



**International Islamic University Chittagong**  
**Kumira, Chittagong- 4318, Bangladesh**

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### URED-1201, Basic Principles of Islam, (Fian Exam: 'Ibadah')

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#### Chapter-Four: 'Ibadah: Its introduction:

(a) Meaning of 'Ibadah (b) Various types of 'Ibadah (c) The best 'Ibadah (d) Objectives and aims of 'Ibadah (e) Conditions of 'Ibadah.

#### Part: 01. 'Ibadah: It's meaning/ Meaning of 'Ibadah

##### Introduction:

**Purpose of Our Creation:** We are created none but only for performing 'Ibadah, Allah (SWT) said: **"I created the jinn and mankind only that they might worship (perform 'Ibadah to) Me"**, [Sura Al-Jariath/ 51:56]. (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

**Command from Allah (SWT) to perform 'Ibadah only for Him:** He ordered us to perform 'Ibadah only for Him, He said: **"O men! Serve your Lord Who created you and those before you so that you may guard (against evil)"**, [Sura Al-Bakarah/ 01:21]. (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).

The message of all previous Prophets and Messengers (SAAS) is the same; to guide their followers to perform 'Ibadah to Allah (SWT) and save themselves from evil. Allah (SWT) said: **"For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah (SWT), and eschew Evil"**, [Sura Al-Nahl/ 16: 36]. (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ).

So we must perform 'Ibadah to Allah (SWT) in our total life.

##### Q. Definition of 'Ibadah:

We can define the term 'Ibadah within four main points, like: (a) Root word of the word 'Ibadah (b) Literal meaning (c) Terminological meaning & (d) Clear concept of 'Ibadah in Islam. Its details are given below:

**[1] The root word of the word 'Ibadah:** The word 'Ibadah an Arabic word, came from its root word: 'ABD' (عبد), so we are slaves/ 'Ibad (عباد) of Allah (SWT), and we are created for performing 'Ibadah (عبادة).

##### [2] Literal Meaning of 'Ibadah:

- 1. Generally 'Ibadah means:** Slave, full-time servant or to serve. All the actions of a slave to make his master pleased is 'Ibadah, so we are ABD of Allah (SWT) and all our actions for the sake of Allah's (SWT) pleasure are considered as 'Ibadah.
- 2. Dr. Rohi Baalbaki** said in the dictionary **"Al-Mowrid"**: IBADATH: Worship, adoration, cult, devotion(s).
- 3. Al-Fayrooz Abaadi** said in his dictionary **"Al-Qamoos Al-Muheet"**: Al-'Ibadah: Obedience.
- 4. Imam Mohamed Baianonie** said: The meaning of 'Ibadah in the Arabic language is obedience, submission and humility.
- 5. Zawhari** said: Obedience, submission and servility.
- 6. Al-Zajaj** said: The meaning of Al- 'Ibadah: Obedience with submission.
- 7. Al-Zamakhshari** said: Al-'Ibadah: The most extreme level of submission and lowering one's self.
- 8. Al-Baghawi** said: Al-'Ibadah: Obedience with lowering one's self and submission, and the slave was called 'Abd' (عبد) due to his submission and his obedience.
- 9. Mustafa Ahmad Zarqa** said: Meaning of 'Ibadah is Worship. (This is the literal meaning; in the religion of Islam this meaning is not acceptable).
- 10. It is said in Journal 'A Study of the Qur'an and its teaching:** The term 'Ibadah can be used in three senses: Worship and adoration, obedience and submission, and service and subjection".<sup>1</sup>

##### [3] Terminological Meaning of 'Ibadah:

- 1. 'Imam Mohamed Baianonie** said: The 'Ibadah in Islam means: The ultimate obedience, the ultimate submission and the ultimate humility to Allah (SWT) along with the ultimate love for Him [Allah (SWT)].
- 2. 'Imam Ibn Taymiah** said: **"The 'Ibadah is a noun (word) that includes everything that Allah (SWT) loves and accepts from sayings and the physical acts; the hidden (acts by heart) and the openly (acts by limbs).**  
(The acts by heart include all articles related to pillars of Iman...). The acts by limbs include the prayer, zakah, fasting, hajj, truthfulness, loyalty, kindness to parents, having good accord with relatives, keeping promises, ordering what is good and forbidding from what is evil, fighting against the kuffar and the hypocrites, kindness to the neighbor, to the orphan, to

<sup>1</sup> - Published by: IQRA International Education Foundation, Chicago, 1999, pg: 72

the poor, to the wayfarer, to the animals, supplication, remembering Allah (SWT), reciting the Holy Qur'an, and all things of this nature are from *'Ibadah*.

العبادة هي اسم جامع لكل ما يحبه الله ويرضاه من الأقوال والأعمال الباطنة والظاهرة. فالصلاة والزكاة والصيام والحج وصدق الحديث والمانعة وبر الوالدين وصلة الأرحام والوفاء بالعهود والأمر بالمعروف والنهي عن المنكر والجهاد للكفار والمنافقين والإحسان للجار واليتيم والمسكين وابن السبيل والمملوك من الآدميين والبهائم والدعاء والذكر والقراءة وأمثال ذلك من العبادة.

3. Some Muslim scholars said: (It is said on the website: [www.altqwa.com](http://www.altqwa.com)): *'Ibadah* is the main aim of man creation. Allah (SWT) said: **"I created the jinn and mankind only that they might worship (perform *'Ibadah* to) Me"**, [51:56].<sup>1</sup> (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

4. **Its fixed meaning:** All obedience, acts and symbols which Allah (SWT) ordered us to do or not to do, and which are selected by *Shariah*' are called *'Ibadah*, such as: Salat, Fasting, Zakah, and Hajj ...etc.

