

Lecture No. 2: Fundamentals of Islam – II

(Module 1(7): Islamic concept of worship)

Ibadat is an Arabic word that is derived from “ABD” (عبد). The Meaning of “Abd” is a servant. It means servitude "(بندگی). The meaning of “Abd” in the dictionary is also "humbleness and humility"(عاجزی اور انکساری).

Terminologically, "Worship is the name of such an act which is performed to show respect and humility to someone while believing that he is a god".

In the religion of Islam, prayer, fasting, zakat and Hajj are important acts of worship. In a hadith these acts of worship were described as the main pillars of Islam, on which the building of the religion of Islam is built:

بُني الإسلامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ [البخارى: 8]

Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (PBUH).
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.

All celestial or divine religions offer their concept of worship, but the worship of all religions is specific to place and time. For example, Christians worship in churches, Sikhs in Gurdwaras, Jews in synagogues, and Hindus in their temples. While Islam's concept of worship is very broad and comprehensive. The entire earth has been declared a place of worship for Muslims. Worships like prayer, fasting, zakat, and Hajj gave comprehensiveness to this concept. Paying for many other matters in terms of reward is also considered worship, for example, being kind to relatives, earning a lawful livelihood, telling the truth, and avoiding lying, backbiting, and obscenity are also acts of worship. Even a single moment of a Muslim's life is not free from the worship of Allah. His rising, sitting, sleeping, waking, eating, and drinking are also counted as acts of worship if they are performed in conformity with Shariah.

The concept of monasticism or asceticism exists in some religions like Buddhism etc. Monasticism refers to detachment from worldly pleasures. Terminologically, monasticism is to seek the truth through self-sacrifice, but also through the abundance of worship in the solitude of forests and deserts, keeping away from family life and other worldly affairs. In Islam, monasticism has been condemned, rather a person who lives in the world and spends his daily life seeking the pleasure of Allah has been appreciated.

Once, three Companions asked the wives of the Prophet (PBUH) about the routine of the prophet in worship. When they were told about the routine of the Holy Prophet (PBUH), they underestimated these actions and said, "What is our comparison with the Holy Prophet (PBUH)?" All his past mistakes have been forgiven. One of them said, "From today onwards I will always be praying at night". The other said, "I will always be fasting and will never miss it." The third said, "I will stay away from women and will never marry". The Prophet (PBUH) came and asked, "Are you the ones who said these things?" Listen! By Allah Almighty! I am the one among you who fears the most from Allah Almighty. I am the most pious among you, but I fast,

I also break the fast. I pray (at night) and I also sleep and I marry women. And he who turns away from my Sunnah, he has no relation with Me.

(Module 2(8): Namaz)

Namaz (نماز) is a Persian word that literally means "to bow." In Arabic, prayer is called "Salat" (صلاة) which literally means "to pray". The word "salat" (صلاة) is used for prayer in the Qur'an and Hadith.

Importance of the Prayer:

The prayer is the fundamental element of the religion of Islam. After believing in Allah and His Messenger, the most important part is the prayer.

The Obligation of Salat:(صلاة)

Salat (صلاة) was made obligatory on the occasion of the Ascension. The prayer is a form of worship of Allah, which is not permissible to miss for a Muslim under any circumstances and it was made obligatory for every Muslim man and woman to pay it at fixed times.

A Comprehensive Worship:

The prayer is the part of the religion of Islam which includes many acts of worship, Such as remembrance of Allah, recitation of the Qur'an, standing or Qiyaam (قيام), bowing or Ruku (ركوع), Prostration(سجده) , Supplication, Glorification and Takbeer,(تكبير) etc. In this way, the prayer encompasses many acts of worship.

The Plurality of Emphasis:

Among the Islamic rituals of worship, the prayer is a form of worship that is often urged to be performed. It has been emphasized in hundreds of hadiths.

The Difference between Islam and Disbelief:

The basis of differentiation between Muslims and non-Muslims is the prayer. The Prophet (P.B.U.H) said:

يُنْزِلُ الْعَبْدَ وَيُنْزِلُ الْكُفْرَ تَرْكُ الصَّلَاةِ " (سنن أبي داود: حديث 4678)

“The difference between worship and disbelief is the abandonment of prayer.”

The Prayer is Obligatory in All Circumstances:

Zakat and Hajj are obligatory on the wealthy. Leave has been granted to travelers and sick people for fast. However, the prayer is obligatory upon every Muslim: Allah says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (النساء، 4: 103)

“Verily, Prayer is obligatory for Muslims in accordance with the fixed timings.”

