers to abstain from pride & to adopt humility.
- ✓ They area mean seeking Allah's pleasure, help & guidance. The performance of prayers helps a believer to be: closer to Allah. Whenever one is in need of mental; emotional or any other support, he can seek help from Allah through the medium of prayers. It is narrated by HazratHuzaifa (RZ): **"Whenever the Prophet (PBUH) faced any difficulty, he would at once resort to prayer"**.
- ✓ They will be one's best resort on the Day of Judgment and will be handy to attain Paradise. Allah has made a promise to the believers to bless them with Paradise if they offer prayers regularly. **"Allah has said, '(O, Muhammad!) I have ordained 5 times daily prayers for your followers. I have made a covenant with Myself that whoever is regular in performing his prayers at its fixed hour, he shall be admitted into Paradise. Those of your followers, who do not guard their prayers, are not included in this covenant."**After one's beliefs, Allah will inquire believers about their obligations. It is reported that prayers will be questioned first. The Prophet (PBUH) said: **"The first deed of a person to be reckoned for on the Day of Judgment will be his prayers. A person will succeed and attain his goal if his prayers are accepted. He will fail and lose badly if they are rejected"**. In a famous Hadith the Prophet (PBUH) said: **"Prayers are the key to Paradise"**.

- ✓ Prayer is the best way to achieve spiritual satisfaction. The Holy prophet (SAW) said: **"Prayer has been made the coolness of eyes."**
- ✓ A person gets satisfaction and peace of mind out of praying, as he has fulfilled an obligation. The Holy Quran says, **"Verily, in the remembrance of Allah do hearts find rest."** [13: 28]
- ✓ Prayers brings a great change in our life as it makes us a pious person. The Holy Quran says: **"Verily, the prayer prevents from shameful and evil deeds."** [29: 45]

INDIVIDUAL (IF PRAY IN CONGREGATION)

- ✓ Muslims offer prayers both individually i.e. praying alone and communally i.e. praying with other members of community in congregation. Muslims offer prayer in congregation for various reasons.
- ✓ By offering prayers in congregation they want to act upon the Divine orders. Allah Himself orders believers to offer prayers with others. It is stated in Quran: **"Establish regular prayer and give poor tax and bow down your heads with those who bow down"** (2:43) *Al-Baqarah*.
- ✓ Surah Fatiha also highlights the idea of praying together. As we see in the translation of Surah Al-Fatiha, we speak as a community not an individual; **"You do we worship Your aid we seek. Show us the straightway"** (1:5-6). Therefore, to exhibit the true meaning of Al-Fatiha it is essential to offer prayer in congregation. Moreover, the prayer becomes more powerful in congregation.
- ✓ The prayers in congregation are highly rewarding and beneficial for Muslim Individuals.
- ✓ Congregational prayers are superior than offering prayer alone. Not only Quran declares congregational prayer as superior, the Prophet (PBUH) also declared its superiority by highlighting the virtues of congregational prayer. It is reported that the Prophet (PBUH) once Said: **"The prayer in congregation is twenty-seven times superior to the prayer offered by a person alone"**. (Bukhari).
- ✓ Other than this, more virtues are highlighted in Ahadith related to congregational prayer. One such is to offer prayers in the first row during congregation. The one who offers prayers in the first row in congregation gains most of the rewards and blessings. The Prophet (PBUH) said: **"If you were to know the reward in performing the prayer in the first row, you would fight amongst yourselves to stand in the first row."**
- ✓ The five daily prayers in congregation make the rest of the days' time as valuable as worshipping. In this connection the Prophet (PBUH) said **"He, who attended the congregation for Isha prayer, he received the reward of half the nights"**

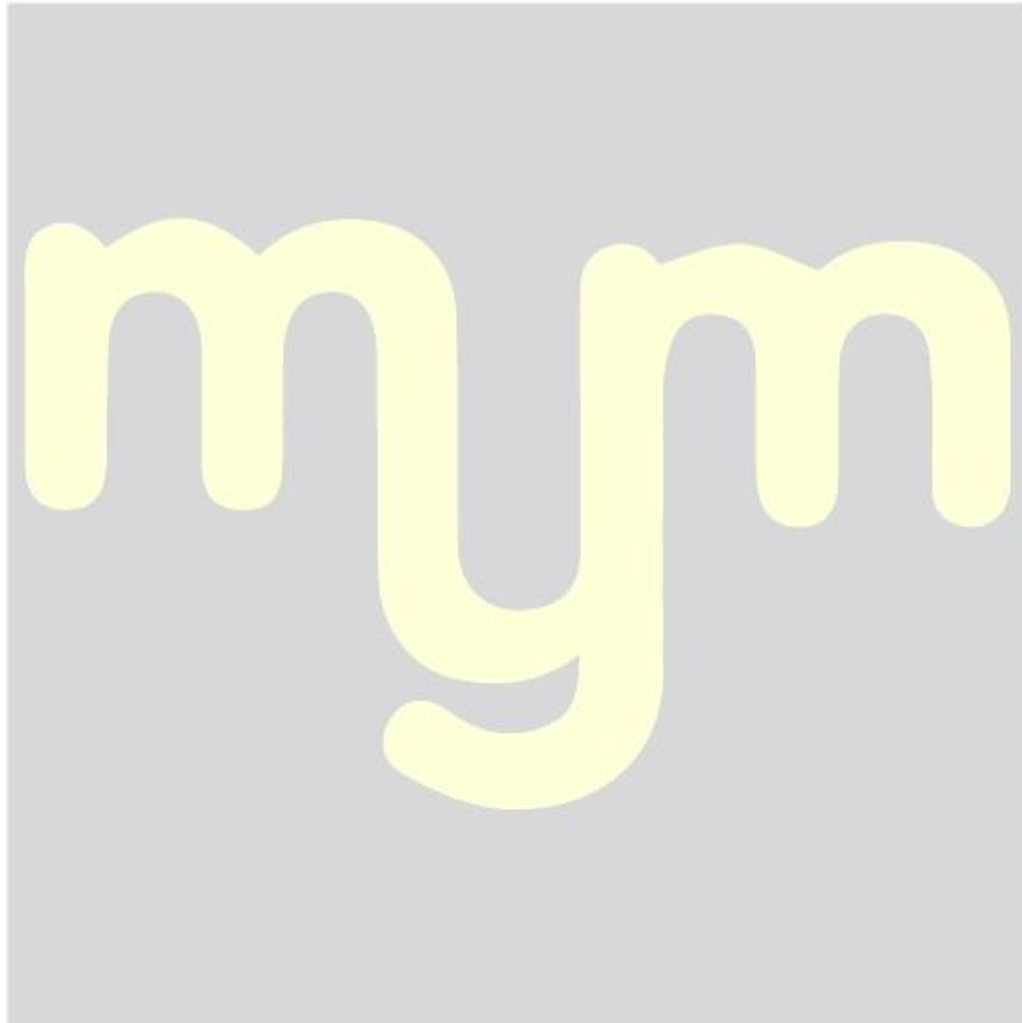
warship and he who attended both Isha and Fair prayer with the congregation he received the reward of the whole nights worship."

- ✓ It is also reported that if one offers prayers in congregation his minor sins are forgiven that he committed between the prayers.
- ✓ The offering of prayers in congregation helps Muslims to avoid incurring the hatred of Prophet (PBUH). Prophet (PBUH) stressed much on believing men to offer their obligatory prayers together. This is evident from the following words he (PBUH) remarked for the necessity of prayers in congregation. Once he (PBUH) said: **"I intend to tell the Muezzin (person who calls the Azaan) to call out the Takbir and ask someone to lead the prayer and I myself set the house of that person on fire who did not attend the congregational prayer."**
- ✓ The congregational prayers are also essential to get rid of Nifaaq (hypocrisy) and the hell fire. The Prophet (PBUH) said: **"The believer, who offers prayer five times a day with congregation and also finds Takbir-e-Ulaa (First Takbir) for forty days consecutively for the sake of Allah, is freed from the torment of heft and hypocrisy."**

COMMUNAL

- ✓ Another purpose of congregational prayers is to bring the community closer and together. Therefore, the congregational prayers are also beneficial for Muslims as community.
- ✓ They help Muslims to recall the Islamic concept of equality. During the congregational prayers, rich and poor, black and white, masters and slaves all stand together in same row shoulder to shoulder before one common God. This brings sense of equality among the believers that they all have been given similar obligations to please Allah in order to earn success of both worlds.
- ✓ When they stand together in front of one God attempting to please Him in a uniform way, this reminds them of their similarities that they all are the servants of Allah who are dependent on Him alone and who desire to earn His pleasure by praising and worshipping Him alone.
- ✓ They make it easy for Muslims to share news, joy, and grief. After congregational prayers believers greet and see each other. This brings opportunities for Muslims to know each other, to become friends and also to understand the circumstances of their lives. Muslims remain concerned for the welfare of their friends and they feel motivated to solve their problems mutually.
- ✓ On becoming attached and concerned for each other, Muslims always remain there for their brothers/friends at the time of Joy or grievance. They celebrate together in festivals like Eid and Nikah reception.

- ✓ They also remain there for each other at difficult times. They pray on the dead of their brothers/friends, seek forgiveness for them and also console them.
- ✓ Thus, the five daily Prayers in congregation also promotes a sense of unity and brotherhood among Muslims.



