

# Pillars of Islam

## ISLAMIYAT NOTES

OJN12/P2/Q4

**Shahadah** *an nascimāt* **Describe the Muslim beliefs summarized by the declaration of faith (Shahadah)**

[10]

"There is no god but Allah and Muhammad is the Messenger of Allah"

There is no god but Allah is the first part of Shahadah. It deals with the unity of Allah. We confess with our heart that Allah is the lord the Master and Creator of all things the heaven and earth and everything there in. He is the sustainer, the provider, the organizer and the planner of all its affairs. It is he who gives life and takes the life away. "Verily your Allah is one! Lord of heavens and of the earth and all between them and Lord of every point at the rising of the sun!" (Saffat 37:4-5)

Allah is the only one worthy of worship. "Your Lord has decreed that you worship none but Him" (Isra 17:1). We pray to Allah we seek His help at the time of difficulty, "You and we worship and your aid we seek" (Al-Fatiha 1:5). We swear by His name, Offer, sacrifice to Him. We abide by His commands and refrain from everything He had forbidden.

We also testify that all the names and attributes which Allah has named Himself or the Prophet (P.B.U.H) has named or qualified Him belong to Allah alone without changing their meanings or likening them to others. He sees and hears everything. He is omnipotent; he knows everything; the hidden and the manifest. He is omnipotent; all powerful and, nothing is like Him, Allah says, "There is nothing whatever like unto Him and He is the One that hears and sees (all things)." (Ash-Shura 42:11)

The second part of the declaration "Muhammad is His slave and apostle" shows its inseparable relation to the first. The holy Prophet's (P.B.U.H) name is the name most closely associated with that of Allah. This sentence is also a constant theme of the Holy Quran. After acknowledging Allah as our Master and Sovereign, it is necessary to know what are His commandments, what will please Him and what will incur his displeasure. For this purpose, Allah appointed Hazrat Muhammad (P.B.U.H) as His messenger and sent the Quran through him.

He is the model for every Muslim without whom we would have no idea of how to conform to the truth laid down by the first part of the declaration. To believe in him as a messenger of Allah means to accept His authority as the representative of the Supreme Ruler and to follow his example.

He is the link between the Creator and the creatures, therefore, to deny the second part of the declaration would be to cut off all connections with the first. The declaration that Prophet Muhammad (P.B.U.H) is Allah's messenger is a proclamation of belief in the complete and final guidance that he brought for all humanity. It is also a statement of intention to follow that guidance faithfully. This declaration prepares human beings to reflect upon Hazrat Muhammad (P.B.U.H) teachings and encourages them to follow his path. The Holy Prophet Muhammad (P.B.U.H) summed up all the previous revelation, therefore, to follow him is to follow the teachings of all the Prophets. He is a symbol of the message of Allah, of the Religion which was preached by all the Prophets.

The religion he was given to preach was Islam in the form of a complete system covering all aspects of material and spiritual life of mankind. He led his life according to the commandments of Allah, and showed the Muslims, the way to lead their lives. So, when we recite this second part of the declaration i.e. "Muhammad (P.B.U.H) His slave and apostle" we undertake who follow the law and system shown by him.

**M/J15/P2**

### Prayer

3 (a) Give an account of the conditions required for ablution (wudu) and the method of performing it.

*Elaborate [10] with the help of book 1*

*requirement:*

Wudu is the foremost requisite before prayers and the Prophet's sunnah gives Muslims the details of the conditions and method of wuduto follow.

**Conditions of wudu:**

- Intention should be made in these words, "I intend to perform the Wuzu for securing Allah's good pleasure and in compliance with His command."
- Entire wudushould be in a continuous process without a break, no part should be allowed to dry before the other is washed.
- It should be done in the prescribed order.
- Washing should start from the right side then left.
- No part should remain dry.
- It is recommended to brush ones teeth or use miswakbefore or after wudu.

**Method of wudu:**

- Wash both hands up to wrist.
- Gargle three times.
- Sniff in water with nostril using right hand, use left hand to clean nose.
- Wash the whole face with both hands from the forehead to the chin and from lobe of one ear to the other.



Wash the right arm then the left arm up to the elbow.

Wet the hand and perform masah by wiping hand on one fourth of the head, both ears are cleansed inside and outside, the thumb is used to wipe the back of the ear and the index finger is used for the inside, and the back of the two hands are passed on the nape of the neck.

The right then the left foot is washed up to the ankle.

Allow for variations according to the different schools of legal thinking.

**S/J10, S/J12**

**Preparation**  
**Q4: What are the conditions of prayer (Salat) that must be fulfilled before performing them? [10]**

Before a person can say his regular prayers, the following conditions must be fulfilled; otherwise the prayers would be void:

The body of the person must be clean. Salat requires purification through ablution (wuzu) or by taking bath. Wuzu includes washing of hands, mouth, nostrils, face, arms, across the head, back of the neck, and the feet. Quran says, "O you who believe! when you prepare for prayer wash your faces and hands to the elbows; rub your heads and wash your feet to the ankles." [5:6] Details of method of Wudu

The clothes worn must be clean and free from all impurities.

- o The place where the prayers are to be said must be clean and free from all impurities. Prayers should preferably be performed in the mosques because it carries 27 times more reward.
- o The 'SATAR' (those parts of body which should be kept covered) must be properly covered. For a male, the Satar consists of the portion of the body from the navel to the knees. For a female, her entire body with the exception of her face, hands and feet is Satar.
- o It must be the time for the particular prayer to be offered otherwise it is performed as Qaza. The Quran says, "Prayers have indeed been enjoined on believers at fixed times." [4:103]
- o The Qiblah (direction of the Kaabah) must be faced while saying the prayer. The Quran says, "Turn then your face in the direction of the sacred mosque, wherever you are; turn your faces in that direction." [2:150]
- o Intention or niyat must be declared for saying the kind of prayer i.e., Farz, Sunnat etc., of the particular prayer time i.e., Fajr, Zuhr etc. that one of offering.

[10]

**Q: Write about how Muslims perform the regular daily prayer.**

The approved traditional method of Prayer is to stand straight with the face towards the kaabah and with hands hanging down the sides of the body, the worshipper makes the intention (Niyyat) for the (Farz/sunnah/Nafil) prayer that is to be offered. He then raises his hands to his ears and recites "Takbir-e-Tahrima" that is "Allah is the Greatest". In this standing position which is known as "Qiyam" he first recites Sana, then he recites Ta'awuzi.e. "I betake myself to Allah for refuge from the accursed Satan".

and then the Tasmiyah.e. "In the name of Allah, the Beneficent, the Merciful." then after reciting surah al Fatiha some other surah or at least three verses are recited, which is known as Qirat.

- The Qiyam is followed by Ruku. In this posture, while standing, bows forward and places both his hands on his knees and recites Tasbih-e-Rukui.e. "Glory to my Lord, the Great" at least three times. After this he recites Tasmi and Tahmid while standing straight. He stands erect for a short while which is known as "Qaumah".
- The worshipper then bends down for Sajdah or Prostration while reciting Tabir. In this position the Tasbih-e-Sajdah.e. "Glory to my Lord, the Most High" is recited at least three times.
- After performing two prostrations, he stands to perform the second Rakat in the same way, except that the Sana is not recited in the position of Qiyam.

After the second Rakat, he assumes the sitting position known as Q'a'adah. In which he first recites Tahiyah and Tashhaud and then the Durud and a prescribed prayer. After this, he ends his prayer with Taslim. For this, he turns his face to the right and looking over the right shoulder, he says: "Peace be upon you and the mercy of Allah." Then turning his face to the left looking over the left shoulder, he repeats the same words.

**Q5/14** **The Prophet said "Between a person and disbelief is his discarding prayer. What benefits do Muslims find in regular daily prayer (Salat)?**

Prayer is the second pillar of Islam. Prayer was the first act of worship that was made obligatory by Allah. It was made obligatory during Miraj. Salat is the first act that the person will be held accountable for on the day of judgment, the Messenger Allah Prophet (P.B.U.H) said, "The first act that the slave will be accountable for on the day of judgment will be the prayer." (Barani). It is the last thing that the Prophet (P.B.U.H) said to the Muslims before he died.