5. **Comprehensively/ Spaciously:** All noble and beneficial deeds (acts) which are related to our life on earth and on the Day of Judgment, and which are not against of *Shariah*', and which are practiced to get the satisfaction of Allah (SWT) are called *'Ibadah*. Allah (SWT) said: **"Say: Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah (SWT), the Cherisher of the Worlds"**, [Sura Al-Ana'an/ 6: 162]. (قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ)<sup>2</sup>

6. It is said in **"Towards Understanding Islam"**: *'Ibadah* is all-inclusive that one says or does for the pleasure of Allah (SWT) (conditionally). This, of course, includes rituals as well as beliefs, social activities, and personal contributions to the welfare of fellow human beings.

7. ***'Ibadah*** with its vast and comprehensive implications means: Obedience with submission and lowering one's self, and accepting being led by Allah (SWT), in everything that He has ordered and everything that He has forbidden.

8. **Mustafa Ahmad Zarqa** said: *'Ibadah* according to Islam, *'Ibadah* is a meaning for purification of man's soul and his practical life.

9. **Mustafa Ahmad Zarqa** also said: The basis of *'Ibadah* is the fact that human beings are creatures and thus bond-servants of Lord/ Lord {Allah (SWT)}, their Creator and the Lord, to whom they are destined to return.

10. It is said in a journal named **'A Study of the Qur'an and its teaching'**: The real reason for our creation and being is the *'Ibadah* of Allah (SWT). Every action done in accordance with (by) the sacred law (*Shariah*) of Allah (SWT), with the hope of earning His pleasure is *'Ibadah*.<sup>3</sup>

11. **Another scholar said:** Worshipping (performing *'Ibadah*) of Allah (SWT) is not limited to a small section of what Islam has come with, such as personal rituals like Salat, Fasting, Zakah, and Hajj; rather ***'Ibadah*** of Allah (SWT) means to implement all of what Islam has come with, without abandoning (avoiding) even a single ruling and without differentiating between one command and another. Thus, just like Salat and Fasting are *'Ibadah*, equally Jihad and ruling with what Allah (SWT) has revealed are *'Ibadah* as well. And just like Hajj and Zakat are *'Ibadah*, equally removing harm from the path and undertaking economic transactions according to the *Shari'ah* are also *'Ibadah*. And just like ***'Tasbeeh'***, ***'Tahleel'*** and ***'Takbeer'*** are all *'Ibadah*, equally working to re-establish the ***'Khilafah'*** according to the method of the Messenger of Allah (SWT), (SAAS), is also ***'Ibadah***.

12. **Another scholar said:** The *'Ibadah* means: Thus man's turning towards Allah (SWT), in intimate (near) communion (relationship), reverence (respect) and in the spirit of devotion and humble submission is termed *'Ibadah*.

13. **Al-Sheikh Ali Al-Tantawi** said: *Ibadah*: All forms of worship (*'Ibadah*) i.e. Salah, Sawm (fasting), Hajj, Zakah, working and helping others, every action is considered (as) a form of *'Ibadah* provided that it should be with good iteration (iterate: repeat) and accordance with the Holy Qur'an and the Sunnah.<sup>4</sup>

#### [4] Clear concept of *'Ibadah* in Islam:

*'Ibadah* in Islam is understood in comprehensive meaning, so the concept of *'Ibadah* in Islam means: Which works and activities are included in the word *'Ibadah*. If we think deeply then we can understand that our all activities may be included in the term of *'Ibadah*, if we follow the rules of Islam and fulfill all conditions of *'Ibadah*; because the main aim of our creation is none but only to serve (by the fixed way) of Allah (SWT), and this is *'Ibadah*. Allah (SWT) said in the Holy Qur'an: **"I created the Jinn and mankind only that they might worship (perform *'Ibadah* to) Me"**, [Sura [Al-Jariath/ 51:56], (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ).

1. **Misunderstanding about *'Ibadah*:** The concept of *'Ibadah* in Islam is misunderstood by many people including some Muslims. *'Ibadah* is commonly taken to mean performing ritualistic acts such as Prayers, Fasting, Charity, Hajj, etc. This limited understanding of *'Ibadah* is only one aspect of the meaning of *'Ibadah* in Islam; which is known as wrong information about *'Ibadah*, the real definition of *'Ibadah* in Islam is a comprehensive definition that includes almost every aspect of human life and individual's activities.

2. **Meaning of *'Ibadah*:** Arabic word of *'Ibadah* came from its root word ABD, which means slave or full-time servant. All the activities of a slave to make his master pleased is *'Ibadah*, so we are ABD (عبد) of Allah (SWT) and all our actions for the sake of Allah's (SWT) pleasure are considered as *'Ibadah*.

In other words, ***'Ibadah* is all-inclusive that one says or does for the pleasure of Allah (SWT)**. This, of course, includes rituals as well as beliefs, social activities, and personal contributions to the welfare of fellow human beings.

<sup>1</sup> - <http://74.125.77.132/search?q=cache:rgQP0AKNiRkJ>

<sup>2</sup> - <http://www.truth.org.ye/F8/ABDA3.HTM>.

<sup>3</sup> - published by: IQRA International Education Foundation, Chicago, 1999, pg: 72

<sup>4</sup> - General Introduction to Islam: The Faith, pg: 218-219

**3. Clear concept of 'Ibadah in Islam:** Islam looks at the individual as a whole. He is required to submit himself completely to Allah (SWT), as the Qur'an instructed the Prophet (SAAS) Muhammad to do. Allah (SWT) said: *"Say (O Muhammad) my prayer, my sacrifice, my life and my death belong to Allah (SWT); He has no partner and I am ordered to be among those who submit, i.e.; Muslims"* [Sura Anam:6:162-163],

(قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ . لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ)

**4. Nature of 'Ibadah:** The natural result of this submission is that all our activities should comply with the instructions of the one to whom we are submitting. Islam, being a **way of life**, requires that its followers model their life according to its teachings in every aspect, religious or otherwise. Allah (SWT) said: *"O you who believe! Enter perfectly into Islam and follow not the footsteps of Shaitan"* [Sura Al-Bakarah/2:208]. (يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ..)