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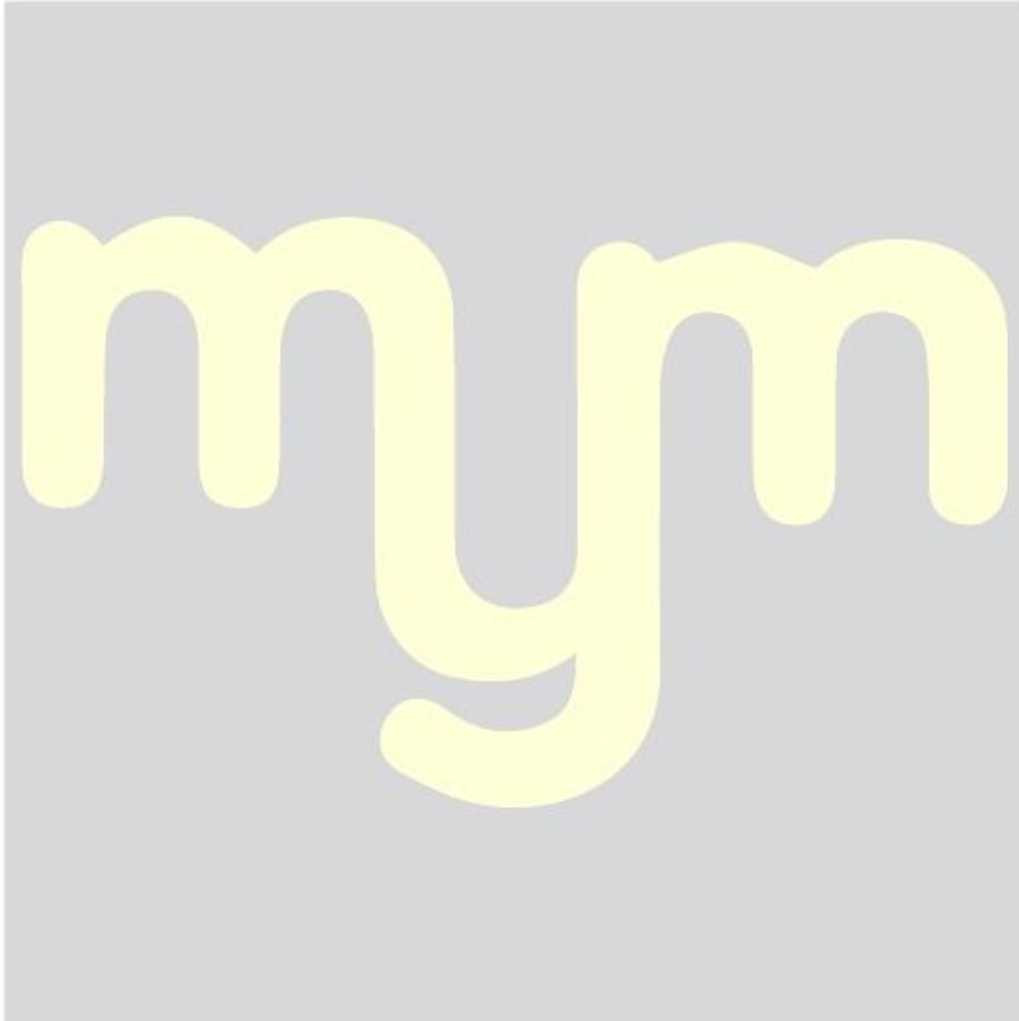
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MUHAMMAD YOUSUF MEMON

IMPORTANCE OF FASTING

- ✓ Fasting is one of the pillars of Islam.
- ✓ It was made obligatory in 2 AH. The Holy Quran says, *"Fasting has been prescribed for you as it was prescribed for those before you so that you may learn self-restraint."* [2: 183]
- ✓ Allah's Apostle said, *"When the month of Ramadan starts, the gates of the heavens are opened and the gates of Hell are closed and the devils are chained."*
- ✓ The Holy Prophet (saw) also laid stress in it. He said, *"Fasting is a shield and protection from the fire and from committing sins."*
- ✓ It means that fasting helps a person to fight against the evil forces and lower self and Satan. He also said in a Hadith-e-Qudsi, *"Fasting if for Me and I shall compensate it."*
- ✓ He also said, *"By Him in whose hands is my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk."*
- ✓ The Prophet (saw) said, *"There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it."*

Muhammad Yousuf Memon

HOW FAST IS CARRIED OUT?

METHOD OF FAST

- ✓ Fasts are started when the new moon of the month of Ramadan is sighted and stopped when the new moon of the month of Shawwal is seen.
- ✓ Therefore, all adult and sane Muslims must fast from dawn to sunset every day in the ninth month of Islamic calendar i.e. Ramadan.
- ✓ Few Muslims are exempted from fasting. They are pregnant women or mothers of new born babies, the travelers, the old and diseased, slaves or people in danger and children. Other than these every fit and healthy believer is supposed to fast for the whole month in the following manner.
- ✓ Muslims have a breakfast, the Sehri (morning meal), before dawn.
- ✓ This is a pre-dawn meal which is taken in preparatory phase of fasting. It is taken because it is the Sunnah of Prophet (PBUH). The Holy Prophet (PBUH) said: **"Take meals a little before dawn, because there is a blessing in taking meals at that time"**.
- ✓ Also, it is taken to gain energy for the coming day which is spent without having food and drink.
- ✓ Muslims then state the formal intention to fast.
- ✓ The intention (Niyah) is mandatory for keeping fast. Though uttering words is not necessary for it still many Muslims intend it formally by uttering these words: **"I intend to keep fast for the following day of Ramadan"**.
- ✓ Muslims then offer their mandatory prayer of Fajar. The believing men go to the mosque and offer their Salah in congregation where as women offer them at home individually.
- ✓ Muslims throughout the day abstain from food and drink i.e. called Imsak. Keeping fast means to stop eating and drinking from dawn till sunset therefore, during these hours any food or drink should not cross the throat by either internal or external means. The Quran states this in Surah Baqarah: **"Allah has ordained for you eating and drinking until the whiteness of the day becomes distinct from the blackness of night at dawn." [2: 187]**
- ✓ Any food which crosses the throat by means of eating, drinking or vomiting makes the fast void. The void fasts are then compensated by offering Qaza or Kaffara.
- ✓ Qaza is offered when fast is made void accidentally or due to some genuine reason. It is compensated by keeping one fast in return. (optional point)
- ✓ Whereas Kaffara is offered when fast is nullified intentionally. It is compensated by either offering sixty consecutive fasts or offering two times mouthful meal to sixty poor of the society.

- ✓ During the day hours, Muslims also abstain from smoking, sexual intercourse, medicines etc.,
- ✓ While fasting smoking and marital relations also make the fast void. Moreover, medicines which are swallowed do the same.
- ✓ Injections which are taken directly into the stomach or brain are also forbidden as they nullify fast especially the nutritional injections.
- ✓ But injections on the muscle are allowed in fasting similarly, using eye/ear drops wouldn't affect the fast as long as they don't reach ones throat. Jurists have allowed diabetic patients to use Insulin during fast in order to keep a check and control on diabetes. Asthma patient are disallowed to use pumps (Asthma inhalers) as they release liquid that nullifies fast.
- ✓ Muslims also abstain from evil and forbidden acts.
- ✓ In the entire day Muslims try to remember and invoke Allah and to recite Quran as much as possible.
- ✓ They also avoid any kind of act which can affect the true spirit and soul of their worshipping.
- ✓ The Prophet (saw) said: ***"Whoever does not give up lying and acting on lies during fasting, then Allah (SWT) has no need of him giving up food and drink."*** (Bukhari)
- ✓ During the day hours Muslims should live their lives as normal making no concessions to the lack of food. They shouldn't oversleep while fasting and should stick to their regular routine Work.
- ✓ They should not complain about hunger and thirst during fast. Also, imagining, discussing and unnecessarily staring at food are not liked.
- ✓ Muslims then offer Zuhar prayer which they offer in congregation or alone.
- ✓ Around ninety minutes prior to the end of fasting, Muslims offer Asar prayer.
- ✓ Mosques are full during the congregational prayer as most of the Muslims get free from their routine work and wait for the Sunset.
- ✓ After Asar many Muslims try to remember Allah as much as possible and conclude their fast with the praises to Allah. They do this by reciting Tasbih'at murmuring creeds and by reciting Quran in mosques or at home.
- ✓ After abstinence during the daylight hours from food, drink and forbidden acts; Muslims break their fast at sunset. After the setting of the sun the fast is broken by reciting the following prayer mentioned in Tarmidhi: ***"O Allah! I fasted for you and I now break the fast for you"***.
- ✓ Muslims then have their evening Meal, Iftari.
- ✓ Muslims try to have this meal right with the call of Maghrib prayer because Prophet Mohammad (PBUH) expressed his pleasure for those people who quickly break their