The word salat occurs 67 times in the Quran. It is obligatory on every adult, sane Muslim males or females whether he is at home traveling in peace of war healthy or sick. However, women are exempted from offering salat during the menstruation period.

In many verses of Quran prayer are followed with remembrance of Allah, "Lol prayer preserves (one) from lewdness and iniquity, but verily, remembrance of Allah is more important," (Al-Ankabut 29:45)

It is not obligatory for child to pray, however it is obligatory for the parents to order him to pray when he is seven years old.

A Muslim prays five times a day at the fixed times. He learns to be punctual at every prayer or he will be late and miss the congregation. This is repeated five times a day which instills habit of regularly Allah says. "prayers have indeed been enjoined upon the believers at fixed times." (An-Nisa 4:103)

Salat makes a person clean and pure both physically and spiritually. When a person prays regularly he keeps his body clean by making ablution before every prayer while salat itself keeps him spiritually pure the Prophet (P.B.U.H) asked his companions, "Do you believe that dirt can remain on a person bathing five times a day in a stream running in front of his door? The companions replied that no dirt can remain on his body. The Prophet (P.B.U.H) remarked so exactly similar is the effect of the prayer offered five times a day. With the grace of Allah it washes away all sins. Ablution washes out physical dirt while prayers wipe out spiritual." (Agreed)

A Muslim completely submits himself to Allah. He stands in humility in the presence of Allah with both hands folded; he bows Kneels and prostrates. He shows his utter dependence on Allah. "Successful indeed are the believers who are humble in their prayers." (Al-Muminun 23:1)

Prayers instill self discipline in an individual. Prayers are obligatory on every adult, sane Muslim under all circumstances, if a person is a sick then he can offer his prayers while sitting. If he cannot do this then he can do so while lying down. If water is not available, he can perform dry ablution. If correct Qiblah cannot be determined then he can pray in the possible direction of Qiblah.

Prayer develops piety and fear of Allah in a person and restrains him from evil, Allah says, "Established regular prayers for it restrains from shameful and unjust deeds" (Al-Ankabut 29:45)

Prayer develops patience, endurance, contentment, and perseverance in a person. Allah says, "Therefore, be patient with what they say and celebrate the praises of your Lord before the rising of the sun and before its setting." (Ta-Ha 20:130)

Q109, Q110

(a) Describe the main characteristics of the congregational prayers on Friday. [10] and the main features of Friday sermon

Friday (jummah) means to congregate, gather or get together. All Muslim men in a community should try to gather for this prayer. In some communities women are also encouraged to attend. It is obligatory on every Muslim male.

Quran says,

"O ye who believe! When the call is proclaimed on Friday (the day of assembly) hasten earnestly to the remembrance of Allah, and leave off business (and traffic) that is best for you if ye but knew."

Prophet pbuh said, "performing Friday prayer is obligatory on every Muslim adult male."

There are special preparations for this prayer. Muslims should try to take bath and put on fresh clothes and should attain purification by ablution or by taking a bath. The Quran says, "O you who believe! When you prepare for prayer, wash your faces and hands to the elbows; rub your heads; and wash your feet to the ankles."

There are two azans for congregational prayers. Muslims should try to reach the mosque on the first azan. On reaching the mosque, they should offer Tahayyat-ul-Masjid prayers and then four pre-farz Sunnats. The second azan is called before the sermon. The Imam then preaches two sermons, which are compulsory to hear. These sermons always consist of advice based on the Holy Quran and Hadith about living a Muslim life. In non Arab countries an additional sermon is delivered in the native language. People should not speak, pray or use mobiles during the sermon, and listen attentively. Even the recitation of Quran is not allowed during the sermons.

After the Sermons, Iqamat is called and people arrange themselves in rows. Friday prayer takes place of Zuhr prayer therefore, The farz are prayed in two rakats, not four. This farz prayer can't be prayed alone or after the set time. Muslims should say the prayer together behind the Imam. If someone is unable to perform this prayer in congregation within the prescribed time then he must offer the Qaza for Zuhr prayer. Some people are exempt from Friday prayers, e.g. travellers, the sick, women and children.

Q111/ Q5(a)

Q: What is the purpose of prayer in congregation

(10)

Congregational prayer has a great reward, the messenger of Allah (p.b.u.h) said, "Prayer in congregational is better than the prayer of a man by himself by twenty-seven times." (Agreed)

Muslims are enjoined to pray congregational prayers in a mosque. Only Fard are to be said in congregation. The other rakats are said singly. One person with Imam will constitute a congregation even if the other person is a child or a woman. Women are allowed to join the congregation but their prayer in their houses is better. Men are excused from congregation, only in case of rain, extreme weather, or illness.

This was the Practice of the Holy Prophet (p.b.u.h) and his immediate successors who always led the congregational prayers of the believers five times a day in the mosque at Madinah.

Islam lays special stress on prayer in congregation. The Quran says: "And bow down your heads with those who bow down (in worship). (2:43)

The Holy Prophet (p.b.u.h) is reported to have said:

"If there are three persons in a village or even in a desert and they do not pray together, the devil would surely overtake them. So always pray Salat in congregation, for a wolf only injures a solitary sheep." (Abu Daud)

Congregational prayer serves as a strong force in uniting the believers. The gathering of all people living in a locality five times daily in the Mosque helps in the establishment of healthy social relations between different sections of the Muslim community. This gathering becomes larger in the weekly Friday service and still larger in the two Eid gatherings. This reaches its climax on the occasion of the annual pilgrimage when Muslims from all parts of the world assemble in Makkah.

[lo]

~~Q11/10/Qa)~~ What is the purpose of prayer in congregation?

Congregational prayer levels social differences and promotes an atmosphere of equality and brotherhood. In the mosque, a king may stand shoulder to shoulder with his poorest lead subjects and the white man with the black. Congregational prayer lead to the realization among the worshipers that all men are equal before Allah.

These lessons of equality, fraternity and brotherhood, when put into practice, serve as a foundation for the unification of the human race. However much Islam may have preached the equality of mankind and the brotherhood of Muslims, it would have been purposeless without being put into practice through the institution of congregational prayer.

M/J17/P2

Q Write about the preparations made for the two Id prayers and say how the prayers are performed. [lo]

M/J13/P2

Describe how and why Muslims celebrate Eid-ul-Fitr and Eid-ul-Azha? [lo]

Q4(a): Eid Prayers

- The two main festivals in Islam are Eid-ul-Fitr and Eid-ul-Azha. Eid means recurring happiness or festivals. Eid-ul-Fitr is celebrated on the 1<sup>st</sup> of Shawwal which follows Ramazan or the month of Fasting. Eid-ul-Azha falls on the tenth day of Zil Hajj and follows the completion of Hajj.
- The prayers of two Eids were prescribed in the first year after migration. It is a sunnah Mu'akkadah as the Prophet (P.B.U.H) performed these prayers and he ordered the men and women to go out to attend them. These are congregational prayers and cannot be said individually. Eid prayers are not a substitute for the obligatory Fajr prayer and there is no Qaza for Eid prayer.
- The time for Eid prayer is anytime after sunrise but before noon. Usually, Eid-ul-Azha prayers are held a little earlier than the Eid-ul-Fitr prayers. No Azaan or Iqamat is required.
- Eid is a day of thanksgiving during which Muslims assemble in a brotherly and joyful atmosphere to offer their thanks to Allah for helping them to fulfill their spiritual obligations.
- The Eid day starts with congregational prayer in the morning. During the prayer, the Muslims remember and glorify Allah's name, and ask for His forgiveness and for strength of faith.
- Both Eids are the days of rejoicing and celebration. The Prophet (P.B.U.H) said, The days of Tashriq (the days in which the Eid is celebrated) are days of eating and drinking and of remembering Allah, the Exalted"
- EidulAdha is celebrated in the memory of great sacrifice of the Prophet Ibrahim and Ismail. The Prophet Ibrahim had a dream in which Allah commanded him to sacrifice his son Abdullah.
- It is desirable to congratulate each other on Eid. Jabir ibn reported, "When the companions of the Prophet (P.B.U.H) met each other on the day of Eid they would say to each other, 'taqqabbal minnawaminka' (may Allah accept it from us and you)"

The method of prayer for Eid-ul-Fitr and Eid-ul-Azha is the same. The prayer consists of two Raka't with the Imam reciting in each, Surah Fatihah and another passage from the Quran in an audible voice.