The Last Advice of the Holy Prophet (P.B.U.H):

The importance of prayer can be estimated from the last advice the prophet (PBUH) gave, he mentioned taking care of slaves as well as offering prayers:

الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ (سنن ابن ماجه: حديث 1625)

“Prayer and care for your slaves.”

The First Account on the Day of Judgment:

On the Day of Judgment, the first account will be of the prayers. The Prophet (P.B.U.H) said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ (ترمذی، 413)

“On the Day of Resurrection, the man will be held accountable for his prayer first.”

The One Who Does not Say the Pray will Go to Hell:

It is clearly stated in the Holy Quran that the person who does not pray will go to hell instead of going to heaven. It is mentioned in the Quran:

مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (المدر، 74: 42-43)

“What has brought you into Hell? ‘They will say: ‘We were not of those who used to offer Prayers.”

Negligence in the Prayer a Cause to Decline:

One of the causes of decline of nations has been attributed to negligence in offering prayers. Allah says:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا (مریم: 59)

But they are succeeded by a generation who neglect their devotional obligations and follow only earthly pleasures; but they will reach the wrong road and meet destruction,

Benefits and Effects of Prayer:

Prayer is the food for the human soul and the source of satisfaction for the heart. It has numerous advantages and benefits, some of the important ones are given below:

- The prayer is a great means of obtaining Allah's help. Allah says:

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ (المائدة: 12)

“And Allah said (to the Children of Israel): ‘I am with you (i.e., My special support and reinforcement will escort you).’ If you establish Prayer.”

- The performance of five prayers protects a person from bad deeds and sins. . Allah says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (العنكبوت 29: 45)

“Surely, prayer prohibits indecency and impiety.”

- The prayer plays an important role in making a person punctual. When a person makes the performance of Namaz (نماز) strictly obligatory upon himself, then the rest of his life, day and night, is organized.
- Prayer also teaches equality. The ruler and the subjugated, the rich and the poor all stand together in the line of the prayer. Rather, whoever comes first is closest to the Imam. All discriminations disappear.
- Prayer creates feelings of brotherhood and compassion within Muslims. Which plays an important and rich role in social development.

Therefore, Allah Almighty has kept many secrets and symbols in the prayer. It is a complete and rich source of individual and collective reform of Muslims. Saying the prayer is an act of worship, but there is a whole system of character building and Islamic formation of the society in it.

(Module 3(9): Zakat)

Zakat (زكاة) is derived from the word “zakaa” (زكى). The literal meaning of which is to flourish, to grow, to be more, and to be clean. In Shari'ah, Zakat refers to "every Muslim who is a Sahib e Nisab (صاحب نصاب) or a person of means. He or she must give a fixed portion (two and a half percent) of his wealth once a year in the way of Allah". It means, whoever has seven and a half tolas of gold or fifty-two and a half tolas of silver or equivalent in cash or trade goods of the same value, and one year has passed, then two and a half percent of this wealth must be paid as zakat. Every sane, mature and independent Muslim has to pay it as his religious duty.

- Zakat was first made mandatory in 2 Hijri but in 9 Hijri it was implemented in full.

Zakat is paid on gold, silver, merchandise, cash, cattle, and crops. However, the rate of Zakat on all of them is different. Zakat levied on crops and fruits is called "Ushar" (عشر). Usher means "tenth". Gardens and crops that are irrigated by rainwater, then one-tenth of it will be given as zakat, and the land which is irrigated with water from wells or ponds and canals, etc. there is a twentieth part of the produce is (نصف عشر) on it.

Importance of Zakat:

The importance and excellence of Zakat have been described in great detail in the Holy Quran and hadiths. Zakat is the second most important member of Islam after prayer. There are eighty-two (82) places in the Holy Qur'an where the obligation of prayer and zakat has been mentioned together.

Jihad of the First Caliph against Zakat-deniers:

Zakat is a form of worship of Allah Almighty which is related to the rights of Allah as well as the rights of the people. The importance of zakat in the Islamic Shari'ah can be estimated from the fact that after the departure of the Holy Prophet (PBUH), rebellions erupted across Arabia and the Islamic State faced the most critical situation and crisis. The most threatening was the challenge of the denial of Zakat. At this very critical moment in Islamic history, Hazrat Abu Bakr Siddique (RA) boldly declared that despite the counsels of most of the Companions that whoever tried to create a difference between prayer and zakat, he would fight him. Therefore, the first Caliph, Hazrat Abu Bakr Siddique, waged an open jihad against the rebels, and his sword did not stop until the revolt of the Zakat deniers was completely subdued.