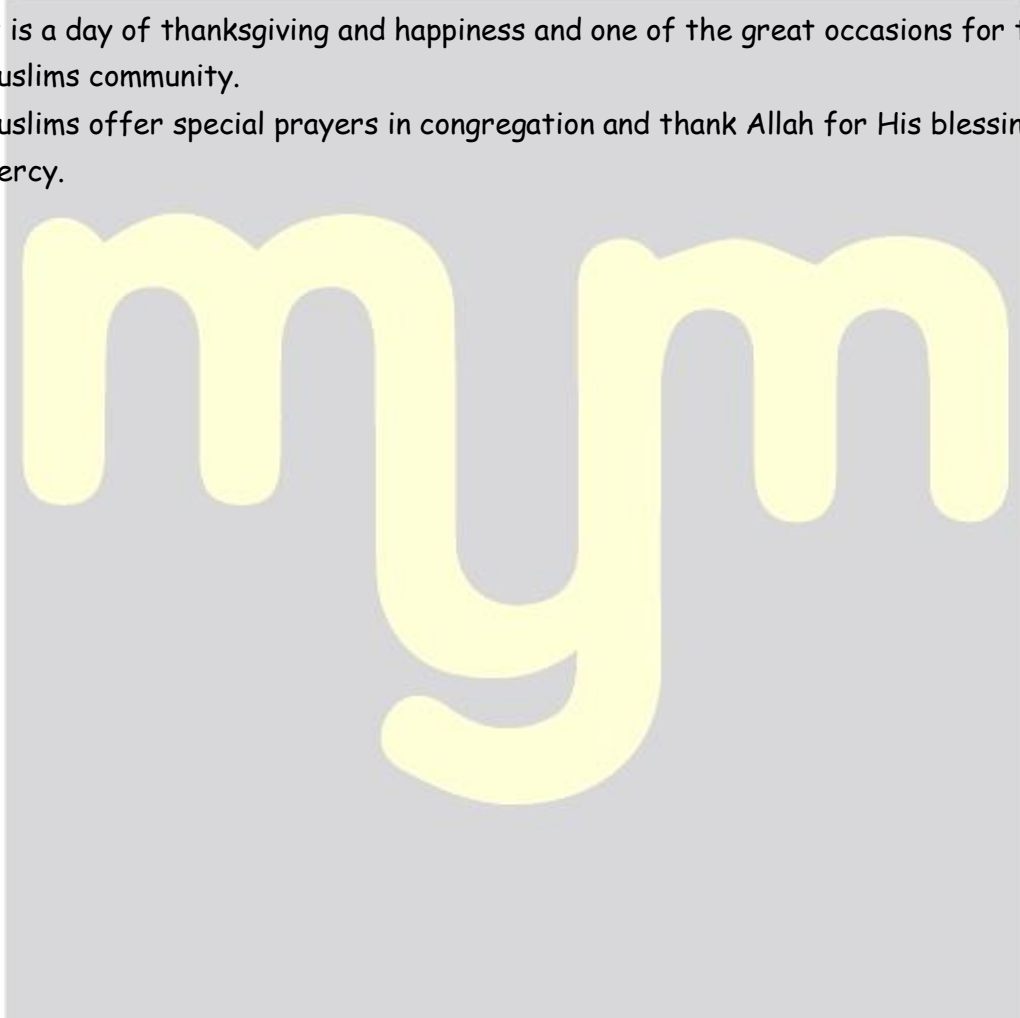
fast. Holy Prophet (saw) said, "**Allah said: The dearest of My Servants, in My sight are quickest breaking of the fast.**"

- ✓ Muslims often begin this meal by having dates in odd numbers which is the Sunnah of Prophet (PBUH) or by having water. Prophet (saw) said: "**When one of you breaks his fast, he should do so with dates, for they provide blessing. But if one cannot get any, he should break his fast with water, for it is purifying.**"(Tirmizi)
- ✓ Muslims also try to have this meal with their friends and relatives. This is for the reason that they try to celebrate and express the spiritual uplift they receive by this act of worship.
- ✓ Moreover, the meal is taken with as many people as possible to earn the high rewards and virtues of offering Iftari to those who observed fast.
- ✓ They then perform their mandatory prayer of Maghrib.
- ✓ Muslims try to be present at recitations of the Quran, Tarawih prayers, in the evening.
- ✓ This additional prayer which is of 20 units is offered in Ramadan after Isha prayer and before Witr.
- ✓ This is a Sunnah prayer in which efforts are made to recite as much of the Quran as possible.
- ✓ In many mosques, the whole Quran is recited in Tarawih prayers.
- ✓ This prayer is generally performed in congregation but those who cannot join congregation especially women offer Tarawih at home individually.

OTHER PRACTICES

- ✓ Some Muslims withdraw to mosques for the last ten days of Ramadan.
- ✓ Aitikaf is offered by withdrawing to the mosques.
- ✓ Aitikaf is offered in order to search the night of power in the last ten nights of Ramadan.
- ✓ The Prophet (PBUH) Himself used to confine himself to the mosque in the last ten days of Ramadan, and would say "**Seek the LaylatulQadr (The night of power) in the last ten days of Ramadan**".
- ✓ For Aitikaf, Muslim women withdraw to the certain part of their dwelling to perform it.
- ✓ Those who do not offer Aitikaf, spend these nights and search the night of power from
- ✓ 21st, 23rd, 25th, 27th, and 29th night of Ramadan by attending to mosques or by offering acts of worships at their homes.
- ✓ By the end of Ramadan Muslims give a charity called Zakat Al-Fitr.

- ✓ It is compulsory on every male or female, free or slave and child or adult. It is paid in food items like dried dates, dried cheese, barley or raisins. One Sa'a i.e. 3.5 kg of any of the mentioned food items is paid. However, on wheat half Sa'a i.e. 1.75 kg can be paid. In Urban areas Muslims usually pay equivalent cash of the listed food items at mosques, welfare or to the poor and needy.
- ✓ At the end of Ramadan Muslims celebrate Eid.
- ✓ After sighting of the moon which confirms the next month i.e. Shawwal they celebrate a festival, EidulFitr on 1st of Shawwal, the 10th month of Islamic Calendar.
- ✓ It is a day of thanksgiving and happiness and one of the great occasions for the Muslims community.
- ✓ Muslims offer special prayers in congregation and thank Allah for His blessing and Mercy.



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MATTERS THAT CANCEL OUT FASTING

- ✓ The boundaries which must not be transgressed are set of fasting. These are abstinence from food, drink, medicine, marital relations, using nutritious injections etc.
- ✓ In case, the boundaries told are transgressed while fasting, it makes the fast void.
- ✓ These acts could be one of following which cancels the fast.
- ✓ By intentional eating or drinking fasting is nullified.
- ✓ If someone takes food or drink intentionally and it gets down the throat this cancels the fast.
- ✓ But if someone has taken food mistakenly and had forgotten that he/she was keeping fast, it doesn't harm the fast and it can be continued.
- ✓ Nutrition by other means also make the fast void.
- ✓ If someone takes medicines in form of tablet, syrup etc. it will make the fast void. Nutritious injections also do the same. However, injections on muscles do not make any harm.
- ✓ Intentional or unintended vomiting also nullifies fasting.
- ✓ Fasting is also cancelled by sexual intercourse.
- ✓ Not only intercourse, intentional ejaculation cancels out ones the fast. However, if it happens unintentionally it doesn't make any harm to the fast.
- ✓ Kaffara, Qaza or Fidya has to be given in place of cancelled fast due to any of the abovementioned reasons.
- ✓ If fast cancels out intentionally before the sunset by any means like drinking, eating, intercourse etc. then Kaffara is to be given.
- ✓ Kaffara is to compensate missed/cancelled obligatory fast by keeping 60 continuous fasts after the month of Ramadan. If any of fast is missed during the compensatory process, the counting of 60 would begin from the start.
- ✓ In case, a person is unable to keep fast for sixty days due to health issues, then Kaffara is to be given by offering two meals with full amount of mouthful food for sixty poor people.
- ✓ If fast is broken due to some valid excuse or reason like sudden sickness, menstruation, vomiting, taking food or drink due to loss of consciousness etc. in this manner Qaza fast is to be performed.
- ✓ Qaza is to compensate fast with the same number of fasts missed or cancelled unintentionally.
- ✓ If someone who could not keep the compensated fast due to health issues that observing fast could make the person's condition worse or it could take his life or the person is too old to compensate it, Fidya is to be given then.

- ✓ Fidyah is the amount calculated by 1% of the rate of wheat in place of every fast missed/cancelled. Only those people would give Fidyah who can't perform Qaza.

ZAKAT AL-FITR OR FITRANA

- ✓ Zakat al-Fitris the charity paid by Muslims in the month of Ramadan.
- ✓ It is Wajib (Compulsory) on male and female, free and slave and young and old.
- ✓ Hazrat Abdullah bin Umar (RZ) said: **"The Prophet PBUH commanded us the payment of one Sa'a of dates or one Sa'a of barley as Zakat al-fitron every Muslim, young and old, male and female, free and slave"**.
- ✓ It must be paid by the head of the family or individuals in the month of Ramadan by 1st Shawwal before Eid prayers. If one forgets, he must pay it as soon as he remembers.
- ✓ The rate of Zakat al-Fitr is same for everyone regardless of one's income brackets.
- ✓ Hazrat Abu Said Khadri (RZ) said: **"In the lifetime of Prophet (PBUH) we paid Zakat al-fitr one Sa'a of food: dried dates, barley, dried cheese or raisins."**
- ✓ One Sa'a is four double handfuls or 3.5 kg approximately.
- ✓ Once can give one of the following food items or equivalent cash as Zakat al-fitr
 - a) Dried dates 3.5 Kg.
 - b) Barley 3.5 Kg.
 - c) Dried cheese 3.5 Kg.
 - d) Raisins 3.5 Kg.
- ✓ In the ruling period of Hazrat Muawiya (RZ), wheat was more expensive than the above mentioned food items. Therefore, by the consensus the companions and other Muslims of that period paid Zakat al-fitr as half Sa'a of wheat i.e. approximately 1.75 Kg.
- ✓ The recipients of Zakat al-Fitrar are the same who can receive Zakat. These include the poor and needy, the collectors of Zakat, those in debt, the 40 travelers, the slaves or prisoners, those who are in the way of Allah (Mujahideen) and those hearts which can reconcile.