- The intention for prayer is in these words:

I intend to offer two Raka't Wajib of Eid-ul-Fitr/Eid-ul-Azha (as the case may be) with six additional Takbirs, behind this Imam and I am facing Holy Ka'abah."

When the Imam recites Takbir-e-Tahrima, Allahu-Akbar in a loud voice, the Muqtadis should also say the Takbir in a low voice, and fold their hands as in other prayers. After reciting Sana, the Imam raises both hands upto the ears and says, the Takbir i.e., Allahu Akbar in a loud voice. The Muqtadis also raise their hands upto the ears and say the Takbir in a low voice. The Imam and the Muqtadis should then lower their hands and keep them hanging by their sides. They should repeat this twice. After the third Takbir, the hands to be folded in the usual manner. They shall now recite Tasmiyah, Surah Fatihah and some other Surah. After this, the first Rakat should be completed in the usual manner.

In the second Rakat, the Imam recite Tasmiyah, Surah Fatihah and some other Surah. After this, the Imam raises his hands and recites the Takbir in a loud voice. The Muqtadis also raise their hands and say the Takbir in low voice. They should now bring their hands down and keep them hanging by their sides. The hands should be raised and lowered and the Takbir said more two times.

\* In the first Raakah, 3 takbeens after Sana.

In the second Raakah, 3 takbeens before Ruku

Both the Imam and the Muqtadis now say one more Takbir without raising their hands and bow down for Ruku. The second Rakat should be completed in the usual manner.

After the two Raka'at of prayer are over, the Imam delivers the Khutba in two parts, with a short break in between. The Khutba is Sunnat and should be heard attentively.

In the sermon of Eid-ul-Fitr, the Imam must draw the attention of the audience to Sadaqah-ul-Fitr. This is a charity, which is obligatory on every Muslim who can afford it. This charity is more rewarding and preferable if it is distributed before the prayers, so that the poor may also be able to celebrate the day in a festive and cheerful spirit.

In the sermon of Eid-ul-Azha, the Imam should draw attention to the duty of sacrifice, which is to be observed by every Muslim with means. It is preferable to Slaughter the animal of sacrifice on Eid day after prayers. The sacrifice of an animal on second or third day of Eid is also acceptable.

P2/Q5

Give short accounts of the times of prayer and delayed prayer (Qaza)

[10]

Fajr is an early morning prayer. The time of this prayer commences after the break of dawn and ends just before sunrise. It is makruh or undesirable to say prayers when the sun is rising. No nafl prayer is to be said till the sun has risen well.

Zuhr is an Early afternoon prayer. The time of this prayer commences when the sun begins to decline and the shadows of things cease to decrease. It ends when the shadows of everything become equal to twice the size of its shadows at noon or mid-day. No prayer is to be said or the Quran recited at the time of the decline of the sun.

Asr is a Late afternoon prayer. The time of this prayer commences immediately after the end of the time for Zuhr prayers and ends before sunset.

Magrib is an evening prayer. The time of this prayer commences immediately after sunset and ends on the fading of twilight. No prayer is to be said or the Quran recited at the time of the setting of the sun.

Isha is an early night prayer. The time of this prayer commences after the fading of twilight and ends before dawn but it is desirable to say this prayer before midnight.

### Delayed Prayer – Qaza

The believers are enjoined to offer their prayers at the appointed times. Failing to do so is a sin unless there is a reasonable excuse for delay. With the exception of prayers missed by woman in childbirth or menstruation and any Muslim who is insane or is unconscious for some time, every Muslim must offer the delayed obligatory prayer. These prayers have to be offered as soon as possible except at time at time when prostration is forbidden. In the Niyat, the word Qaza should be added.

If several prayers have been missed in a day, then the Qaza should be offered in proper order. For example if prayers have been missed beginning from Fajr then Fajr Qaza should be offer first, then Zuhr and Asr and so on. If the missed prayers are too numerous to remember or if the time available is not enough for both missed and present prayers, then the present prayer should be offered first. The missed prayer should be offer later.

Qaza can be offered for only the Farz and Witr prayers. Except for the pre-Farz Sunnats of Fajr for which Qaza may be offered before sunset the same day, no Qaza of other Sunnats is to be offered.

If Zuhr, Asr or Isha prayers become Qaza while travelling, one should, when he returns home, offer the Qaza of these as if he was still a traveler that is, two Raka'at each. If however, the prayers become Qaza before a journey, he should offer the full four Raka'at of the three prayers.

### Social benefits of prayer

(b) How do the prayers (salat) help keep the community united. [4]

- Muslims perform the prayers at the same time.
- In mosques they congregate together and can meet.
- Even when praying alone they know others are praying with them.
- All have a sense of performing the same task. All the Muslims, rich and poor, white and black, stand together, shoulder to shoulder, before Allah in congregational prayer and perform the same acts together. This gives a sense of togetherness.
- All are reminded of their membership of one community.
- Communal prayers give opportunity to help each other and solve problems.

(No marks for descriptions of prayers)

(b) Explain the importance to the community of Muslims of mosques. [4]

- They are centres especially dedicated for collective worship. congregational prayer
- They enable the community to meet together which encourages healthy social relations and promotes brotherhood.
- They provide facilities for education and joint learning. madrasah
- By their appearance they remind the community that it is united.

- Their presence symbolises the community's unity and strength.
- Muslims sometimes withdraw to mosques for the conclusion of Ramadan.

Itikaf

- (b) Explain the main differences between regular daily prayer (salat) and personal prayer (du'a'). [4]
- Regular prayer is always performed according to the pattern set by Qur'an and Sunna.
  - It is obligatory, whereas personal prayers are voluntary.
  - It has set timings, whereas du'a' prayers can be performed at any time.
  - It is directed towards the Ka'ba,
  - consists of set formulas and actions, but du'a' prayers are not necessarily said according to a pattern.
  - It is always in Arabic, but Du'a' prayers can be offered in any language.
  - For regular prayers you need purification, but it is not obligatory for du'a' prayers.
  - Regular prayer is worship to God but du'a' prayers comprise requests for oneself or others.
  - They (personal prayers) are free; in that anyone or anything can be mentioned.
  - They often consist of prayers spoken by the Prophet.

O/SU10, M/J12

Q5(a) Outline the features of Ramadan fast and identify which Muslims are exempted from fasting during this month. [1a]

Fasting during the month of Ramadan is obligatory on all Muslim adults, male and female. The Quran says, "O you who believe! Fasting is prescribed to you, as it was prescribed to those before you, so that you may learn self restraint." [2:183]

The hours of fasting are from first light (before dawn) until sunset. It is desirable to have a meal before keeping a fast till dawn which is referred as Sehri. Muslims should make an intention for the fast i.e. "*I intend to keep tomorrow's fast of Ramadan.*" With this, a person is subject to all restrictions and prohibitions associated with a fast till the setting of the sun. Muslims must abstain from food, drink etc. during daylight hours. They should also refrain from smoking, sexual intercourse, medicines etc. This is known as Imsak. They should live their lives as normal, making no concessions to lack of food. Muslims should be particularly pious and visit mosques regularly. The Holy Prophet (PBUH) said, "*When the month of Ramadan comes, the doors of Heavens are opened and the doors of Hell are closed and the devils are chained.*"

Muslims break their fast with a meal at sunset in the evening reciting the prayer, "*O Allah! I fasted for you and I believe in you and I put my trust in you and with the sustenance you have given me, I now break the fast.*" This is known as Iftar. Many Muslims follow the Holy Prophet (PBUH)'s example of taking a drink and eating a date and then pray. They follow this with a meal often eaten with friends.