Self-Purification:

Zakat purifies the human heart from the greed of wealth. Allah almighty said:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا (التوبة: 9: 103)

"Collect alms (Zakat the Alms-due) from their wealth so that by these (alms) you may purify them (of their sins) and (by this purification of faith and riches) bestow upon them blessing"

Even today, the payment of Zakat is a means of self-purification. Because the best means of self-purification is to spend money in the way of Allah.

Punishment for non-payment of Zakat:

Where Allah Almighty has given the good news of reward for paying Zakat, He has also given the promise of great punishment for non-payment. Allah almighty said:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ- يَوْمَ يُخْفَىٰ عَلَيْنَا فِي نَارٍ جَهَنَّمَ فَتُكْوَىٰ بِهَا

جَبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ (التوبة: 34-35)

"And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment. The Day when this (gold, silver, and wealth) will be heated in the Fire of Hell, their foreheads, sides, and backs will be branded with this (heated material and it will be said to them:) "This is the same (wealth) that you treasured for (the benefit of) your souls. So taste (this wealth) which you had been amassing".

Distribution of Zakat

The distribution of Zakat has been determined in this verse of the Holy Quran:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ فَلَهُنَّ وَلِىَّ الْقَرَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً

مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة: 60)

“Indeed, alms (Zakat) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakat for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise”.

In this verse it is mentioned that Zakat should be spent on the following people:

1- Poor (فقير):

Poor those who do not have the required income to meet their basic needs.

2- Needy (المساكين):

Those who cannot earn due to lack of means, unemployed, etc. These people are deprived of basic needs.

3- Collectors of Zakat (العاملين عليها):

Employees of the Zakat Department or people running the Zakat system.

4- Who Hearts to be reconciled (المؤلفة القلوب):

Those who should be given a part of Zakat to make them inclined to Islam or to keep them on Islam.

5- For Slaves (وفى الرقاب):

Zakat can be given for the release of slaves and prisoners.

6- Debtor (الغارمين):

For those who are in debt and are not able to pay off the debt, then Zakat money can also be used to pay off these debts.

7- In the Way of Allah (فى سبيل الله):

For the defense of Islam its propagation and for the efforts to establish it.

8- Traveler (واين السبيل):

If the travelers are pickpocketed or lose money or are in trouble for any other reason, they can be helped by Zakat.

The difference between the Miskeen (مسكين) and the Faqeer (فقير):

Faqeer is a person who has some wealth and means, but it is not sufficient for his needs in life. (If you look around, you will see a large number of such people who do menial jobs or small-scale businesses, but their income is insufficient to meet household expenses. Due to their self-esteem, such people do not like to extend their hands in front of others. These people are among the recipients of Zakat.

Miskeen is a person who does not have even the necessities of life. Unfortunately, we have a large number of such people too in our society.

(Module 4(10): Roza)

Fasting is a Persian word. In Arabic, it is called "Al Soom" (الصوم). The literal meaning of which is "to stop" in the term Sharia. It means to refrain from eating and drinking from dawn to sunset and abstain from sensual desires. That is why it has been given the name "Som." (صوم) Fasting became obligatory on 10 Shaban 2 Hijri, a year and a half after the Hijrah to Medina.

- Fasting is the third fundamental pillar of Islam. Fasting is obligatory on all adult and sane Muslim. Allah Almighty said:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ [البقرة، 2: 185]

Therefore, he who witnesses this month must fast in it” (Al-Baqarah, 2: 185)

However, Islam has allowed sick, travelers and elderly people to skip fasting:

إِمَّا مَرَضًا وَ أَوْ سَفَرًا فَعِدَّةٌ مِّنْ أَكَامٍ أُخِّرَ وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَ أَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ [البقرة، 2: 184]

“These are a fixed number of days. So, whoever amongst you is ill or on a journey, then he shall complete fasting for the fixed number by (fasting on) other days. But those who are not able to fast, it is obligatory on them to provide food for a needy person in lieu of that. But whoever does (greater) good seeking pleasure that is better for him. And your fasting is better for you if you understand.” (Al-Baqarah, 2: 184)

- The purpose of fasting is to inculcate piety in man:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ [البقرة، 2: 183]

“O believers! Fasting is prescribed for you as it was prescribed for the people before you so that you may become pious.” (Al-Baqarah, 2: 183)

- Fasting is of great importance, so the loss of leaving it without valid reason is big.