**5. 'Ibadah is not only the personal relationship between a person and Allah (SWT):** This might sound strange to some people who think of religion as a personal relationship between the individual and Allah (SWT), having no impact on one's activities outside rituals.

**6. 'Ibadah in fact to perform all good deeds:** In fact, Islam does not think much of mere rituals when they are performed mechanically and have no influence on one's inner life. The Qur'an addresses the concept of righteousness in the following verse: *"It is not righteousness that you turn your faces toward the East or the West, but righteous is he who believes in Allah (SWT) and the Last Day and the Angels and the Book and the Prophets, and gives his beloved money to his relatives and the orphans and the needy and for the ransoming of captives and who observes Prayer and pays the poor-due; and those who fulfill their promises when they have made one, and the patient in poverty and affliction and the steadfast in time of war; it is those who have proved truthful and it is those who are the Allah (SWT) (Lord)-fearer"*, [2: 177].

(لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ)

**7. Branches of faith & classifications of 'Ibadah:** The deeds in the above verse are the deeds of righteousness and they are part of 'Ibadah. The Prophet (SAAS) told us about faith, which is the basis of 'Ibadah. It is narrated by 'Abu Hurairah', Prophet Muhammad (SAAS) said: *"Faith is made of sixty or seventy and some branches; the highest of which is the belief in the Oneness of Allah (SWT), i.e., there is no Lord but Allah (SWT) and the lowest in the scale of 'Ibadah is removing obstacles and dirt from people's way."* [Muslim].

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: "الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله وأدناها إماطة الأذى عن الطريق..."

**8. Decent work is considered in Islam a type of 'Ibadah:** All good works are from 'Ibadah, like: Trying with heart and soul to acquire valid avocation is 'Ibadah. The Prophet (SAAS) said: *"Whoever finds himself at the nightfall tired of his work, Allah (SWT) will forgive his sins."*

**9. Seeking knowledge is one of the highest types of 'Ibadah:** The Prophet (SAAS) told his companions that *"seeking knowledge is a (religious) duty on every Muslim."* In another Hadith, he (SAAS) said: *"Seeking knowledge for one hour is better than praying for seventy years."*

**10. Social courtesy and cooperation are part of 'Ibadah:** When these are done for the sake of Allah (SWT), as the Prophet (SAAS) told us: *"Receiving your friend with a smile is a type of Charity, helping a person to load his animal is a Charity and putting some water in your neighbor's bucket is a Charity"*.

**11. Performing in our duties is 'Ibadah:** It is worth noting that *even performing our duties* is considered as a sort of 'Ibadah. The Prophet (SAAS) told us that: *whatever one spends for his family is a type of Charity*; he will be rewarded for it if he acquires it through legal means.

**12. Showing kindness to members of one's family is 'Ibadah:** when one puts a piece of food in his spouse's (wife) mouth. Not only this but even the acts we enjoy doing very much, when they perform according to the instructions of the Prophet (SAAS), are considered as acts of 'Ibadah.

**13. Good relation between wife and Husband is 'Ibadah:** The Prophet (SAAS) once told his companions that they would be rewarded even for having **ultimate intimacy with their spouse (wife)**. The companions were astonished and asked: "How are we going to be rewarded for doing something we enjoy very much?" The Prophet (SAAS) asked them: "Suppose you satisfy your desires illegally; don't you think that you will be punished for that?" They replied: "Yes." So, he said: "by satisfying it legally with your wives you are rewarded for it." This means these are acts of 'Ibadah.

**14. The concept of 'Ibadah in Islam is comprehensive:** It is clear that the concept of 'Ibadah in Islam is a comprehensive concept that includes all the positive activities of the individual. This, of course, is in agreement with the all-inclusive nature of Islam as a **way of life**. It **regulates human life on all levels: individual, social, economic, political and spiritual**. That is why Islam provides guidance to the smallest details of our life on all these levels. Thus following these details is following Islamic instructions in that specific area. *It is a very encouraging element when one realizes that all his activities are considered by Allah (SWT) as acts of 'Ibadah: Abd is for Allah (SWT)*. This should lead the individual to seek Allah (SWT)'s pleasure in his actions and always try to do them in the best possible manner whether he is watched by his superiors or he is alone. There is always the permanent supervisor, who knows everything, namely, Allah (SWT).

There are different types of 'Ibadah according to the different scholars which are discussed below:

**[1] According to the statement of Imam Ibnul Qayyim:** *There are four categories of 'Ibadah:*<sup>1</sup>

(1) **The saying (qawl) of the heart:** It is the belief in what Allah (SWT) has informed about Himself, His Names and Attributes, His action, His Angels, and that which He revealed in His Book and sent upon the tongue of His Messenger Muhammad (SAAS).

(2) **The action ('amal) of the heart ('amali Qalbi):** It includes love for Allah, trust in Him, turning to Him in repentance (sorrow), fearing Him, having hope in Him, devoting the Deen sincerely to Him, having patience in what He orders and forbids, having patience with His decrees and being pleased with them, having loyalty for His pleasure, having humility for Him and humbling oneself in front of Him, and becoming peaceful with Him.

(3) **The sayings of the tongue (qawli lisani):** It is to convey what Allah has revealed (in the Qur'an and authentic Sunnah) regarding Himself, His Names and Attributes, His Actions, His Commands, His Prohibitions, and all that is related to this din, to call to it, defend it, to expose the false innovations (novelty) which oppose it, and to establish its remembrance and to convey what it orders.

(4) **The actions of the limbs ('amali/ fa'li zawarihi):** It includes the salah (prayers), jihad, attending the Jumu'ah prayers and the rest of the Jama'at (congregational prayers), assisting those who are unable, and acting with goodness and kindness to creation, and other such acts.