Muslims should try to be present at recitations of the Holy Quran in the tarawih prayers during the course of the month. On the Night of Power they should attend mosques and spend the night in prayer. Some Muslims withdraw to mosques for the last ten days of Ramadan which is called Itikaf and dedicate their time to prayer and worship. The fasts of Ramadan continue until new moon of Shawal.

The sick people, travellers, very old people and females who are in a state of menstruation or period of childbirth are exempt from fasting as long as such conditions last. However, they must make up the fast for an equal number of days within the next year which is known as Qaza.

If the breaking of the fast before sunset is intentional than a person has to pay the Kaffara in which he has to fast for continuous 60 days in addition to Qaza, but in case of an illness, feed 60 people twice a day

O/SU14/P2

importance

What are the moral, spiritual and other benefits of fasting in Ramadan?

/10

Fasting has been the universal religious institution. It was made obligatory on the followers of other religions too.

- The believer renounces food, drink, and abstains from all other enjoyments willingly in obedience to the command of Allah, to seek His pleasure. It helps in building up a man's moral character as it teaches him self control and self restrain. Abu Huraira reported the Prophet (p.b.u.h) said, "*Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink.*" (sahibukhari)
- When the Muslims fast and experience hunger and thirst, they become aware of condition of the poor. Fasting brings the rich closer to the poor and it awakens sympathies in their hearts for the poor.

- Abstention from food and drink for a full month is beneficial for a person's health as it gives rest to stomach, the whole system is cleansed of undesirable material, and the body gets rid of fat, cholesterol and other toxic matters.
- Fasting brings a man closer to Allah, Allah says, ". Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord." (HadisQudsi) Believers are ordered to observe fast to be near Allah and gain "Taqwa". Fasting strengthens the spiritual powers of the believer; it protects man from all kinds of temptations. The reward of all good deeds are multiplied by ten times to seven hundred times, the Prophet (p.b.u.h) said, "Allah said, "All the deeds of Adam's sons (people) are for them, except fasting which is for me, and I will give the reward for it. The reward of good deeds is multiplied ten times to seven hundred times."
- "Fasting is a shield and protection from the fire and from committing sins."
- "By Him in Whose Hands 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." (Agreed)
- The previous sins of a person are forgiven; the Holy Prophet (p.b.u.h) said, "Whoever established prayers on the night of the Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven, and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."
- He also said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of hell are closed and the devil are chained." (Trimidhi)
- Fasting brings economic benefits for the Muslim community. During the month of Ramadan the rich people spend generously on the poor to seek the blessing of Allah. These enable the poor to fulfill their needs. The old and the permanently sick people also feed the poor and the needy generously during the month of Ramadan, Allah says. "For those who can do it (with hardship) is a ransom the feeding of one that is indigent. But he that will give more of his own free, it is better for him." (Al-Baqarah 2:184) The Prophet (p.b.u.h) said; "During Ramadan, the provisions of the believers are increased."

## Q1N13/P2 Outline the practice of almsgiving (Zakat) in Islam

**Q4:** The word Zakat is derived from 'Zaka' which means to increase or to bless. Another meaning of the word as used in the Quran carries the sense of purification. The amount of payment and distribution of Zakat was defined at Madinah in the second year of the Hijrat.

The payment of Zakat is compulsory on every adult, free Muslim who owns property to the extent of the prescribed rate called Nisab, provided such property has remained in his ownership and possession uninterruptedly for full one year.

Zakat is payable on cash, gold and silver, jewellery, crops, animals, minerals, agricultural lands and all kinds of commercial goods.

- On cash, gold and silver: Zakat is paid at a rate of  $2\frac{1}{2}\%$ . A person who possesses 52  $\frac{1}{2}$  tolas of silver or 7  $\frac{1}{2}$  tolas gold is liable to pay Zakat.
- Produce from Mines: Owners of mines have to pay one-fifth of the produce of mines. This is called Khums.
- On the produce of agricultural lands is called *Ushr* is to be found in the Quran. It is levied at the rate of *one-tenth* of the agricultural produce of lands benefiting by rain or some natural spring; and *one twentieth* of the produce of artificially irrigated lands.
- On all articles of trade exceeding 200 dirhams.
- For every forty sheeps or goats- one goat; On thirty to forty cattle, one calf of one year, on every forty cattle, a two year old calf. On every five camels, one goat or sheep.
- Sadaqah-ul-Fitr is an obligatory charity given on the completion of the month of Ramazan.

The Holy Quran tell us how the Zakat money is to be distributed. It says:

"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer..." (9:60)

*Poor:* People who are poor and do not posses wealth equal to Nisab.

*Needy:* Extremely poor people who are forced to beg for food.

*Administrators:* Those people who are appointed by an Islamic Head of State or government to collect Zakat. It is not necessary that they be needy persons.

Rate of Collection

**New converts:** Those people who have recently accepted Islam and are in need of basic necessities of life.  
**In Bondage:** Slaves who work for remuneration and have an agreement with their masters to purchase their freedom on payment of fixed amount.  
**In Debt:** Poor people in debt that are unable to repay loans. It is conditional that the debt is not due to any un-Islamic purpose.

**Cause of Allah:** Those people, who have to fulfill an obligation, but are unable to do so due to poverty.

**Way farer:** Those travelers, who maybe well to do at home, but during their journey do not possess basic necessities, can be given Zakat in order to fulfill their travel needs and to return home.

It is unlawful to give Zakat to the descendants of the Holy Prophet<sup>pmbuh</sup>, to one's parents or to one's children. It cannot be given to non-Muslims neither can it be given to a person as remuneration for services and to one's husband and wife. The recipient of Zakat must be made owner of it, therefore Zakat should not be spent on burial expenditure nor on construction of mosques or bridges or any other public welfare project.

O/JN12/P2/Q3

How are individuals and community benefitted by almsgiving (Zakat)? [10]

The institution of Zakat is one of the bases of the Islamic economic system. The amount of payment and distribution of Zakat was defined at Madinah in the second year of the Hijrat.

The payment of Zakat is compulsory on every adult, free Muslim who owns property to the extent of the prescribed rate called Nisab, provided such property has remained in his ownership and possession uninterruptedly for full one year.

The blessings of Islamic welfare system can be seen through the payment of zakat, the rich share their wealth with the poor, and thus the process of concentration of wealth is checked and fair distribution is assured. Zakat is not some voluntary charity. It is obligatory for those who possess wealth according to nisab.

Some of its economic, social, and moral benefits are as follows:

- Zakat has an obvious social relevance. Purification of an individual's possessions takes place through helping those in need of money. The Holy Prophet said : "Allah has enjoined Zakat upon you so that the rest of your wealth is cleansed through."
- Payment of zakat provides open handedness, generosity, and sympathy in a Muslim towards the needy person. Allah says: "Take the charity (Zakat) from their wealth in order to purify and cleanse them by way of it." [ 9: 103]
- People come closer together like a single family in which those who have the means show compassion to those who cannot fulfill their needs. It removes the grudges and ill feelings found in the hearts of the poor and destitute.
- It prevents extreme financial disparity and associated social evils and crimes.
- It leads to equal distribution of wealth in the society and prevents its accumulation in the hands of a few.
- Paying Zakat allows wealth to be distributed equally in a society. It eradicates begging because everyone is getting their rights.
- Zakat is a sacrificial giving which results in the welfare of have-nots.
- On one hand it indicates a person's sincerity of faith, while on the other hand it shows his commitment to sacrifice something which he covets (material wealth) in the way of Allah (SWT). It is abiding by one of the pillars of Islam, upon which rests an individual's prosperity in this worldly life and the Hereafter.
- It is blessing for the receiver, as well as the giver because by paying zakat, the wealth of the payer also increases.