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BENEFITS OF FASTING

INDIVIDUAL BENEFITS

- ✓ Fasting offers many benefits for individuals.
- ✓ It fulfils obligation. Fasting is the 3rd pillar of Islam and also an obligatory act. The Quran states: **"Fasting is prescribed to you as it was prescribed to those before you..." (2:183) Al-Baqarah.** Thus, by keeping fast an individual offers his necessary duty and fulfils obligations. It eventually brings us closer to our Almighty Allah and to our religion.
- ✓ It causes the pleasure of Allah. The Prophet (PBUH) said: **"The smell of the mouth of a fasting person is better in the sight of Allah than the smell of musk". (Bukhari).**
- ✓ It washes sins. Fasting involved a lot of hard work being put in by a believer in order to fulfill his obligation and to please Allah; Allah in turn rewards the believer by washing away his sins. Only Allah alone knows what bounties would be rewarded to a fasting believer for his patience and perseverance. The Prophet (PBUH) said: **"Whoever observes fasts during the month of Ramadan out of sincere faith and hoping to attain Allah's rewards then all his past sins will be forgiven."**
- ✓ It develops self-control and helps one to overcome selfishness, greed, laziness and other faults. Fasting primarily requires one to abstain from eating and drinking from dawn till dusk along with avoiding all other prohibited activities, these observances create self-control and steadfastness in an individual as he/she puts his/her desires aside and values his/her obligations. The Quran highlights the virtue of fasting stating that Fasting is prescribed to the believers so that they may learn self-restraint. (1:183) Al Baqarah.
- ✓ It helps one to overcome selfishness, greed, laziness and other faults. Fasting also helps us to realize the value of what we have and what others might not have, which creates feelings of selflessness and the urge to share with the less fortunate. Hence, fasting helps to bring out the best of a person and eventually helps a person to become generous. The Quran states: **"and fast, it is better for you, if only you knew." (2:184) Al-Baqarah.**
- ✓ It is also the annual training program to refresh one for carrying out the duties towards Allah which brings him closer to Allah and makes him obedient towards Him. Thus, fasting makes believers pious and righteous.
- ✓ By keeping fast for the whole month every individual feel a spiritual uplift. He feels the purity in him and becomes aware of his priorities that along with the worldly life, the preparation of his after life is also what he should be focused on doing. In this process, it makes believer a responsible and God fearing Muslim.

- ✓ It has numerous health benefits. Several studies have proved that fasting for a whole month acts as a yearly body cleanser and clears out the system of our bodily functions from all impurities and toxins, making one healthy and increasing our life span. It ultimately leads to a believer being saved from many illnesses. Two of the most highlighted health benefits of fasting are improved digestive system and stronger immune system.
- ✓ It is a mean to cut sexual desires. The lack of food intake causes the body to be fatigued hence resulting in a drop of sexual desires. The Prophet (PBUH) said: **"The medication against sexual desires of my Ummah is Fasting"**. In another Hadith reported by Hazrat Abdullah bin Masud (RZ), the Prophet (PBUH) said: **"O Youths! Whoever amongst you is able to many then let him do so, since it retains eyes and protects the private parts, and who is unable let him fast because it is a shield for him."** (Agreed)
- ✓ It helps us seek forgiveness for all our sins. Since the whole month of fasting is full of blessings and is a great source to earn God's blessings and seek His forgiveness therefore while keeping fast, when one with displaying sheer discipline and self-control seeks God's forgiveness, he/she surely receives it. The Prophet (PBUH) said: **"In every day and every night, during the month of Ramadan, there are people to whom Allah grants freedom from the Fire. (IbneMajah).**
- ✓ It also teaches one to control love for comfort and slumber. Other than teaching us self-control and steadfastness, fasting also eliminates or decreases our love for comfort and sleep, as a believer focuses on his religion and prayers during Ramadan, which involves staying up all night to pray during the last ten nights or the month or breaking up sleep to wake up for the meal before dawn. Hence, the tough routine reduces the love for comfort in a believer.
- ✓ It makes one sympathetic and responsible. Feeling deprived of the two most basic needs of life i.e. food and water, a believer develops a sense of sympathy towards the less fortunate who struggle for these basic needs and the ones who are deprived of them. This in turn increases the sense of social responsibility of a believer towards the poor and the destitute.
- ✓ It helps to become grateful for God's blessings especially for provisions. Not being able to consume food or water even if one is feeling very thirsty or hungry, or not being able to sleep or rest in order to stay up to attain the bounties to be given by Allah, helps us to be thankful to Allah for all that He has bestowed upon us and all the benefits we have received despite of all our sins, this results in a believer being grateful to Allah for His blessings.
- ✓ It religiously motivates a Muslim and mentally relaxes him and his conscience. The constant dedication, concentration and determination boosts believer's spirit and motivates him religiously. It also provides a mental cleanse to believer by making

him feel relieved of the burden of the sins he carries on his shoulders; hence making a believer more motivated and mentally relaxed.

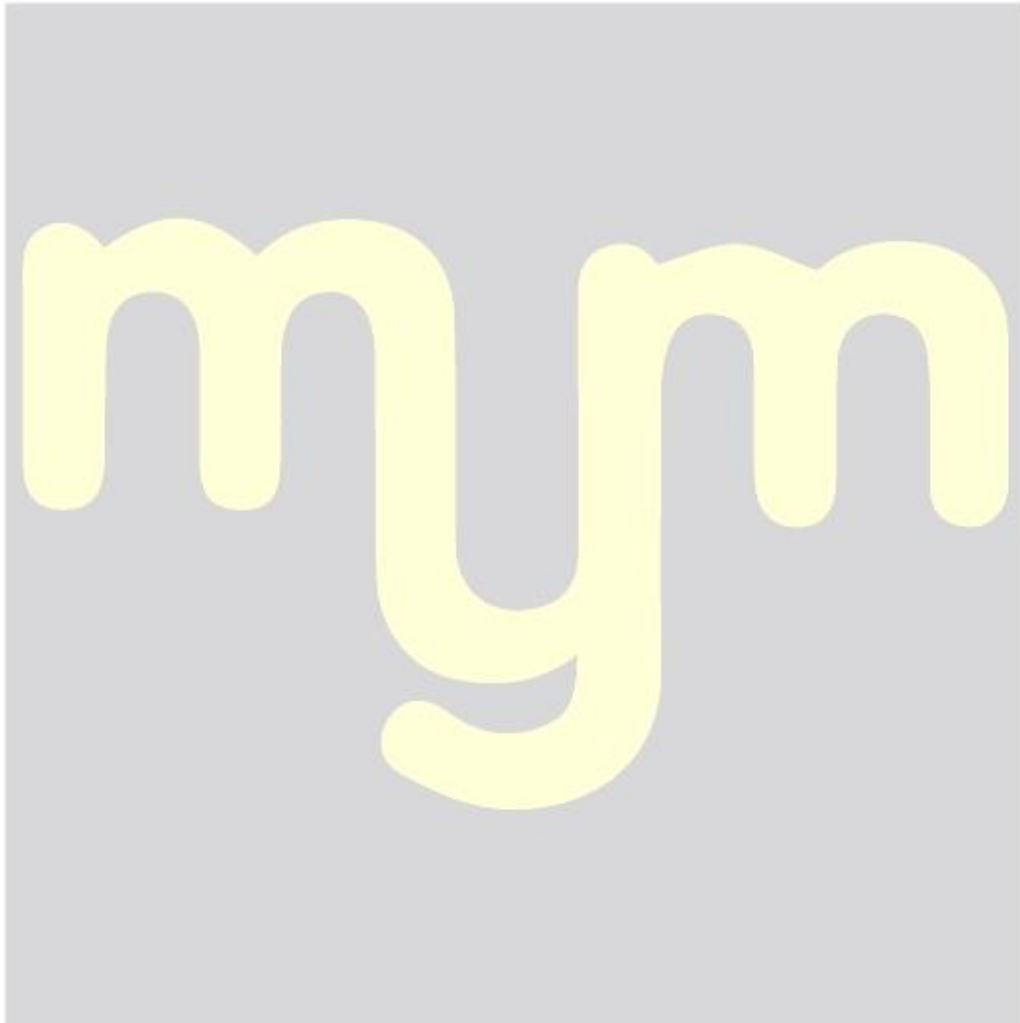
- ✓ Above all, fasting is highly rewarding. The Prophet (PBUH) said: *"There are two pleasures (moments of happiness and joy) for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord."* (Bukhari).
- ✓ Also, it is stated in Hadith-e-Qudsi that Allah says: *"Fasting is for Me and I shall certainly compensate it"*.

COMMUNAL BENEFITS

- ✓ Fasts of the month of Ramadan bring many communal benefits for Muslims.
- ✓ It creates the sense of togetherness; Fasting unites us by creating a sense of togetherness among us as we realize that we are all working very hard together to achieve the same goal which is to please our Lord and to attain His blessings. It helps us to feel more united and equal as one Ummah. This realization that we all are the followers of One God brings unity, strong bonding and harmony among the Muslims community.
- ✓ It also develops the sense of Equality among us. The rules and obligations of fasting are same for every believer, regardless of their worldly status, regardless of how rich or how poor they are. This creates a sense equality in all Muslims which is of utmost importance for a believer.
- ✓ It develops sympathy for poor and needy and encourages to help them. The abstinence from food and water and the long fasts with several hours of thirst and hunger pangs; help the fortunate and wealthy people to realize the hardships and troubles of the poor people of society who have to struggle to get even a single meal in a day. It creates sympathy in the heart of the rich for the poor. Thus, the rich tries to help the poor. The fortunate people of the society usually pay alms and other charities in this month which greatly helps the poor in their hardship.
- ✓ It connects the community. Fasting connects the different classes of the society like the rich and the poor. The rich believers realize the hardship of the poor people and feel sympathetic towards them while the poor believers receive the alms and help from the rich believers which makes them feel grateful and closer to the more fortunate social class. On receiving help from the rich, the poor respect them and avoid thinking ill for them.
- ✓ It circulates wealth. The obligation of giving alms especially in the month of Ramadan circulates the wealth from the rich to the poor, hence creating an economical balance in the society. The financial aid for the poor doesn't make the rich richer and poor poorer, it rather allows the economy to flourish by creating

chances for poor and other less fortunate to get financially established and spending a peaceful and dignified life. Thus, it helps community to prosper.