**[2] According to the statement of some Muslim scholars:** There are three types of 'Ibadah, these are:<sup>2</sup>

(1) **Physical 'Ibadah absolutely/ purely physical (عبادة بدنية محضة):** It contains prayer, fasting, ablutions and washing. The basic principle of these 'Ibadah is: This type of 'Ibadah is obligatory for a certain person; it means it is not permissible to perform by deputy; except which is proved by the declaration of Shari'ah, like: Fasting for the dead; because the purpose of prescribing this is physical trials and hardship, which is acquired by physical efforts and hardship of limbs, which is not achieved by his deputy. The fasting for a dead, is acceptable from the deputy. Narrated "Ibn Abbas" (ra), he said: *A woman said to the Prophet "My mother died and she had vowed to fast but didn't fast, shall I fast on her behalf? The Prophet (SAAS) replied in the affirmative and said, "Allah's debts have more right to be paid"*, [Bukhari, Hadith no-174].

عن ابن عباس- رضى الله عنهما: "جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت: "يا رسول الله إن أُمِّي ماتت وعليها صوم نذر" أفأصوم عنها؟ فقال: "أرأيت لو كان على أمك دين ففوضته أكان ذلك يؤدي عنها قالت نعم قال: ففوضي عن أمك".

(2) **Financial 'Ibadah absolutely/ purely financial (عبادة مالية محضة):** It contains Sadaqah and Zakat, expiation (kaffarah) and sacrifice and vow. The basic principle of these 'Ibadah is: This type of 'Ibadah is not obligatory for the certain person; it means it is permissible to perform by deputy.

(3) **Physical and financial/ uncertain (عبادة مترددة بينهما):** It contains performing Hajj on behalf of incapable and dead person; because it contains physical and financial contribution.

**[3] According to the statement of another Muslim scholar:** There are two types of 'Ibadah, these are:<sup>3</sup>

(1) **'Ibadah Mahdhah (عبادة محضة):** It means pure slavery wherein only an inter-slave relationship with Allah directly. Its principles are: It should be based on the existence of evidence or order, from either the Qur'an or the Sunnah, which cannot be determined by reason or logic for its existence. Similarly, the procedure should be patterned on the example of the Prophet (SAAS). This form of 'Ibadah is not a measure of logic and common sense. It only serves to understand the secret reason behind it. In this regard, the slaves must claim that the performance of this 'Ibadah is the submission or obedience and he (must) believes that what Allah (SWT) had commanded him, is only for his benefit and happiness.

(2) **'Ibadah ghairi Mahdhah (عبادة غير محضة):** It is not just purely related to Allah (SWT), as it has a relationship of a slave with Allah (SWT) and also it has a relationship or interaction with other creatures. The principles in this 'Ibadah are: Its existence is based on the absence of the evidence of prohibition in the Qur'an and Sunnah. Similarly, in this form of 'Ibadah, there is no need to mention the term of Bid'a; although the matters of any creativity or innovation are being occurred. In this form of 'Ibadah, we can measure its profit and loss using our intellect and common sense. It can be done as long as it is beneficial.

**[4] According to the statement of another Muslim scholar:** It is four kinds, such as:<sup>4</sup>

(1) **'Ibadah Qalbiah** (related to acts of the heart): Some words are related to the soul, or works of the soul, like: Love, sincerity, fear, hope, take patience, depend on Allah (SWT); so these 'Ibadah are called 'Ibadah Qalbiah.

(2) **'Ibadah Fikriah and 'Aqliah:** These are related to thinking, considering, reflecting, etc.

(3) **'Ibadah Badaniah and Maliah:** These are related to tongue, like: degrees, or praise or speak the truth and do not conceal it. Or it is related to financial activities, like: Salah, Zakah, Sawm (Fasting), Hajj and vow, etc.

(4) **'Ibadah 'Adah (habits become acts of 'Ibadah):** These are related to some habits and behaviors daily life, these are considered 'Ibadah according to intention. Allah (SWT) directs. **"Say! (O Muhammad) verily my salah, my sacrifice, my living and my dying are for Allah (SWT)".** [06: 162]. (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ).

**[5] As obligation and forbidding:** It is two kinds, such as:

<sup>1</sup> *Madarij as-Salikin* 1/100-101, 105, slightly adapted by Dr. Saleh as-Saleh - from a footnote in *The Dispraise of Al-Hawa (Desire)* by Ibn al-Qayyim al-Jawziyyah, 1998, Daar al-Bukhari. <http://Sunnahonline.com/library/purification-of-the-soul/152-al-ubudiyyah>

<sup>2</sup> - <http://www.elazhar.com/mafaheemux/19/7.asp>

<sup>3</sup> - <http://umayonline.wordpress.com/2008/09/15/'Ibadah-mahdhah-ghairu-mhadhah/>

<sup>4</sup> - <http://www.maghrress.com/attajdid/74809>

(1) **Wajib 'Ibadah (compulsory):** There are some 'Ibadah which is obligatory to perform them, as well as there are some evils which are forbidden. By performing these 'Ibadah we become near Allah (SWT). It is said in Hadith al-Qudsi, Allah (SWT) said (in Hadith): **"My slave becomes nearby me only by performing obligatory 'Ibadah"**, [Bukhari, Hadith no-6021].

(2) **Masnun 'Ibadah (optional):** There are some 'Ibadah by performing them it increases our Iman, by this way finally Allah (SWT) loves Him. It is said in Hadith al-Qudsi, Allah (SWT) said (in Hadith): **"My slave uses to become near by me [Allah (SWT)] by performing optional 'Ibadah, (as a result) then He (SWT) loves him"**, [Bukhari, Hadith no-6021].

**[6] As intention:** It is two kinds, like:

(1) **'Ibadah Maqsudah (Intentional):** There are some 'Ibadah which is aimed themselves; like: Salah, Zakah, Sawm (Fasting), Hajj...

(2) **'Ibadah Gair-Maqsudah (Unintentional):** There are some 'Ibadah which is not aimed themselves; but these 'Ibadah are performed for another 'Ibadah, like: Ablution, washing and Tayammum... these 'Ibadah are performed for purifying; so that we can perform Salah.