And He says: " And that which you give as a gift (to others) in order that it may increase ( your wealth by expecting something in return) from other people's property, has no increase with Allah But that which you give in Zakat sincerely for the sake of Allah, those people shall have manifold increase." [30:39]

- Zakat also stimulates investment and discourages hoarding in the community, if people do not invest their wealth it will gradually be consumed by zakat, therefore it is an effective way of keeping wealth in circulation. Prophet said, 'If anyone of you is a guardian of an orphan who owns property, he must tradewith (invest) it and not leave it till sadaqa (zakat) consumes it' (tirmidhi).
- Giving in the path of Allah is acknowledging that whatever wealth one possesses is in reality the Almighty's, and giving a monetary sacrifice for one's lord.

The fifth pillar is the Pilgrimage to Makka and its vicinity during a fixed time of the twelfth month of the Muslim calendar, Dhu al-hajja. To perform the Hajj is a very difficult and strenuous form of worship, though Muslims should attempt to go once in their lifetime, if they have the means.

"*Pilgrimage thereto is a duty men owe to Allah- those who can afford the journey.*" [3:97]

Pilgrims arrive in Makka by the 7<sup>th</sup> day of Dhu al-Hijja, they purify themselves and the men put on the Ihram. It is the preparation, entering into a purified state at prescribed stations, Mawaqit, by shedding ordinary clothes and putting on to seamless cloths, one around the waist and one over one shoulder. Women do not use these cloths but wear simple modest cloths to cover their bodies, except for their face and hands.

At the great mosque of Kaaba, Masjid al Haraam , they perform the Tawaaf. It is anticlockwise circumambulation of the Kaaba seven times, at the beginning and the end of the Hajj.

Then they carry out the Sa'yi between the hills of Safa and Marwa by running between the hills seven times.

"*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. And if anyone obeys his own impulse to good, be sure that Allah is He who recognizes and knows.*" [2:158]

The Pilgrims proceed to the plain of Mina, where they spend the night in prayer.

On the ninth day they leave Mina for Arafat, where they recite the Quran and pray at the Jabal al-Rahma. This is known as wuquf in which they spend time by reciting appropriate passages from the Quran. This is the climax of the Hajj when Muslims believe that the misdeeds of their lives, until this time, are forgiven. Zuhr and Asr prayers of 9<sup>th</sup> of Dhu al-hajja are performed together in this plain. The Hajj sermon is also delivered here.

At sundown, the pilgrims leave Arafaat for Muzdalifa, where they will spend the night in worship and gather pebbles for the next day.

At dawn of 10<sup>th</sup> of Dhu al-hajja, they proceed to Mina where they perform Ramy (stonning), by throwing the pebbles at the Jamarat. The stone pillar symbolizes Satan. The animal sacrifice, Udhya, on the tenth day of Dhu al-Hijja , the Id al-Adh'ha is performed at Mina. Men usually have their heads shaved at this time.

"*The sacrificial camels, We have made for you as among the symbols from Allah: In them is much good for you. Then pronounce the name of Allah over them as they are lined up for sacrifice. When they are down on their sides after slaughter, eat from them and feed others.*" [22:36]

Ramy is carried out on the eleventh and the twelfth days as well. On the twelfth day, pilgrims return to the Kaaba for the final Tawaaf.

#### PROHIBITIONS:

There are a number of other rules connected with Hajj, such a prohibition against using perfume, killing any creature, uprooting or damaging plants, hunting, marrying, doing anything dishonest, carrying weapons, covering the head for men, covering the face and hands for women, wearing shoes over the ankles, cutting hair or clipping nails, and having sexual relations.

These restrictions ensure that the pilgrims are focused on what they are doing and concentrating on Allah. Throughout the Hajj they also offer prayers to Allah while making their observances.

#### Q4:

Hajj is fifth pillar of Islam. It became obligatory in the ninth year of Hijrah. Hajj is an act of Ibadah which is obligatory on every Muslim who can afford it once in his lifetime. Hajj literally means the intention of going on Pilgrimage. It is an all embracing act of worship in which a Muslim visits the Ka'bah in the month of Dhul-Hajj and performs him prescribed rites Allah says, "Pilgrimage there to is a duty man owe to Allah, those who can afford the journey."

Hajj is a form of Ibadah which covers all aspects of human life. It trains a Muslim to sacrifice his wealth his time his physical and mental energies and his comfort in the way Allah.

Allah forgive sins of those who perform pilgrimage and does not care for those who die without performing it, the Prophet (P.B.U.H) 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 Jew or Christian." (Trimidhi) In another tradition, Abu Hurairah reported the Prophet (P.B.U.H) said, "Those who perform the pilgrimage and those who perform Umarah are people who come to visit God. If they supplicated Him, He will respond to them and if they ask Him for forgiveness them," (Ibn Majah)

One of the most important benefit of Hajj is that it demonstrative equality and brotherhood among the Muslims. People of all nationalities, all colors, races and the ranks from all over the world assemble at one place and interact with each other. They come

before their creator in extreme humility, wearing two white sheets without any distinction between the high and the low, the king or the servant, gather at the same place and utter the same words, Hajj is a great spiritual experience. It brings the pilgrim closer to Allah, and he feels that the entire barrier between him and his Creator are removed. In the plain of Arafat on this great occasion hundreds and thousands of people assemble and proclaim together (here I am O Lord! Here I am) and they feel that nothing stands between them and Allah. Sins of a person are washed away, the Prophet (P.B.U.H) said, "An Accepted Pilgrimage as God no reward except paradise." (Agreed). In another tradition, the Prophet (P.B.U.H) said, "the person who came on Pilgrimage to the house of Allah, than neither committed an indecent sexual acts, nor indulged in any disobedience of Allah, He will return home as (pure of sin) as he was on the day his mother bore him." (Agreed)

Trading is allowed during Pilgrimage. Allah says, "It is no crime in you, if you seek of the bounty of your Lord (during Pilgrimage)" (Al-Baqarah 2:198) Pilgrim may buy and sell and thus he can meet expense of his journey.

Pilgrimage has other economic benefits for Muslims. People have the opportunity to discuss their economic problem; and get the chance to devise plans and strategies that may benefit the Muslims on individual level and evolve common economic strategies that are beneficial to the entire Muslim world.

The Muslims assemble every year in Makkah; this annual meeting provides the Muslim leaders an opportunity to discuss their common problems and formulate a common policy that can be pursued by all Muslim countries in the United Nations Organizations, the Security Council or other such world forums. It also provides them with opportunity to discuss and agree on many topics of common interest.

**Q4:** Eid-ul-Azha falls on the tenth day of Zil Hajj which is also known as Yaum un Nahr(The day of sacrifice), as it is on this day that Muslims all over the world offer an animal sacrifice to remember great sacrifice of the Prophet Ibrahim and Ismail. The Prophet Ibrahim had a dream in which Allah commanded him to sacrifice his son.

Eid is a day of thanksgiving during which Muslims assemble in a brotherly and joyful atmosphere to offer their thanks Allah for helping them to fulfill their spiritual obligations.

It is desirable to congratulate each other on Eid, Jabir reported, "When the companions of the Prophet (P.B.U.H) met each other on the day of Eid they would say to each other, 'taqqabbal minna wa minka' (may Allah) accept it from us and you"

The Eid day starts with congregational prayer in the morning. During the prayer, the Muslims remember and glorify Allah's name, and ask for His forgiveness and for strength of faith. The time for Eid prayer is anytime after sunrise but before noon. Usually, Eid-ul-Azha prayers are held a little earlier than the Eid-ul-Fitr prayers. No Azaan or Iqamat is required. The prayer consists of two Raka'at with the Imam reciting in each, Surah Fatihah and another passage from the Quran in an audible voice.

After the two Raka'at of prayer are over, the Imam delivers the Khutba in two parts, with a short break in between. The Khutba is Sunnat and should be heard attentively.