The Holy Prophet (PBUH) said:

مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَشُصْ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ [جامع الترمذی: 723]

"Whoever breaks the fast during Ramadan without an allowance or illness, then if he fasted for all time, his fasting would not make up for it."

Benefits and Effects of Fasting:

1. It is a month of training to avoid evil and do well.
2. Fasting makes one accustomed to hardship.
3. It creates a sense of people's sufferings and problems.
4. Fasting teaches punctuality.
5. Fasting makes a person spiritually strong, and it is the spiritual strength that brings a person closer to Allah Almighty.

(Module 5(11): Hajj)

- The literal meaning of Hajj is "to intend to visit a place". In the terms of Shari'ah, attending the Kaaba and performing Hajj rituals on the specific days of Zul-Hijjah is called Hajj.
- Hajj is the fifth pillar of Islam. It became obligatory in 9 AH:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا [آل عمران: 97]

“And the Pilgrimage to this House is prescribed for the people for the sake of Allah whoever may afford its journey”.

- Hajj is a Sunnah of Ibrahim (A.S). It has also been obligatory on the previous Ummah:

وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَ عَلَى كُلِّ صَامِرٍ طَائِفَتٌ مِّنْ كُلِّ فِجٍّ عَمِيقٍ - (الحج: ٢٧)

“And proclaim the Hajj (Pilgrimage) aloud amongst the people. They will approach you on foot and (mounted) on all lean camels, coming by distant tracks.”

Types of Hajj: There are three types of Hajj:

1. **Hajj Tamattu:** In which Ihram should be tied with the intention of Umrah and untied after Umrah. Then later the Ihram of Hajj should be put on.

2. **Hajj Qiran:** This is the Hajj in which Umrah and Hajj are performed with the same Ihram.

3. **Hajj Ifrad:** In which Ihram should be worn only with the intention of Hajj.

Rituals of Hajj: Rituals of Hajj refer to the functions that are required to be performed as members of Hajj during the days of Hajj. Their description is as follows:

1. **Wearing Ihram:** At designated places (called Miqaat) some distance from Mecca, the Hajj and Umrah dress (Ihram), which consists of two unstitched cloths, is worn. It is called Ihram. Wearing Ihram is one of the obligatory conditions of Hajj. However, there is no specific clothing restriction for women in the state of Ihram, they can wear sewn clothes for Ihram.

2. **Talbiyah:** After putting on the Ihram, the pilgrims frequently call Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالنِّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

3. **Safa and Marwah:** It is said to circumambulate the two hills called Safa and Marwah. This is in accordance with the Sunnah of Hazrat Hajra.

4. **Stay in Mina:** On the 8th of Dhu al-Hijjah, a day and night stay is held in Mina.

5. **Waquf e Arafat:** Pilgrims stay in a field near Jabal Rahmat on the 9th of Zul-Hijjah from sunset to sunset and engage in prayers. This is where the Hajj sermon takes place.

6. **Waquf e Muzdalifah:** The night between the 9th and 10th of Dhu al-Hijjah is spent in Muzdalifah.

7. **Pebbles on Jamrat:** In Mina there are three pillars of concrete called Jamrats. Pilgrims pelt them with pebbles. Pelting these pebbles is the Sunnah of Hazrat Ibrahim. When they were taking Hazrat Ismail to sacrifice, Satan tried to interrupt him at three places and Hazrat Ibrahim (A.S.) pelted him three times with pebbles.

8. **Sacrifice:** On the 10th of Zul-Hijjah, on the day of Eid-ul-Adha, pilgrims offer sacrifice in Mina. After the sacrifice, the head shaving or hair trimming is performed and the Ihram is untied.

9. **Tawwaf Afaza or Tawwaf Ziyarat:** It is an important part of Hajj without which Hajj is not complete. This can be done from the morning of 10 Dhu al-Hijjah as-Sadiq to 12 Dhu al-Hijjah.

10. **Tawwaf Farewell:** Pilgrims, before leaving Makkah, circumambulate Bait Allah again, which is called Tawwaf Widaa (The farewell Tawwaf)

Fighting, rioting and lewdness are prohibited during Hajj. Allah Almighty says:

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ [البقرة: 197]

“Must not commit sexual intercourse with the women, nor any (other) sin, nor should he quarrel with anyone during the Hajj (Pilgrimage) days”.

Hajj has a lot of rewards and rewards. The Prophet ﷺ said:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَنْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ [صحيح البخارى: حديث 1521]

“The Prophet (PBUH) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."