- ✓ It increases the sense of social responsibility. A fasting individual, realizing the hardships faced by the poor people of the society, feels an increased sense of social responsibility. He feels the urge to help the poor more often to reduce their sufferings as much as possible.



Muhammad Yousuf Memon

IMPORTANCE OF ZAKAT

- ✓ Zakat is one of the five pillars of Islam.
- ✓ It is mentioned in Holy Quran in thirty two places.
- ✓ It is mentioned with Salat in six places. It shows that it is equally important.
- ✓ Other pillars are our duty towards Allah and Zakat is our duty towards fellow Muslims.
- ✓ The Holy Quran says, "***And establish prayer and pay zakat and bow down with who bow down.***" [2: 43]
- ✓ The Holy Quran promises of multiplied returns as the money spend in his ways. The Holy Quran says, "***...but that which you give in Zakat seeking Allah's Countenance, then those they shall have manifold increases.***" [30: 39]
- ✓ Severe punishments are also mentioned in the Holy Quran for those who do not give Zakat. It says, "***...And those who hoard up gold and silver and spend them not in the way of Allah, and announce them unto a painful torment. On that day that will be heated in the Hell and with it will be branded their foreheads, their flanks, and their backs.***" [9: 34 - 35]
- ✓ The Holy Prophet (saw) once asked a lady about Zakat of her two bangles of gold. She replied in negative. So he said, "***Then the bangles are of fire.***"
- ✓ Allah's Apostle said, "***Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and says, 'I am your wealth, I am your treasure.'***"
- ✓ He also said: "***Do not withhold your money, (for if you did so) Allah would withhold His blessings from you.***"
- ✓ Hazrat Abu Bakar (RA) fought against those tribes who refused to pay zakat.

Muhammad Yousuf Memon

HOW ZAKAT IS CARRIED OUT?

OBLIGATION AND RATE OF ZAKAT

- ✓ The Word Zakat is derived from the word Zakah which generally means to purify or to increase. While Zakat which is the fourth pillar of Islam, is actually the purification of one's wealth.
- ✓ It is a tax levied on surplus, wealth paid by Muslims' every year. It is not a state tax nor is it meant for State to utilize in policies and constructions.
- ✓ The Quran states the necessity of payment of Zakat in the following words: *"Observe the prayers, pay the Zakat, and obey the Messenger; it may be that you will receive Mercy". (24:55) Al-Nur OR "Offer prayer and give poor tax (Zakat)....." (2:43) Al Baqarah.*
- ✓ Zakat is obligatory upon the one who is sane, who is Muslim and adult and the one who owns a property to the extent of Nisab that has been in his possession for one year uninterruptedly, such possessor is called `Sahib-e-Nisab.'
- ✓ Nisab is the minimum amount of wealth after owing which, one becomes Sahib-e-Nisab and Zakat becomes obligatory upon him.
- ✓ In order to check ones property whether it is to the extent of Nisab or not, his property is measured on the basis of Gold and Silver or equivalent cash as per their rates.
- ✓ On gold savings it is on 7.5 Tolas/87.48 grams or exceeding from it. A person who possesses gold equivalent to this or more for the whole one year is termed as Sahib-e-Nisab (rich) and likely to give poor tax (Zakat) on it after the year passes over. Similarly on savings of silver it is 52.5 Tolas/612.36 grams or more.
- ✓ In matters of cash one who possesses the amount equivalent to the rate of either gold or silver for the whole year would be termed as Sahib-e-Nisab and would give Zakat after the year passes over.
- ✓ On these savings Zakat is 2.5% of the possession. At the end of the year, 2.5% of the possessed wealth i.e. gold, silver and cash in any form, will be calculated and given away.
- ✓ For business items it is the same rate of 2.5%.
- ✓ On, articles that are stocked for sale and savings from them or rental income or any kind of cash savings which is exceeding amount 200 dirhams the same rate of 2.5% will be calculated at the end of the year and will be given to the destitute.
- ✓ Other than these, there are set percentages for other possessions as well.
- ✓ Other possessions include land for business means, animals, mines etc.
- ✓ On land irrigated by natural water like rain, spring and river water 1/10th of the total produce will be calculated and given away on every production. Whereas on land irrigated by artificial means of water like canals, tube wells, tributaries and well

1/20th of the total produce will be calculated and given away as poor tax on every production.

- ✓ In case of mines the poor tax (Zakat) levied is 1/5th of the total produce on each mine at the time of every production. 1/5th is called Khums.
- ✓ In animals, one sheep or goat will be given from 40-120, from 121 to 200 one more, from 201 to 399 one more sheep, from 400 to 499 one more and then one more on every hundred.
- ✓ For bulls/cows/ buffaloes one year old calf will be given on first set of 30 cows, on every other set of 30 another calf will be given.
- ✓ On 30-39 bulls/cows/ buffaloes a one year old calf will be given. On 40-59 bulls/cows/ buffaloes a two year old calf will be given. On 60-69 bulls/cows/buffaloes two one year old calf will be given. On 70-79 bulls/cows/ buffaloes one a year old and one a 2 year old calf will be given. On exceeding 80-89 bulls/cows/ buffaloes 2 two year old calf will be given. On 90-99 three a year old calf will be given. So, what has increased; a year old calf on every thirty and a two year old calf on every forty.

TIMINGS OF ZAKAT

- ✓ Most of the Muslims give out their Zakat during the month of Ramadan.
- ✓ Although it is not an obligation to pay Zakat in this particular month but Muslims intend to fulfill their payment of Zakat during the holy month to be rewarded with 70 fold blessings on the fulfillment of their obligation.
- ✓ Moreover, Zakat is to-be paid after every one lunar year passes by thus, Muslims calculate the time period according to the Islamic months regardless of the Gregorian calendar. Since 32 years of the Gregorian calendar amount to 33 years of the lunar Calendar. Therefore, giving away Zakat as per Gregorian calendar might cause missing a year's Zakat.
- ✓ Since it has to be calculated as per lunar months from one year to another, it is convenient for Muslims to remember the Islamic month Ramadan therefore they prefer giving Zakat in this month. Another reason to pay it in Ramadan is the feeling of helping the poor generated in their hearts after keeping fast for the whole month.

RECIPIENTS OF ZAKAT

- ✓ The 60th verse of Surah Tauba mentions eight categories of the Mustahiqeen-e-Zakat (the deserving recipient of Zakat) in the following words: *"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage*

and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom" (9:60) Al-Tauba.

- ✓ The ones in need have been given the top most priority
- ✓ The poor and needy ones who are unable to support themselves and their families are counted among the receivers of Zakat until they find any means to livelihood.
- ✓ These people who possess wealth below the Nisab are known as Fuqa'ra (poor and destitute).
- ✓ The people who opt for begging or other such ways due to insufficient earning are also one of the 'Mustahiqeen'. So, Zakat is given to them to finish their dependency providing chance to be independent.
- ✓ Zakat can also be paid to the new converts of Islam. The ones who have newly entered in the folds of Islam can be paid Zakat too as they need means to settle and start a new life.
- ✓ Certain prisoners of war or slaves can receive Zakat. The prisoners of war who are to be freed after the payment of ransom can be given Zakat by keeping in mind that they must be Muslims as it has already been stated that Non-Muslims cannot receive Zakat.
- ✓ The Muslim slave whose master has set a price to be paid for his freedom can be paid Zakat too, in order to make payment to his master.
- ✓ Muslim debtors unable to pay back legal loans can be counted among the Mustahiqeen.
- ✓ Muslims in debt who do not possess enough wealth to payback the legitimate loans borrowed under dire consequences can also receive Zakat to clear their loans and have peace in their social and business life.
- ✓ Zakat can be used to pay the wages of the Al-Alamin.
- ✓ Al-A'lamin are those people employed for the collection of Zakat regardless that they are needy or not. Because they offer their services with time, efforts and energy this is why they can receive wages from the collected amount of Zakat.
- ✓ The destitute travelers can receive Zakat as well.
- ✓ The travelers in journey who are deprived of basic needs due to difficulties no matter they if are well of at home; can also be given Zakat. Sometimes the traveler meets with situation on which he loses everything he brought. In such cases, to help those out they can go back to their home towns, the amount of poor tax can be given.
- ✓ Zakat can be made of use for the payment of people engaged in the service of Allah.
- ✓ The people engaged in services in the way of Allah such as the Islamic preaching or the defense of the rights of other Muslim brothers, are applicable for the receiving of Zakat.

- ✓ The next of kin and the orphans can also be paid Zakat to. The Quran states: **"Say whatever of your wealth you send shall be for your parents, and for the next of kin ..."** *Al-Baqarah (2:215)*.
- ✓ Other people are also counted among the Mustahiqeen e Zakat.
- ✓ A wife, if she is a person of means, can give Zakat to her husband if her husband is truly needy.
- ✓ If the husband has suffered a loss or in debt, the wife can give Zakat to him.
- ✓ When the husband has straitened circumstances or is poor and needy so much that his wealth does not amount to Nisab, the wife can give Zakat to him.
- ✓ The ones who refrain from asking are also the receivers of Zakat.
- ✓ In our community there are many Muslim brothers who refrain from asking for any help, aid or economical support.
- ✓ Muslims should, also look for such ones and help them out through the medium of Zakat.
- ✓ In the abovementioned categories of recipients of Zakat, Muslims must make sure that the one they are giving Zakat to, doesn't have amount equivalent to Nisab and they are not rich as per the rules of Islam. Hadith says, **"Charity may not be given to a rich man."** *(Tirmizi)*

NON-RECEIPIENTS OF ZAKAT

- ✓ There are few who cannot receive Zakat no matter how difficult circumstances they see. It cannot be given to Syeds or Sa'dat (descendants of the Holy Prophet (PBUH) in his saying mentioned that Zakat is the filth of people's wealth. Filth is impure and is not for me and my descendants. Prophet (saw) said: **"These sadaqat are only people's impurities, and they are not lawful for Muhammad (saw)'s family."** *(Sahih Muslim)*
- ✓ Zakat can also not be given to those relations who are in hierarchy means ones parents or children cannot be given the amount of Zakat.
- ✓ Zakat is not for Non-Muslims as it is right for only those destitute who part of Muslim community are.
- ✓ Since it is a tax collected for poor therefore it cannot be given to people as a payment for services not can it be spent on any constructional work or for the purchase of property.