In the sermon of Eid-ul-Azha, the Imam should draw attention to the duty of sacrifice, which is to be observed by every Muslim with means. It is preferable to Slaughter the animal of sacrifice on Eid day after prayers. The sacrifice of an animal on second or third day of Eid is also acceptable.

This day also marks the completion of hajj. Those on pilgrimage will on this day firstly perform rammi. Having spent the previous night in Muzdalifa they reach mina on the 10<sup>th</sup> and go to jamara tul Aqaba and throw seven pebbles at it. The throwing of the stones is symbolic and is done to show rejection of the devil and obedience to God. Here the candidates can write about how Ibrahim stoned the devil three times when he tried to misguide him and remained steadfast in his decision. Immediately after rammi the talbiya is stopped. The pilgrims then offer sacrifice and then go on to shaving/ cutting their hair after which they can come out of ihram. The pilgrims then go on to Makka to perform Tawaf al-ifada (Tawaf Ziara) after the tawaf they perform two rakkah at the station of Ibrahim, and then run between safa and Marwa hills. Tawaf ifada is an indispensable part of hajj and though it is best to perform it on 10<sup>th</sup> Dhu al-Hijja it is permissible to perform it later during the next three days.

#### **Q4: For whom Pilgrimage is compulsory?**

- Pilgrimage to Makkah once in a lifetime is obligatory on every adult, sane, free Muslim, who can afford to undertake a journey to Makkah. Allah says, "Pilgrimage thereto is a duty, men owe to Allah those who can afford the journey." (Al-Imran 3:97)
- It is obligatory on those who have sufficient money to pay for their return journey to Makkah and meet all their expenses during their stay over there and also have ample funds to provide for their dependants back at home until their return Allah says, " And take a provision(with you) for the journey" (Al-Baqarah 2:197)
- Pilgrimage is only obligatory on those who are physically fit to undertake the journey. Hajj is not binding on people who are sick or very old, and cannot endure the hardship of long.

- Journeys must be saved; danger to life or possessions due to war, epidemic or highway men freeze a person from obligation of Pilgrimage.
- A woman is not allowed to go to Pilgrimage without in case, she cannot find a mahram to accompany her, it is not obligatory for her to perform Pilgrimage. Ibn Abbas reported, the Prophet (P.B.U.H) said, "a women should not travel except with a dhu-mahram, and no man may visit her except in the presence of dhu-mahram", a man got and said "O Allah's apostle! I intend to go to such and such an army and my wife wants to perform Hajj" the Prophet (P.B.U.H) said, (to him), " Go along with her (to Hajj)" (Sahih Bukhari)
- There are a number of other rules connected with Hajj, such a **prohibition** against using perfume, killing any creature, uprooting or damaging plants, hunting, marrying, doing anything dishonest, carrying weapons, covering the head for men, covering the face and hands for women, wearing shoes over the ankles, cutting hair or clipping nails, and having sexual relations.
- These restrictions ensure that the pilgrims are focused on what they are doing and concentrating on Allah. Throughout the Hajj they also offer prayers to Allah while making their observances.

**Tawaf** is the anti clockwise circumambulation of the Kaaba seven time. The Quran says, "Then let them complete the rites prescribed for them and circumambulate the Ancient House..." (22:29)The Prophet pbuh moved round the Kaaba seven times, running three circuits and walking the remaining four.

The Tawaf starts and ends at the Black Stone. The pilgrims kiss it, unless prevented by the crowd. In that case, they raise their hands towards the Kaaba and say "Allah o Akbar" loudly. Certain supplications are recited during tawaf.

There are several kinds of Tawaf:

**Tawaf e Ziarat** also called Tawaf e Ifadah or Twaf e Rukn. It is a Rukn or obligatory component of Hajj and must be performed between the dawn of 10<sup>th</sup> and 12<sup>th</sup> of Zil-hajj.

**Tawaf e Qudum** is a Sunnat and is performed on entering Masjid e Haram.

**Tawaf e Sadar** or **Tawaf e Wida** is performed at the time of departure and is wajib for all those living outside the Mawaqit.

**Sayi** is walking briskly seven times between Safa and Marwa hills. Sayi is commenced from Safa and ends at Marwa. The commandment about Sayi is contained in the Quran: "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...." (2:158)

The pilgrim should first climb on the Safa hill. It is not necessary to climb to the top of the hill. He should climb to such a height only as would afford a view of the Kaaba. After descending from Safa, the pilgrim should move towards Marwa and, thereafter, walk briskly between the two hills. Only men are required to walk briskly. Women may walk at their normal pace. Hazrat Hajra, wife of Hazrat Ibrahim, ran several times between these two hills in search of water for her infant son, Ismail. Sayi is performed in memory of this act. This ritual shows respect for maternal love and gratitude to Allah.

### Head Shaving or Shortening Hair

After Sayi pilgrims may shave their head or shorten hair and then may come out of Ihram. The women only cut a lock of the hair. The practice of shaving or clipping hair is affirmed by the Quran and the Sunnah of the Prophet (P.B.U.H), Allah says "Truly did Allah fulfill the vision for his Messenger, you shall enter the Sacred Mosque if Allah wills, with minds secure, heads shaved, hair cut short and without fear." (Al-Fat-h 48:27). A person may shorten his hair or shave his head, butt shaving carries more reward the Prophet (P.B.U.H) blessed those who shaved three times more than those who just shorten their hair Abu Hurairah reported, "Allah's Apostle said, o Allah! Forgive those who get their heads shaved, the people asked. "Also those who get their hair cut short?" The Prophet said "O Allah Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The prophet (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short."

### Rami at Jamarat

The three stone pillars situated in Mina are called Jamarat. One nearest to Makkah is called Jamarat-al-Uqba, the second which is near the mosque of Mina is called Jamarat-al-Wusta. At a little distance from this place is the Jamarat-al-Sughra.

It is reported that Satan tried to deceive and mislead Hazrat Ibrahim at these three places and Hazrat Ibrahim stoned the devil. In memory of this, the devil is symbolically stoned at Mina during Hajj. It is to show that we reject the devil and obey no one but Allah.

The act of stoning the devil is called Rami. The approved method of doing Rami is to stand about five or six feet from the stone pillar, hold the pebble with the thumb and forefinger of the right hand and throw each pebble one after other and while doing so, the following is to be recited, "In the name of Allah, the most Gracious, the most Merciful. Allah is great." The pebbles should fall as close to the pillar as possible.

The Ka'ba was built by Adam, and later restored by Ibrahim and Isma'il, and again in the time of the Prophet.

- It was the first sanctuary in which God was worshipped.
- It is the focus of Muslim prayer from all parts of the world.
- It is the first point in Makka that most pilgrims make for.
- During pilgrimage Muslims circumambulate it seven times.
- They try to kiss the Black Stone as they pass it following the Prophet's example.

Ihram is the state of purity which Muslims enter when beginning the pilgrimage.

- The chief sign is for men two pieces of white cloth worn around them.
- For women it is normal clothes covering the whole body except face and hands.
- It removes signs of distinction and makes all pilgrims appear equal.
- In the state of ihram the pilgrim comes under particular restrictions of conduct, such as no cutting of hair or nails.

### Kinds of Ihram

Ihram is of three kinds.

- Qiran (Combining both Umrah and Hajj)
- Tamatt'u (combining both Hajj and Umrah with a break in between)
- Ifrad (Hajj only)

All these three kinds are legitimate. Aishah reported, "We left (Madinah) with Allah's Messenger (P.B.U.H) to perform the farewell Hajj. Some of us declared Ihram to perform Umrah while others declared their intentions to perform both Hajj and Umrah. Yet others declared their Ihram to perform Hajj only. The Prophet (P.B.U.H) declared Ihram for Hajj only. As for those who intended Umrah they terminated their Ihram as soon as they finished the rituals of Umrah. Those who intended to combine Hajj with Umrah or those who intended to perform Hajj only they did not terminate their Ihram until the Slaughtering Day (Yawn un-Nahr), the 10<sup>th</sup> of Dhul-Hijjah" (agreed)

### Talbiyah

Talbiyah is the proclamation of following words

"Labbaika Allahumma labbaik, Labbaika la sharika laka labbaik, innal-hamda wan-ni'mata Laka wa al-muk, la sharika Laka."