**[7] As the way of 'Ibadah:** It is two kinds, like:<sup>1</sup>

(1) **'Ibadah Zahiriah (clear):** There are some 'Ibadah which is performed by body and limbs, like: Salah, Zakah, Sawm, Hajj..., as well as, there are some evils which are forbidden; like: Adultery, drinking wine ...etc. which are causes of entering Hell.

(2) **'Ibadah batiniyah (unclear):** There are some 'Ibadah which is related to the heart when it is purified then purify the whole body; like: To adorn by some good qualities, such as: Ikhlas (Sincerity), Tauakkul (depending on Allah), Sabar (taking patient), Shukur (showing gratitude to Allah) ...etc. As like, saving ourselves from bad items, like: Hasad (Jealousy), Kibir (arrogant), Riah (showing)...

**[8] According to the statement of "Imam al-Ghazzali":**<sup>2</sup> "Imam al-Ghazzali in his book "al-Arba'in fi Usul al-Deen" has enumerated ten forms which worship can take: (1) Prayers (2) Prescribed Alms-giving (3) Fasting (4) Haji or pilgrimage to Makkah (5) Reciting the Holy Qur'an (6) Remembrance of Allah in all possible situations (7) Earning one's livelihood by (in accordance with) the regulations of the Shari'ah (8) Fulfilling one's obligations towards one's companions and neighbors (9) Persuading people to act righteously and dissuading them from what is reprehensible and forbidden (10) To follow the Sunnah or the practice of the Holy Prophet (SAAS)".

**[9] According to the statement of another Scholar:**<sup>3</sup> There are (06) six types of 'Ibadah, like: (a) 'Ibadah of shakirin (for thankful slave); (b) 'Ibadah of Mutaqarribin (for slaves who become near by Allah); (c) 'Ibadah of Mustaheen (for a slave who is ashamed); (d) 'Ibadah of jaiqe al-halawah (for a slave who tasted the taste of Iman); (e) 'Ibadah of Muhibbin (for a slave who loves Allah); (f) 'Ibadah of 'Arifin (for a slave who knows his Lord exactly).

(1) **'Ibadah of shakirin (عبادة الشاكرين-for thankful slave):** This type of 'Ibadah contains which is performed in response to many blessings of Allah (SWT), like: Blessing of life, peace and tranquility, and all types of blessings.

(2) **'Ibadah of Mutaqarribin (عبادة المتقربين-for slave who become near by Allah):** This type of 'Ibadah contains which is performed in response to become near by Allah (SWT). It is the pure sign of Allah knowing, as it is said in Hadith, **"The first time, blessing of Allah (SWT), and its middle pardon of Allah (SWT), and at the end Allah's (SWT) forgiveness"**, [Mustadra al wasaeel, 3/109]. **"أَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ، وَأَوْسَطُهُ عَفْوُ اللَّهِ، وَآخِرُهُ غُفْرَانُ اللَّهِ"**

(3) **'Ibadah of Mustaheen (عبادة المستحيين-for slave who be ashamed):** There is a section of people feel ashamed of Allah (SWT) and sorrow and return to Allah (SWT) asking mercy and forgiveness of Allah (SWT), when they committed sins.

(4) **'Ibadah of Jaiq al-halawah (عبادة ذائقي الحلاوة-for slave who tasted the taste of Iman):** When a slave of Allah (SWT) performs 'Ibadah only for Allah (SWT) with humble and sincerity, then he feels peach in his heart; and it is the taste of Iman.

It is narrated from Anas ibn Malik (ra), the Prophet (SAAS) said: **"Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Apostle (Messenger) becomes dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to throw into the fire"**, [Bukhari, Hadith no-15].

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَكْفُرَ كَمَا يَكْرَهُ أَنْ يُقْتَلَ فِي النَّارِ.

(5) **'Ibadah of Muhibbin (عبادة المحبين-for slave who love Allah):** This type of 'Ibadah contains when a slave performs 'Ibadah for the sake of love of Allah (SWT), and it is the sign of pure faith. It is narrated from Abu Umamah (ra), the Prophet (SAAS) said: **"If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith"** [Abu Daood, Hadith no-4061]. **عَنْ أَبِي أُمَامَةَ عَنِ أَبِي أَسَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ عَنِ أَبِي أُمَامَةَ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ.**

(6) **'Ibadah of 'Arifin (عبادة العارفين-for slave who know his Lord exactly):** This type of 'Ibadah contains when a slave recognizes his Lord purely, as He is our creator, sustainer, worth to get our 'Ibadah.

<sup>1</sup> - [http://14noor.com/forum/forum\\_posts\\_smp.asp?TID=179678](http://14noor.com/forum/forum_posts_smp.asp?TID=179678)

2 - [http://seekersguidance.org/blog/2010/01/ten-types-of-'Ibadah-worship-imam-al-ghazzali/\[p. 71 of Volume I of "Ma'ariful Qur'an" by Mufti Shafi Usmani\].](http://seekersguidance.org/blog/2010/01/ten-types-of-'Ibadah-worship-imam-al-ghazzali/[p. 71 of Volume I of )

3 - <http://ahlualbaytforums.hyperphp.com/vb/showthread.php?t=705>

**[10] As the meaning of 'Ibadah:** It is of two types: <sup>1</sup>

(1) **'Ibadah in the specific meaning:** These are forms of 'Ibadah which if not performed to seek (with the intention of seeking) closeness to Allah (SWT) are rendered null and void.

(2) **'Ibadah in the general meaning:** Any action, which is done to seek (with the intention of seeking) nearness to Allah (SWT) earns the person a reward, however, the intention is not one of the conditions for the correctness of the act.