BENEFITS OF ZAKAT

INDIVIDUAL

- ✓ Zakat which is an obligatory act and economical form of worship is beneficial in various ways.
- ✓ It fulfils obligation. Zakat, being the 3rd pillar of Islam, is a mean of fulfilling an obligation for a believer in order to attain righteousness and the pleasure of our Almighty Allah. It reminds us of our duties and responsibilities towards our religion as a Muslim. The Quran states about the obligation of Zakat: **"Establish regular prayer and give poor tax..." (2:43) Al-Baqarah.**
- ✓ It also makes us steadfast in the performance of our obligations. Zakat is a pillar of Islam, thus, it lays the foundation of our beliefs and practices. The timely payment and careful calculation of Zakat helps a believer in being thorough and steadfast in his duties towards religion. The believer feels closer to Islam and it's just laws, in turn resulting in steadfastness in the performance of all obligations which makes him a better Muslim.
- ✓ It helps to purify the wealth of the owner by discharging a certain amount in the way of Allah. Sahib e Nisab legitimately owes certain part of his wealth to the poor of the community therefore after giving it away he purifies his wealth with any sort of amount earned and kept with transgression. It also assures the believer that after the payment of Zakat, he is the owner and carrier of a purified wealth. Hence, Zakat purifies ones wealth at the end of the year. The Prophet (PBUH) said: **"Zakat is the dirt of people wealth..."**
- ✓ It increases ones wealth. When believer spends in the way of Allah, Allah multiplies it which results in increase of wealth and blessings of Allah. **"The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills..." (2:261) Al-Baqarah.**
- ✓ Secondly, it purifies the heart of the believer from the love of wealth and agreed as he/she willingly gives a portion of their wealth to someone else. One of the most common weaknesses for man these days is his greed and lust for money and wealth. The payment of Zakat not only frees one from these weaknesses, but also helps him develop generosity and love for mankind. The Prophet (PBUH) said: **"Every day two angels come down from Heaven and one of them says: 'O Allah! Compensate every person who spends in Your cause', and the other (angel) says: "O Allah! Destroy every miser". (Bukhari).** By letting go for this love for wealth, in the name of Allah, he can enrich his spirituality and avoid wrath of Allah.
- ✓ It teaches the Muslims to look beyond their wants and needs and become responsible and generous believers, and help the ones who face difficulties of life.

Our busy life and hectic schedules alongside with our selfish personalities, have led believers to be unaware of the hardships faced by the poor and the less fortunate people of the society. Zakat, being an obligation, acts as a yearly reminder for us to help us remember our brothers in need and our responsibilities towards them. It reminds us that our Prophet bound us in the bond of brotherhood because of which we are to help our fellows in times of need.

- ✓ Zakat makes the payer be grateful to Allah for all the blessings he has been bestowed with. For the legitimate payment of Zakat, a believer has to find the authentic *Mustahiqeen e Zakat*. This search makes him meet the destitute and find out about their difficulties and pain. It makes the believer feel blessed and fortunate to not be in their position and having the ability to help others rather than receiving help. Thus, Zakat reminds a believer of how thankful he should be to Allah for the bounties Allah has given him
- ✓ Zakat minimizes the suffering of the needy and also removes envy of the rich from the receiver's heart. 'So by this it creates spiritual and humanitarian interactions between Muslims' and helps in covering the social bridge that gets built between the rich and the poor. The rich become more aware and careful about their responsibilities towards the poor, while the poor who receive Zakat have enough funds to minimize their sufferings which in turn help them in thinking positive about the rich and diminishing the envy they develop for them.
- ✓ It helps the poor to become independent. Many people in our society remain poor because of the lack of funds to start a business or to establish a workplace to utilize their skills, in order to earn a decent living for themselves. The payment of Zakat acts as the capital amount to start a business which helps them in establishing and stabilizing themselves financially. This way they can live and earn independently.

COMMUNAL

- ✓ There are numerous communal benefits of Zakat:
- ✓ One of the communal benefits of Zakat is evident from the rule of Hazrat Uthman (R.Z) when there were no poor people left to be given Zakat to, because of the proper Payment of Zakat and circulation of wealth.
- ✓ There are numerous other communal benefits of Zakat.
- ✓ It purifies halal money and brings it under the assurance of Allah. A society of Zakat payers circulates Halal and pure money which is under Allah's assurance, so the society will never see shortfall of sustenance (Rizq) except Allah's will.
- ✓ It increases production volume in the economy. When Zakat is paid to the less fortunate, they tend to buy various goods with it which increases the demand and the manufacturers have to increase the production volume to sustain the supply.

The increased demand and supply help in boosting the overall economy. In simpler words, more buyers need more products and more sellers for which the need and space for the establishment of new businesses arises, giving a chance to, many others to establish businesses and start earning a living for themselves.

- ✓ It lowers unemployment rates and raises living standards, hence causing a decline in criminal activities. When the poor are given Zakat, they are more likely to easily enter into a small business and earn a living to be independent and rich in the times to come. Hence, the, lowered unemployment rates results in a flourished economy and a more peaceful society with lesser crime rates as well.
- ✓ It prevents wealth inequality. The rich believers, as per an obligation share their wealth with the poor through which wealth is regularly and equally circulated and everyone gets to have their rightful share of economy's wealth. Thus, the rich doesn't get richer and the poor doesn't get poorer.
- ✓ It reduces the rate of domestic or sexual abuse, child labor and other such social pests. The lack of funds don't allow the poor people to educate their children, those children become victims of child labor at a very young age. The very same children then grow up not being able to find good jobs due to lack of education; and not being able to establish businesses due to the lack of funds. The constant failures and stress cause them to be frustrated and stressed which might result them in doing domestic abuse. The frustration might also result in them adopting theft and sexual abuse as their way out. Therefore, the payment of Zakat saves the believers from a vicious circle of sins.
- ✓ It links the rich and poor. The rich feel a sense of responsibility towards the underprivileged/ deprived members of their society so in response they try to help them out. On observing the performance of responsibility and generosity of the rich, the poor feel a sense of reverence towards their helpers. Therefore, due to the payment of Zakat, the virtual gaps between the Muslim brothers, created by the society, are bridged.
- ✓ It reminds believers that they are a part of one Ummah and creatures of one God. Zakat brings sense of togetherness among the believers .When the rich pays Zakat and poor receives it, both remember that they are the followers of One Allah. This thought promotes the idea of unity and brotherhood. So, it makes the entire society into a single family and they tend to show compassion towards each other.

IMPORTANCE OF HAJJ

- ✓ Hajj is one of the five pillars of Islam. It is the only pillar which involves all types of hardships.
- ✓ We have to give the sacrifice of time, money and energy. That it is why made obligatory only once in the lifetime.
- ✓ It is obligatory on every Muslim, adult, sane and who have sufficient money to pay for their return journey to Makkah.
- ✓ The Holy Quran says, *"Pilgrimage there to is a duty man owe to Allah, those who can afford the journey."* [3: 97]
- ✓ Allah ordered Hazrat Ibrahim: *"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass."* [22:27]
- ✓ During Hajj we should maintain piety. Quran says: *"So whoever intends to perform Hajj therein by assuming (Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc). So fear Me, O men of understanding!"* [2: 197]
- ✓ The Holy Prophet (SAW) laid stress on its importance. He said, *"He, who is not prevented from performing the pilgrimage by an obvious necessity, a tyrannical ruler, or a disease which confines him at home, and dies without having performed the pilgrimage, may die if he wishes a Jew or a Christian."*
- ✓ He also said, *"One who performs Hajj for the sake of Allah and therein abstains from obscene acts and words, wickedness and sins, he returns so purified from sins as he was at the time when his mother gave him birth."*
- ✓ About rewards The Holy Prophet (SAW) said: *"From one Umrah to another is an expiation for the sins that came in between them, and Hajj Mabrur (an accepted Hajj) brings no less a reward than Paradise."*

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METHOD OF HAJJ

INTRODUCTION

- ✓ Literal meaning of the word Hajj is 'to resolve', 'to intend' or 'the will and 'desire to visit'.
- ✓ In Islamic meaning Hajj being the 5th pillar of Islam is an annual congregational worship, which is performed in the 12th month of the Muslims calendar that is Dhil-Hajj in the Holy city of Makkah.
- ✓ It became obligatory in 9th A.H. The Quran ordered it in verse number 97 of Surah A'le Imran, it states: "...*Performance of Hajj (pilgrimage) to this House is a duty to Allah for all who can afford the journey to...*" (3:97) A'le Imran.
- ✓ Pilgrimage to the sacred mosque is compulsory only on those who are sound of mind, adults and have the provision of travel once in a lifetime.
- ✓ Hajj has a number of important and compulsory rituals associated with it. These are stating of intention (Niyah), putting on Ihram, reciting Talbiyah, circumambulation (Tawaf), and running between the hills (Sa'i), staying in Mina, Arafat and Muzdhalifa, stoning the devil (Rami), sacrificing animal (Udhiya) and shaving of head (Halaq) or trimming hair (Qasr).
- ✓ In order to perform major pilgrimage following are the rituals performed by Muslims.

CONDITIONS OF HAJJ BEING OBLIGATORY

- ✓ Muslim, Sane, Mature, Complete Freedom, Financial capability, Health, Security, Woman must have Mahram with her.