"I respond to your call o Allah! I respond to your call and I am obedient to your orders, you have no partner, I respond to your call. All the praises and blessings are for you, all the sovereignty is for you, and You have no partners with you"

As soon as the pilgrim enters the state of Ihram he must proclaim Talbiyah loudly. The pilgrim proclaims Talbiyah throughout his journey when he rides his conveyance and sets out for his journey; meets a group or a person early in the morning and after every prescribed prayer. Jabir reported that the Prophet (P.B.U.H) said, "Whosoever makes intention to perform Hajj and pronounces Talbiyah all day until sunset, Allah the Almighty will forgive his sins, and he will be free of sin as he was the day his mother gave birth to him" (Ibn-Majah)

Arafat is the plain outside Makka where all pilgrims gather during the annual pilgrimage.

Here they perform the wuquf, standing between noon and dusk in order to obtain God's forgiveness.

This is the high point of the pilgrimage, without which it is not valid.

Adam and his wife were reunited here after being expelled from the garden.

The last judgement will take place here.

### 'Id al-Adha

Muslims celebrate this by slaughtering an animal.

They do this in order to remember Ibrahim's sacrifice of his son.

Ibrahim was instructed to make this sacrifice as a sign of obedience.

The 'Id is celebrated at the high point of the annual pilgrimage.

All over the world families celebrate this feast by making a sacrifice.

### Sacrifice

The practice of sacrifice is commemorated annually as a rite of the Hajj on the tenth of Dhul-Hajj on Eid al-Adha in Memory of the great Sacrifice of Ibrahim and Ismail. The Prophet Ibrahim had a dream ordering him to sacrifice his son, when he narrated his dream to Ismail he immediately offered to comply with the command of Allah, Allah says, "And when (his son) was old enough to work with him (Abraham) said o my dear son I have seen in a dream that I must sacrifice you. So look what do you think? He said o my father! Do that what you are commanded. Allah willing you shall find me of the steadfast." (As-Saffat 37:102)

Sacrifice is offered after rammi on jamarat tul aqabah. A sacrificial animal may be a camel, a cow or a lamb. A camel must be atleast five years old, a cow two years old and a goat a year old at least. The animal should be healthy and free from all physical defects.

Muslims all over the world offer the sacrifice and celebarated Eid ul Adha on that day. Allah's Messenger (P.B.U.H) said, "On the day of sacrifice no one does a deed more pleasing to Allah than the shedding of blood. The sacrifice will come on the day of Resurrection with its horns, its hair and its hooves, and the blood find acceptance with Allah before it falls on the ground, so be glad about it." (Trimidhi).

The sacrifice is offered after the Eid prayer by Muslims other than the Pilgrims it may be offered for three days the Prophet said, "All the Tashriq days are days of slaughtering."(Ahmad) One may keep a part of the sacrifice meat, distribute a part and give in charity the third part

## Maqam-e- Ibrahim.

Maqam-e Ibrahim also known as The station of Ibrahim is the large stone block on which Hazrat Ibrahim stood while building the upper walls of Holy Ka'bah . It is believed that this rock was sent from Heaven to Hazrat Ibrahim along with three other rocks one of which is the Sacred Black Stone, also Known as hajr-e-Aswad. The second one is the rock of the children of Israel and the third one is the Maqam-e- Ibrahim.

The block was moved further when the construction of one part was completed and in this way all the upper portion of Ka'bah was constructed. When the construction was completed the block was left there on eastern side of the Holy Ka'bah.

One of the Miracle of Hazrat Ibrahim which many of us might be unaware of is that when he stood on that rock it became soft and his feet dived into the rock which resulted in making the impression of his feet on the rock. After several hundred years those impression are still on that rock.

Saeed bin Jubair R.A reported tha the Prophet (P.B.U.H) said, "The stone is the station of Ibrahim Allah made it soft and made it a mercy. Ibrahim would stand on it and Ismail would hand to stone up to him."

During the Khilafat of Hazrat Umar R.A he got it moved from the eastern side of Holy Ka'bah to the front of Ka'bah just close to the door of the sanctuary. It was done so that the Muslim may not face any difficulty while performing Tawaf as it used to come in their way. The present place where it is located now is the place where Hazrat Ibrahim offered two rakah prayers after finishing the construction of Ka'bah. During Tawaf at the time of Hajj and Umrah it is desirable if the Muslims offer two rakah prayers behind Maqam-e-Ibrahim. A person may offer prayer from a distance so that no trouble is caused to other Muslims performing Tawaf. It is mandatory to offer Prayer after finishing Tawaf or will Tawaf will not be accepted Allah said in Holy Quran Surah Al Baqarah "Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer and we covenanted with Abraham and Ismail that they should sanctify. May house for those who compass it round or use it, as a retreat, or bow, or prostrate themselves (therein in prayer)." [2:125]

## Hajr-e-Aswad

Mounted in silver and set in the southeastern corner of the Ka'bah is the sacred Black Stone. Hajr-e- Aswad received by Hazrat Ismail from the angel Jibrail during the rebuilding of the Ancient House. According to traditions, this stone was milky white; it has become black because of the sins of people. This holy stone was touched or kissed by Hazrat Ibrahim and by the holy prophet (P.B.U.H). Its kissing is symbolic of pure love of Allah and our resolve to obey Him in all matters.

## Istilam

The act of kissing the Hajar-e-Aswad is called istilam. The palms of both hands are placed on it, with the face between the two palms, And the stone is kissed in such a way that no sound is produced. If it is not possible to kiss the stone in this manner it may merely be touched with the right hand and the hand kissed or if that is not possible one may rise the palms of hand towards the Hajar-e-Aswad and kiss the palms.

## Mutaf

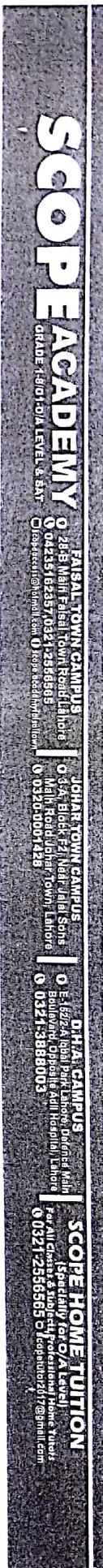
It is the place inside Masjid-e-Harram and around the Ka'bah on which Tawaf is performed.

## Al Multazim

It is a place of holding this is the portion of wall of Ka'bah between its door and Hajar-e-Aswad. Here the pilgrim prays to Allah for forgiveness.

## Mina

It is a plain, which lies between Arafat and Makkah. The path way into this plain passes through Hill called Aqabah which is famous in the history of Islam as the place where Holy Prophet (P.B.U.H) took the two pledges from the Ansars of Madinah.



### Muzdalifah

It is plain between Mina and Arafat about six miles from Makkah and three miles from Mina. In the Holy Quran this place is called the sacred Monument and Muslim are specially asked to remember Allah at this place "When ye pour down from Arafat celebrate the praises of Allah at the Sacred Monument" (2:198)

### Ramal

This is the memory of an incident that took place when the Holy Prophet (P.B.U.H) and his companions came to Makkah from Madinah for performing Ummrah. The unbelievers of Makkah taunted them and said that the climate of Madinah had made them so weak that they could not perform Tawaf properly. When the Holy Prophet (P.B.U.H) heard this he ordered his companions to expand their chests and walk briskly moving their shoulders. Walking in this fashion is called Ramal. This is done in the first three circuits the normal gait being resumed in the remaining four circuits. There is no Ramal for women.