**[11] According to the statement of "Imam Ibn Taymiyyah":**<sup>2</sup> There are many types of 'Ibadah, all of which must be performed for Allah alone, and not for anything besides Him the Almighty. Here we mention some of its types along with their *Dalil* (proof) from the Qur'an:

(1) **As-Salah (the prayer: الصلاة):** Allah the Exalted said: **"And perform salah and give zakah."** (Al-Baqarah 2:43), (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ), and He also said: **"O you who believe, perform ruku' and sujud"** (Al-Hajj 22:77), (ارْكَعُوا وَاسْجُدُوا), So *ruku'* and *sujud* are also types of 'Ibadah.

(2) **Ad-Du'a (the invocation: الدعاء):** Allah the Exalted said: **"And your Lord said: Invoke Me and I will answer you."** (Al-Ghafir 40:60), (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ).

(3) **Adh-Dhabh (slaughtering: الذبح):** Allah The Exalted said: **"So pray to your Lord and slaughter (for Him)."** (Al-Kawthar 108:2), (فَصَلِّ لِرَبِّكَ وَأَنْحَرْ).

(4) **Al-Khawf (the fear) of Allah (الخوف من الله):** Allah the Exalted said: **"It is only Shaitan that suggests to you the fear of his allies, so fear them not, but fear Me, if you are (true) believers."** (Ali 'Imran 3:175). (إِنَّمَا ذَلِكَ الشَّيْطَانُ يَخُوفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ).

(5) **At-Tawakkul (putting your trust in Allah: التوكل):** Allah the Exalted said: **"And put your trust in Allah if you are (true) believers"**, (Al-Maida 5:23), (وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ). So *At-tawakkul* is a type of 'Ibadah, and it is the heart putting its trust in Allah, regarding the achievement of what is good and the removal of what is bad.

(6) **Al-Istighfar (asking for forgiveness-الاستغفار):** Allah the Exalted said: **"And ask your Lord for forgiveness and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."** (Hud 11:90). (وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ).

(7) **Al-Inabah (turning in repentance: الإنابة):** Allah the Exalted said: **"And turn in repentance to your Lord and submit yourselves to Him, before the torment comes upon you, then you will not be helped."** (Az-Zumar 39:54). (وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلُمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ).

(8) **Al-Isti'adha (seeking refuge: الاستعاذة):** Allah the Exalted said: **"Say: I seek refuge with the Lord of the daybreak."** (Al-Falaq 113:1), (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ).

(9) **Al-Jihad (striving) with life and wealth (الجهاد بالنفس والمال):** Allah the Exalted said: **"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive with your wealth and your lives in the Cause of Allah."** (At-Tawbah 9:41). (انْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ).

(10) **Al-Hukm (judgment) between people with what Allah has revealed (الحكم بما أنزل الله):** Allah the Exalted said: **"And so judge (you O Muhammad) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you away from some of that which Allah has revealed to you."** (Al-Maida 5:49). (وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ).

In another Ayah; Allah (SWT) said: **"Surely, We have sent down to you the Book in the truth that you may judge between men by that which Allah has shown you."** (An-Nisa 4:105). (إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ).

(11) **At-Tahakum (seeking judgment) from Allah and His Messenger (التحاكم إلى الله ورسوله):** Allah the Exalted said: **"And if you differ in anything amongst yourselves, then refer it to Allah and His Messenger, if you believe in Allah and the Last Day."** (An-Nisa 4:59). (فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ).

And He said: **"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."** (An-Nisa 4:65). (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً).

(12) **At-Ta'ah (obedience) to Allah in what He has allowed and forbidden (الطاعة بامتنال أوامر الله واجتناب نواحيه):** And from the examples of this are: Allah the Exalted said: **"So eat from that which the Name of Allah has been mentioned upon, if you (truly) believe in His ayat."** (Al-An'am 6:118). (فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ).

(13) **At-Ta'ah (obedience) in implementing His Punishments (الطاعة بتطبيق عقوبات الله):** Allah the Exalted said: **"O you who believe. Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female."** (Al-Baqarah 2:178). (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ). (الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى).

And other than this from the types of 'Ibadah which Allah the All-Mighty has legislated in His Book, and in what He has revealed to His Messenger of his Sunnah. And the greatest of what Allah has revealed is *Tawheed*, and the biggest and worst of what He has forbidden is *shirk*.

<sup>1</sup> - <http://www.al-islam.org/ethical-discourses-vol1/20.htm>

<sup>2</sup> - [http://al-aaqeedah.com/index.php?option=com\\_content&view=article&id=75:'Ibadah-and-its-types&catid=34:articles&Itemid=53](http://al-aaqeedah.com/index.php?option=com_content&view=article&id=75:'Ibadah-and-its-types&catid=34:articles&Itemid=53)

There are many opinions regarding the best 'Ibadah in Islam, from these some opinions are given below:

**[1] According to the statement of 'Mustafa Ahmed Zarqa' and 'Dr. Yousuf Al-Quardawi':** There are four opinions regarding which are the best of all 'Ibadah, these are as follows:

**1. The 'Ibadah which is the most difficult for the Nafs (soul) {conditionally}:** This 'Ibadah is considered as the best of all 'Ibadah; because: we can dominate our Nafs by such 'Ibadah. The Nafs is always tempted to do evil. The more we satisfy our Nafs the more its want increase. Hence when we perform 'Ibadah like Fasting from dawn to dusk during the Holy month of Ramadan, we control our temptation and thereby keep the Nafs under our control. By doing so one can keep oneself away from doing evil and hence this regarded as the best of 'Ibadah by some people (إن النفس لأماراة بالسوء).

**2. Zuhud (giving priority of all pleasures of life hereafter on the pleasure of earth):** This 'Ibadah is such that one must keep oneself from getting too eager (excited) with the world & its pleasures. He must maintain equilibrium between his life in this world and the hereafter. Some people completely renounce the world that is they don't live a social life, don't get married, or do regular jobs. But this is not justified. Since man lives in this world, hence while he stays here he must lead a domestic as well as social life. Our Prophet (SAAS) Muhammad's (SAAS) life is an example for every Muslim. To do Zuhud is to live your life in this world, be a part of it, but not to let the world & its pleasures get their grip on your life. It means to live your life in this world with your heart, mind and soul devoted to Allah's (SWT) satisfaction.