EXEMPTED PEOPLE

- ✓ Insane, Child, Slave, Person unable to perform Hajj either physically or financially, Woman if no Mahram available and if fear of enemy.

KINDS OF HAJJ

- ✓ **Qiran:** In this kind of Hajj Pilgrims make intention for performance of both Umrah & Hajj from the beginning and they perform them in same Ihram.
- ✓ **Tamattu:** In this kind of Hajj, pilgrims perform Umrah and hajj but not in same Ihram.
- ✓ **Afrad:** This method of hajj is allowed only for the resident of Makkah or for those who arrives just close to hajj ceremonies. The pilgrims make intention only for Hajj.

IHRAM

- ✓ It is obligatory to wear Ihram during Hajj so Muslims put on Ihram first.

- ✓ Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all Signs of discrimination.
- ✓ For men, it is two pieces of unsown clothes worn around the body. One piece is to cover the upper part of the body and the other piece is to cover the lower part of the body.
- ✓ Men cannot cover their head or face neither can they wear shoes up to their ankles in state of Ihram.
- ✓ For women, Ihram is normal clothing covering all their body except face, hands and feet.
- ✓ With Ihram come restrictions on pilgrims. Pilgrims cannot cut their nails, hair or bath during hajj. The Quran says, **"Do not shave your heads until the offering (animals) reaches the place of sacrifice (on the morning of Eid-ul-Adha after the stoning at Jamrah Aqabah)".** Use of fragrance, wiping face and killing are also not allowed in the state of Ihram. The Quran states, **"O believers! Kill not game while in the sacred boundaries or in pilgrim costume."** The Holy Prophet said, **"One who is in Ihram should not wear clothing which has been touched by waras or zafaran (Kinds of fragrance)"**
- ✓ In the state of Ihram we cannot use Abusive language nor can we have any marital relation.
- ✓ Although something's are allowed in the state of Ihram like bathing and changing the Ihram, washing the hair, use of toothbrush or miswak.

INTENTION

- ✓ The second obligation of Hajj is the intention (Niyah).
- ✓ Niyah is supposed to be made verbally at a place outside Makkah marked by the Holy Prophet (SAW) through the building of pillars called 'Meeqat'.
- ✓ The words of Niat are, **"O Allah! I intend to perform Hajj or umrah so make it easy for me and accept it from me"**
- ✓ The pilgrims in airplane are to intend before Meeqat after the announcements are made.
- ✓ They cannot cross Miqat without wearing Ihram and stating intention of wearing Hiram and the pilgrimage to the house of Allah.
- ✓ If in any case the pilgrim is unable to intend at Miqat, then he/she, pays the penalty i.e. 'Dam' and make intention in a mosque named Masjid-e-Aisha inside the city.

TALBIYAH

- ✓ Followed by the Niyah and Hiram, the pilgrims recite Talbiyah.
- ✓ This the main ritual recitation of the pilgrimage.
- ✓ Reciting loudly is preferred for men whereas women should recite in low voice.

- ✓ Talbiyah expresses the state or awareness of Allah's presence by a readiness and a watchfulness of the heart and the mind.
- ✓ The words of Talbiyah are, *"Here I am at Your service, O Allah Here I am. No partner do you have. Here I am. Truly, the praise and the favor are Yours and the dominion; No partner do You have"*
- ✓ It has been narrated by SahlibnSaad *"When a believer of Allah recites Talbiyah and says, "Labbaik", all the created things to his right and to his left, whether they are lifeless stones and trees or lumps of mud, also say Labbaik with him, right up to the both ends of the earth"*

TAWAF E QUDOOM

- ✓ On reaching Makkah before 8th of Dhil Hajj the pilgrims then proceed to Haram (Ka'bah) to perform Tawaf-e-Qudoom.
- ✓ Tawaf are the seven circumambulations of Ka'bah, each circuit (round) is called 'Shaut'.
- ✓ About Tawaf Quran says, *"Then let them complete the rites prescribed for them perform their vows and circumambulate the Ancient House"*
- ✓ Tawaf e Qudoom is a Sunnah Tawaf performed on entering Haram.
- ✓ To do this pilgrims offer Istalam before starting every round. Istalam is to kiss Hajr e Aswad (the black stone) or try to touch it by hand or by any wood or stick or to signal by hands towards the black stone. After Istalam they start circling around the Ka'bah in anticlockwise direction. If one cannot reach the Blackstone because of the crowd, it is sufficient to kiss it with a sign of hand.
- ✓ In first three rounds they try to do Ramal which is to walk briskly on toes moving the shoulders in first three circles. In remaining four circles they walk normally. After every circle they do Istalam.
- ✓ They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black stone.
- ✓ During Tawaf person must be in a state of ablution.
- ✓ The prophet said, *"when a person makes the tawaf his sins will be pardoned with each step and virtues will be added to his account"*
- ✓ Followed by this, they offer volunteer prayer at Muqam e Ibrahim.
- ✓ However if there is no room to offer prayer by the Muqam e Ibrahim, prayer may be offered at some other place in Masjid al Haram.
- ✓ The Holy Quran says, *"And make station of Ibrahim a place of prayer"*

SAI

- ✓ The third obligation of Hajj is the performance of Sa'i.
- ✓ The pilgrims move forth towards Safa and Marwa Hills.

- ✓ There they have water of Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground.
- ✓ In between these hills they are to walk seven times. This walk is called Sa'i.
- ✓ The holy Quran says, **"Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the season or at other times should compass them round, it is no sin in them"**
- ✓ It is performed in memory of the maternal love of Hazrat Hajira who ran between these hills to search water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam.
- ✓ The last round should finish on Mount of Marwah.

GOING TO MINA

- ✓ After Sai, the pilgrims move towards Mina in the morning of 8th Dhil Hajj.
- ✓ Mina is a plain 3-4 miles east of Makkah.
- ✓ The pilgrims go from Makkah to Mina in morning by reciting Talbiya, Durud and Kalima e Tawhid and reach at Mina before noon to stay. From noon till morning of 9th Dhil Hajj Muslims stay at Mina and offer Zuhr, Asr, Maghrib and Isha prayers.
- ✓ They can stay anywhere in Mina except the Wad-al-Muhassar where the Ashab e Feel were crushed.
- ✓ After Fajr prayer of 9th Dhil Hajj, the pilgrims leave for Arafat.

GOING TO ARAFAT

- ✓ They must reach Arafat before noon and stay there till sunset.
- ✓ The stay of Arafat is Fardh (mandatory) and without it Hajj is void.
- ✓ The prophet said, **"The halting in the field of Arafat is Hajj"**
- ✓ The stay at Arafat is called Wuquf e Arafat in which the pilgrims are to stand facing the Qiblah, reciting Talbiyah, Kalima, Istaghfar and prayers to Allah.
- ✓ After the sermon and Dua (invocation), the combined prayers of Zuhr and Asr are offered at Arafat.
- ✓ Then they supplicate and weep before Allah and beg pardon for their sins. This is the most precious time for the believers and it must be utilized in the remembrance of Allah. The prophet said, **"There is no such day like the day of Arafat when Allah releases His servants from the Hellfire"**
- ✓ The Holy prophet also said, **"when the day of Arafat comes Allah descends to lowest heavens, and praise them to the angels, saying, Look at my servants who have come to me disheveled, dirty and crying from every deep valley, I call you to witness that I have forgiven them"**
- ✓ At sunset, without offering the Maghrib prayer the pilgrims leave Arafat for Muzdhalifa.

GOING TO MUZDALIFAH

- ✓ On the evening of 9th Dhil Hajj the pilgrims then move towards Muzdhalifa.
- ✓ It is a place 6 miles from Makkah between Mina and Arafat.
- ✓ The Quran says, ***"Then when you pour down from Arafat celebrate the praises of Allah at the sacred Monument"***
- ✓ One can stay anywhere in Muzdhalifa except Wadi-e-Muhassar where Ashabe-e-Fil were annihilated.
- ✓ The Combined prayers of Maghrib and Isha are offered followed by the night stay of ninth Dhil Hajj at Muzdhalifa.
- ✓ During this stay Muslims also collect at least 49 pebbles for stoning (Rami).
- ✓ After the Fajr of 10th Dhil Hajj at Muzdhalifa, the pilgrims leave for Mina.

GOING TO MINA

- ✓ In Mina the stoning of the first pillar JamaratulUqba is done with seven of the collected pebbles. This is called Rami, stoning the three pillars (Jamarat) in memory of Hazrat Ibrahim (A.S). He (A.S) pelted stones on the devil who tried to lure him away when he was taking his son to sacrifice.
- ✓ After Rami, the pilgrims offer their sacrifice (Udhiya). They offer sacrifice in memory of Hazrat Ibrahim (A.S) willingness to sacrifice his Son, Hazrat Ismail (A.S) in the way of Allah.
- ✓ The Holy Quran says, ***"Then if you are in safety and whosoever performs Hajj, he must slaughter a Hady such as he can afford, but if he can't afford so he should observe fast"***
- ✓ After sacrifice of animal, all male pilgrims shave their heads while females cut a lock of their hair. Cutting of hair is mentioned in following verse, ***"Certainly you shall enter Masjid al haram; if Allah wills, some having your heads shaved and some having your head hair cut short, having no fear"*** The prophet made dua of forgiveness thrice for the one who shaved his head, whereas once for the one who trimmed his hair.
- ✓ Following this all pilgrims are free from the obligations and restrictions of Ihram except marital relations and now they can wear normal clothes. Talbiyah is also stopped after this.

TAWAF E ZIARAT

- ✓ Tawaf e Ziarat is then performed.
- ✓ Between the 10th and 12th of Dhil Hajj, Tawaf e Ziarat is performed which is a mandatory Tawaf.
- ✓ Without the performance of this Tawaf the Hajj becomes void. Its method is same as Tawaf e Qudoom.