**Q4 (a) 'And complete the hajj or umra in the service of God' (al-Baqara 2:196). What observances does a pilgrim complete in the performance of umra and how is umra different to hajj? [10]**

Many acts of umra are similar to hajj but there are some fundamental differences. In umra the pilgrim puts on the ihram at meeqat, recites the talbiya, then goes for tawaf of the Ka'ba, then performs two rakah at the station of Ibrahim, then performs sa'y, after which men shave their head or cut their hair while the women cut a lock of their hair. Umra is different to hajj. Hajj is obligatory and umra is not; unlike hajj, which is performed during the prescribed month, umra can be performed at any time of the year; there is no wuquf Arafah, no wuquf Muzdalifa in umra. When performing umra talbiya is stopped upon arriving at the Haram, whilst on hajj talbiya is said till the rammi on 10th Dhu al-hijja. There is also no stay at Mina and sacrifice is not offered in Umra. It is undesirable to perform Umarah between the 9<sup>th</sup> and 13<sup>th</sup> of Zil Hajj.

**(b) Explain how the outward actions performed during umra improve a pilgrim's inner spirituality. [4]**

Fulfilling the different observances of umra helps a pilgrim to develop their inner spirituality in a number of ways. Donning the ihram a pilgrim is reminded of the equality of all men before God and this makes him/her feel humbled. The recitation of the talbiya focusses the mind of the pilgrims on the fact that they have come in response to the call of their Creator, that they are obedient to him and acknowledge that no one is worthy of worship besides God. With the tawaf, each pilgrim is glorifying God, praising him, seeking forgiveness and acknowledging his greatness and superiority. Just to look upon the Ka'ba is a spiritual experience of immense magnitude for every Muslim. The two rakah at the station of Ibrahim, the sa'y and the shaving/cutting of hair at the end of the umra improve the inner spirituality of the pilgrim.

### Q4.

'Umrah in Islamic terminology, means paying a visit to Ka'bah, performing Tawaaf (circumambulation) around it, walking between Safaa and Marwah seven times. A performer of 'Umrah puts off his Ihraam by having his hair shaved or cut. 'Umrah can be performed along with Hajj and in other days as well.'

'Umrah can be performed during anytime in the year, there is no fixed time for 'Umrah.

The Pillars of 'Umrah are four:

Ihraam: which is assumed at the Meeqaat.

Tawaaf: around the House.

Sa'y: walking between As-Safaa and Al-Marwah, which consists of seven circuits.

Tabal-lul: which means coming out of the state of Ihraam; becoming lawful what was previously prohibited during Ihraam.

During 'Umrah, pilgrims do not go to Minaa, 'Arafah and Muzdalifah or throw pebbles on the Jamrahs (stone pillars representing pillars) or offer animal sacrifice. These rites are only performed during Hajj.

### Method of Umrah:

When the one who wants to perform 'Umrah arrives at the Meeqaat, it is recommended for him (both man and woman) to take a bath if convenient, including menstruating women and those experiencing postnatal bleeding. The man perfumes his head and body but not his Ihraam garments. There is no harm in what remains of it after Ihraam. There is nothing wrong if it is not possible to take a bath at Meeqaat.

2. Men are to change into their clothing of Ihraam while the women only need to make their intention at that time in the clothing they are already wearing. There is no specific clothing designated for women, except that they are prohibited from wearing the gloves.

Niqab (face-veil)

As for men, they must assume their Ihraam at the Meeqaat by wearing two pieces of fabric called the Izaar and the Ridaa'. The Ridaa' covers the top half of the body, while the Izaar covers the lower half. No other clothing is allowed to be worn in addition to these.

Then the pilgrim makes the intention at the Meeqaat to begin the rites of 'Umrah by entering the state of Ihraam. The intention must be made in the heart. After the intention Talbiyyah is recited.

Upon arriving at the sacred mosque in Makkah (Al-Masjid Al-Haraam), you should enter with your right foot

3. Upon arriving at the Ka'bah, stop reciting the Talbiyyah, then approach the Black Stone, touch it with your right hand and kiss it. If this isn't possible, you should face the Black Stone and point to it. When touching the Stone, the following is said: (In the name of Allah, Allah is the Greatest) or "Allahu Akbar" (Allah is the Greatest).

If this is difficult for you, then go on performing tawaaf without touching it.

4. When you complete seven circuits of Tawaaf, approach Maqaam Ibraheem recite this verse (which means): "*And take you (people) the Maqaam (place) of Ibraheem as a place of Prayer...*" [Quran: 2:125]

Then pray two short Rak'ahs, as close as conveniently possible, behind Maqaam Ibraheem. Upon completing the two Rak'ahs, return to the Black Stone and touch it, if convenient

5. The next stage is to go to Safaa. Upon approaching the foot of Safaa, the following verse is recited (which means): "*Verily, As-Safaa and Al-Marwah are from the symbols of Allah.*" [Quran; 2:158]

Then descend and go towards Marwah. There are no particular supplications to be recited between Safaa and Marwah. Seven circuits are to be completed ending the last one on Marwah.

6. Then one is to have his hair cut although shaving it is better. Women should shorten their hair by a finger-tips length from the end. The rights of 'Umrah have now been completed.

**(b) Describe the major differences between Hajj and Umra.**

- Hajj is one of the five pillars of Islam and is an obligatory act of worship for those of good health and can afford the journey whereas Umra is not an obligatory act.
- Hajj can only be performed during prescribed month and dates i.e. Zil Hajj (7<sup>th</sup> – 12<sup>th</sup>) whereas Umra can be performed at any time of the year.
- Wuquf Arafat is one of the most important components of Hajj without which Hajj is void. However, there is no Wuquf Arafat in Umra.
- Similarly there is no Wuquf Muzdalifa (spending the night at Muzdalifa) in Umra or combining Maghrib and Isha prayers.
- In Hajj, Talbiah is stopped on the 10<sup>th</sup> of Zil Hajj after the stoning of the devil (Rami) whereas Talbiah is stopped while starting the Tawaf in Umra.
- In Hajj, a person has to go and stay in Mina, perform Rami at the Jamarat while there is no stay at Mina or Rami in Umra.
- In Hajj, the pilgrim gives a sacrifice on 10<sup>th</sup> Zil Hajj while no sacrifice is offered in Umra.

**(b) In what ways are the prophet Ibrahim and his family important to the annual pilgrimage? [4]**

- The Qur'an says Ibrahim built or rebuilt the ka'ba
- His family lived in Makka
- Hajar ran between Marwa and Safa searching for water (sa'y)
- Isma'il uncovered the well of Zamzam by scraping his heel on the earth
- Ibrahim rejected the devil three times when taking his son for sacrifice (rami)
- An animal was provided for Ibrahim to sacrifice in place of his son (sacrifice)

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**(b). Explain the importance to the Muslim community of Annual Pilgrimage. [4]**

Hajj is a way of showing dedication to Islam, by performing one of the Pillars as the Holy Quran says, "... Pilgrimage thereto is a duty men owe to Allah – those who can afford the journey." Pilgrimage to Mecca each year enables the Muslims to meet one another from across the world. So Hajj provides a means for sharing news and learning. It inspires Muslims by reminding them of the strength of their faith. In addition to this, it reminds the Muslims of many teachings of Islam such as equality. This is because all the Muslims have to share the same hardships during the pilgrimage, have to wear the same clothes, perform the same duties and circumambulate around a common point.

**(b). Give reasons to show how pilgrimage brings an individual Muslim closer to Allah. [4]**

This is a way of showing dedication to Islam, by performing one of the Pillars. Pilgrimage is a source of seeking forgiveness from Allah. Pilgrim feels that he is standing in the presence of Allah and recites Talbiyah (Here I am at your service). Remembrance of Allah with extreme concentration and humbleness brings an individual closer to Allah. Pilgrim endures hardships in the way of Allah and gets trained to make sacrifice for Him. Pilgrim leaves his home, his country, his business and his relatives and come to perform pilgrimage to seek the pleasure of Allah. Pilgrim follows the footprints of Hazrat Ibrahim and Holy Prophet (PBUH). During pilgrimage, a pilgrim rejects evil and materialism.

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