Allah (SWT) said: **"Nay! you prefer the life of this world, While the hereafter is better and more lasting"**, [87:16-17]. (بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى).

And He taught us the system of Prayer by saying: **"Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us against the doom of Fire"**, [02:201]. (رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

**3. Welfare of society and people:** The supporters of this opinion have based their theory on the following Hadith: The Prophet (SAAS) had said: **"All creations are Allah's (SWT) Family (indirectly), that is, to Allah (SWT) that person is the dearest, who is the most helpful towards his family."**

"عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم: الخلق عيال الله، فأحب الناس إلى الله من أحسن إلى عياله"، [المعجم الأوسط: 5541]، "وعنه قال قال رسول الله: الخلق كلهم عيال الله فأحب الخلق إلى الله أنفعهم لعياله"، [المعجم الكبير: 1003].

All social beneficial works are the best 'Ibadah in Islam, if these are fixed and practiced only for Allah (SWT), and to get satisfaction and pleasure of our Lord. Prophet Muhammad (SAAS) said: **"Accepting all works is depended on aim"**, He said in another place: **"Shall I not inform you the work which is better than Fasting, Prayer and Charity? They replied: of course, oh messenger of Allah (SWT)! He said: settle between two people; because quarrel is demolition, it doesn't demolish hair, but it demolishes the Islam."**

Thus social courtesy and cooperation are the part of 'Ibadah when these are done for the sake of Allah (SWT), as the Prophet (SAAS) told us: **"Receiving your friend with a smile is a type of Charity, helping a person to load his animal is a Charity and putting some water in your neighbor's bucket is a Charity."**

Hence to help the poor and needy and be of use to society is considered as the best of 'Ibadah. By this definition, we can say that 'Alims' is superior to the common man, since the common man is benefited from Alim's knowledge. It comes in a Hadith: **when men die, their door to gaining 'sawab' closes, but when an Alim who has left in this world something from which others can get the benefit, he receives its 'sawab' even after death.**

**4. The 'Ibadah which is the most important to that time when we consider it is the best of 'Ibadah:** This is considered as the best 'Ibadah over all the other three opinions. Since Islam is a religion that governs our entire life, hence every action of man done at its time is the best of 'Ibadah, for example:

- During the time of Jihad, Jihad is the best 'Ibadah since it is the need of time.
- When we receive guests, serving them is the best 'Ibadah.
- The Offering of Salah during their respective time.
- For instructors, while educating students, the best 'Ibadah is to educate them sincerely.

All other three opinions treat only a respective type of 'Ibadah, whereas the fourth opinion covers all the types of 'Ibadah are done by a Muslim. Hence it is the most widely accepted form as the best 'Ibadah.

**[2] According to the statement of another Muslim Scholar:** There are many statements and directions in the **Hadith** and **Tafsir**, these are:

**(1) To acquire Islamic knowledge is the best 'Ibadah:** Generally to acquire Islamic knowledge is the best of 'Ibadah, and by the direction of Prophet (SAAS) it is essential for all Muslims. He said: **"To acquire knowledge (Islamic) is obligatory for all Muslim"**, about the best 'Ibadah there are many documents in Hadith, such as: **"Abdullah Ibn Abbas"**, he said, the Prophet (SAAS) said: **"To acquire knowledge is the best of 'Ibadah"**, [Musnad -e- shihab, Musnad -e- Hares].

**(2) To acquire knowledge about Al-Fiqh is the best 'Ibadah:** Al-Fiqh is the main foundation of Islamic knowledge, because by seeking knowledge about Al-Fiqh we can know about our duties with its fixed limitation, there are many Hadith from Prophet Muhammad (SAAS), such as: it is narrated by Abdullah Ibn Abbas, he said, the Prophet (SAAS) said: **"The best 'Ibadah is to acquire knowledge about Al-Fiqh"**, [Mu'jamul kabir, Mu'jamul ausat, Mu'jamul sagir, Musnad -e- shihab].

**(3) Waiting for solving problems, rest and enjoyment are the best 'Ibadah:** The nature of a Muslim is to try for solving any problems, to take few rests for starting Prayer ('Ibadah) of Allah (SWT) with refresh body and mind, and to



enjoy by the favor of Allah (SWT). There are many Hadith about it, such as: it is narrated by “**Anas Ibn Malik**”, he said, the Prophet (SAAS) said: “**The best ‘Ibadah is to Wait for solving problems, rest and enjoyment**”, [Sunan-e- Tirmiji, Mujam-e-Kabir, Musnad –e- shihab, Tuhfatul Ahwaji, Tafsir-e- Tabari, Tafsir –e- Ibn Quasir].

**(4) Remembering Allah (SWT) and research in His signs and favors are the best ‘Ibadah:** This is narrated from Umar bin Abdul Aziz. [Tafsir Ibn kasir: 1/439]. Allah (SWT) said: “**Behold! In the creation of the heavens and earth, and the alternation of night and day, there are indeed Signs for men of understanding**”, [03:190], (إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ)

**(5) Supplication and Prayer to Allah (SWT) are the best ‘Ibadah:** This is narrated by Abdullah Ibn Abbas, he said, the Prophet (SAAS) said: “**The best ‘Ibadah is a supplication to Allah (SWT)**”, [Mustadrak]. After narrating this Hadith he recited the Ayah: “**And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"**”, [40:60], (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ)

**(6) Humility is the best ‘Ibadah in Islam:** A Muslim must pray to Allah (SWT) with humility, and save himself from arrogance. It is narrated by “**Aysha**”, she said: “**The best ‘Ibadah in Islam is Humility**”, [Musannaf-e- Ibn Abi Shihab]. Allah (SWT) said: “**And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"**”, [40:60], (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ).