RAMI

- ✓ From 10th to 12th Dhu al-Hijjah, the pilgrims stay at Mina.
- ✓ At Mina Rami is performed in 11th and 12th of Dhu al-Hijjah.
- ✓ The three pillars Jamarat al-Sughra, Jamarat al-Wusta and Jamarat al-Uqba are stoned.
- ✓ The pebble is to be held between the thumb and forefinger and thrown after reciting Bismillah. On throwing the pebble the pilgrim is to say Allah o Akbar.

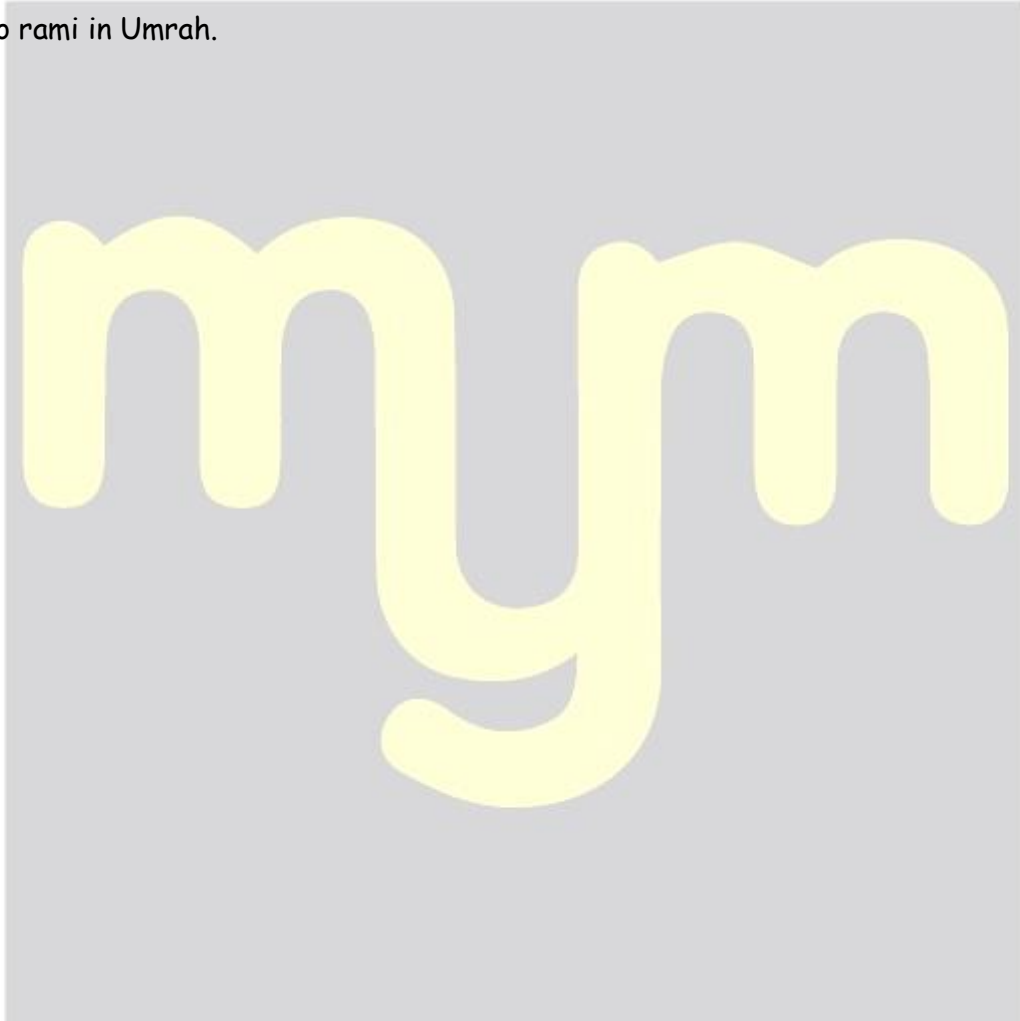
TAWAF E WIDA

- ✓ Tawaf-e-Wida is then performed. This is the Tawaf which is performed before departure.
- ✓ This Tawaf does not include the performance of Sai. The pilgrims then say invocation at Multazim and offer two units of volunteer prayer at Muqam e Ibrahim.
- ✓ Hajj ends after this.
- ✓ After this most pilgrims move towards Madinah to visit the burial place of Prophet Muhammad (PBUH).
- ✓ The prophet said, *"He who comes for Hajj and does not visit me is a miser. One that comes to my Grave and gives me salam, I say salam to that person in reply"*

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DIFFERENCES BETWEEN HAJJ AND UMRAH

- ✓ Umrah can be performed at all times and in all months of year except the five days of Hajj.
- ✓ Umrah includes only 4 practices (Ihram/Intention/Tawaf/Sai/Head Shaving)
- ✓ Hajj is obligatory and Umrah is sunnah.
- ✓ No stay at Arafat and Muzdalifah in Umrah.
- ✓ No sacrifice in Umrah.
- ✓ No rami in Umrah.



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BENEFITS OF HAJJ

INDIVIDUAL

- ✓ It fulfills obligation. Hajj was made obligatory in 9 A.H. It is obligatory on those who are sane adult and rich only once in lifetime. So, upon offering rituals of Hajj believer is done with his obligation which is also the fifth pillar of Islam. The Quran states: "...*Performance of Hail (pilgrimage) to this House is a duty to Allah for all who can afford the journey to...*" (3:97) *Ale Imran*.
- ✓ It is the act of Ibadah which covers all aspect of human life. It is the combination of all forms of -worship that is prayer, almsgiving, sacrifice and also fasting means self-control at some stages, helping the pilgrims to refresh their practices and obligations. It has physical exertion and striving like Salah and Jihad, which helps them to gain Allah's blessings and pleasure. One sacrifices financially in this journey. Which resembles pilgrimage with Zakat bringing benefits to the performer: as well as the community. Like in fasting one, has spiritual enhancement and self-control (patience); one receives similar virtues in this Journey.
- ✓ It is a way to seek Allah's pleasure. For a believer it is an incomparable experience. During Hajj the pilgrim shows his/her obedience to Allah and confirms belief in His Unity and fulfils a pillar of his faith. The constant struggle and tireless efforts of the believer help him seek Allah's pleasure.
- ✓ It is a form of Jihad for a believer. The observance of hajj is equivalent to Jihad for a believer for which Allah will greatly reward him. It has been confirmed in a report in SahihBukhari in which Hazrat Ayesha (R.Z) asked the Prophet if Jihad is obligatory on women and to her query-the Prophet replied that, a Jihad, in which there's no fighting, is obligatory for women, that is Hajj or Umrah.
- ✓ Pilgrimage is also: the purification of all sins which washes away all past sins giving and motivating the believer with a chance to start a new life according to the Islamic beliefs and rules. The Prophet (PBUH) said: "**Whoever performs Hajj and does not commit any obscenity or commit any evil will go bath (free of) sin as on the day his mother bore him**". (Bukhari)
- ✓ Ihram brings humility and also it helps to learn self-control. The strict and particular laws of wearing ihram help the believer to restraint from the prohibited activities, creating self-control in him. Likewise, it creates a sense of discipline in reverence to the ihram. If a believer has pride in him, ihram helps him feel uniformed an equal to all the other believers present with him at Hajj regardless of, their stains, resulting in diminishing his pride. The Quran states about the Ihram in the following words, "**So; whoever intends to perform Hail therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor**

commit sin, nor dispute unjustly during the Hail. And whatever good you do, (be sure) Allah knows it." Al-Baqarah (2:197)

- ✓ The pilgrim grab (Ihram) reminds one of his mortality and final journey. Ihram is very much like the clothing in which a dead body of a believer is covered before his burial. So, ihram reminds the believer that one day he has to die and leave this life of worldly pleasure and meet his God. This sense of mortality allows all believers to be more responsible towards their obligations.

COMMUNAL

- ✓ It brings the sense of togetherness. In the annual pilgrimage all Muslim pilgrims get united without any sign of discrimination of status, race or color which creates equality and unity amongst them. Their gathering from different parts of the world at one place with an identical cause to offer their obligation reminds them they all are the creations of Allah. Moreover, their similar dress Ihram also brings uniformity in them making them feel like equal members of One Ummah.
- ✓ It develops the sense of Equality. Their offering of various observances of Hajj, which are similar for everyone, with an intention to seek Allah's forgiveness makes them feel equal in the sight of Allah regardless of the worldly discrimination of class, race or color. The wearing of Ihram; same color and pieces, circumambulations of the same building, the stay in Arafat at the same time, slaughtering of animal, Rami i.e. stoning the devil to get rid of Satanic temptations; all this reminds them of their equality amongst each other and in the sight of Allah that to gain the pleasure of Allah, His forgiveness and bounties of both worlds they have been given the same practices.
- ✓ It is a way to check the strength of Muslim community all around the world. Muslims from all over the world come together to perform hajj, huge masses gather in Makkah, united and uniformed, which shows the rest of the world how powerful the Muslims can be if they stand united.
- ✓ It flourishes economy/wealth as trade is allowed during hajj. When tradesmen and businessmen from all over the world come together, and perform hajj together, spending these days of tireless determination and hard work with same ulterior motive, they get a chance to acquaint and discuss business with each other. This helps the economy of the Muslim world flourish and boosts the economical condition.
- ✓ It brings the leader of Muslim world together and helps them to become allies. It motivates the leader to solve the problem of Muslim world together. Muslim leaders from all over the world come together, it raises the possibility for them to sit together to discuss or may be even eliminate the difficulties or global issues faced by Muslims. These meetings of leaders abolish enmity and help all Muslim countries to become allies. Such alliance can help strengthen Muslim Ummah on the whole.