**(7) Believe in the oneness of Allah (SWT):** The highest tip of ‘Ibadah is to believe in the oneness of Allah (SWT) that, there is no Lord but Allah (SWT). It is narrated by ‘**Abu Hurairah**’, Prophet Muhammad (SAAS) said: "Faith is made up of sixty or seventy and some branches; the highest of which is the belief in the Oneness of Allah (SWT), i.e., there is no Lord but Allah (SWT) and the lowest in the scale of ‘Ibadah is removing obstacles and dirt from people's way." [Muslim].

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: "الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله وأدناها إماطة الأذى عن الطريق..."

**(8) To obey obligations and save from forbiddings:** The Nature of a Muslim, he must try to obey which Allah (SWT) commanded him, and save himself from which He forbade. So we must follow ‘**Faridh** and save ourselves from ‘**Haram**; because we will be questioned on the Day of Judgment about these. It is narrated by Hasan al-Basri and Umar bin Abdul Aziz, said by Ibn Quasir, Ibn Abid Duniah and Ibn Abi Shihab.

**(9) The best ‘Ibadah are a good suggestion and to follow the Sunnah:** Giving good suggestion to another, and advising him is the social activities, which is the best ‘Ibadah. On the other hand following Hadith in our practical life is from the best ‘Ibadah; because the Prophet (SAAS) left behind us Hadith.

. It is narrated from ‘**Imam Malik**’ he informed us from Prophet Muhammad (SAAS), he said: “**I have left behind you two things, you will never go to astray until you will keep to those two things: Book of Allah (SWT) (Qur’an) and ‘Sunnah’ of His messenger**”, [Muatta].

عن مالك أنه بلغه أن رسول الله صلى الله عليه وسلم قال: "تركتم فيكم أمرين لن تضلوا ما تمسكتم بهما، كتاب الله وسنة رسوله".

**(10) To research and to fear Allah (SWT):** A Muslim prays to Allah (SWT) by his think, so we must research the blessing of Allah (SWT) upon His creation. It is narrated by Hasan al-Basri. [It is said by Ibn Quasir]. So we must behold the signs of Allah (SWT) in His creations and His blessing upon his creation. On the other hand, we have to save our eyes from the worst thing, which Allah (SWT) fixed punishment for it, Allah (SWT) said: “**Behold! In the creation of the heavens and earth, and the alternation of night and day, there are indeed Signs for men of understanding**.”[03:190].

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ)

**(11) The best ‘Ibadah is the good work which is practiced secretly only for Allah (SWT):** It is said by Abul Faraz Al-Zauji. So we must try to keep some secretly only for Allah (SWT) to get the reward on the Day of Judgment.

**(12) The bests ‘Ibadah are to sorrow deeply and to return to Allah (SWT):** It is narrated by Umar bin Abdul Aziz. [said by Imam jahabi]. Allah (SWT) loves the slave who returns to Him after doing any offense.

**(13) To give benefit to another is the best ‘Ibadah:** It is said by Siddiq Ibn Hasan Qanuji. So legally helping another person is from social activities, which Allah (SWT) loves.

**(14) Reciting the Holy Qu’ran is the best ‘Ibadah:** Prophet Muhammad (SAAS) ordered us to recite the Holy Qu’ran, and considered it from the best ‘Ibadah, there are many references about it, such as: “**He is the best who learns reciting the Holy Qu’ran and teaches to another**.”. “خيركم من تعلم القرآن وعلمه”.

**(15) To speak true or be silent in maximum time with good character are the best ‘Ibadah:** It is narrated by Abu Jar, he said: Prophet Muhammad (SAAS) asked: “**Shall I not inform you about the ‘Ibadah which is the best ‘Ibadah, slighter in body and tongue and heaviness in the scale of weight? He replied: of course oh Prophet Muhammad (SAAS)! He said: You would be silent in maximum time and to be characterized by good character**.”, [‘Al-Munjiri’ in Targib and Tarhib].

**(16) Good idea about Allah (SWT) is the best ‘Ibadah:** It is narrated by Ibn Dailami, he said, Prophet Muhammad (SAAS) said in his Hadit-e-Qudshi: “**Good idea about Allah (SWT) is the best ‘Ibadah, Allah (SWT) said: I have a good idea about my ABD, so they would make a good idea about Me**”, [Musnad-e- Shihin].

**(17) To recite the ‘Duah’ is the best ‘Ibadah:** This ‘Duah’ is: ‘**SubhanAllahi wa bihamdihi, Subhanllahil Azim**’ It is narrated by Abu Hurairah from Prophet Muhammad (SAAS) said: **two words are better to Allah (SWT), slighter in tongue, and heaviness in the scale of weight are SubhanAllahi wa bihamdihi, Subhanllahil Azim**. [Bukhari and Muslim].

عن أبي هريرة رضي الله عنه قال قال النبي صلى الله عليه وسلم كلمتان حبيبتان إلى الرحمن خفيفتان على اللسان ثقيلتان في الميزان سبحان الله وبحمده سبحان الله العظيم

**(18) Settle between two people:** All social beneficial works are the best *'Ibadah* in Islam, if these are fixed and practiced only for Allah (SWT), and to get satisfaction and pleasure of our Lord. The Prophet Muhammad (SAAS) said: “**Accepting all works is depended on aim**”, He said in another place: “**Shall I not inform you the work which is better than Fasting, Prayer and Charity? They replied: of course, oh messenger of Allah (SWT)! He replied: settle between two people; because quarrel is demolition, it doesn't demolish hair, but it demolishes Islam.**”, [Baihaki].

**(19) Giving 'salam' to another and feeding to hunger:** The best *'Ibadah* that we must give *Salam* to another by following the rule of Islam, and give food to hunger as our possibility. It is narrated by “Abdullah Ibn Umar” he said, **Prophet (SAAS) was questioned by a person: what is the best 'Ibadah in Islam? He replied: feeding to hunger and giving salam to the known and unknown person.**”, [Bukhari].

عن عبد الله بن عمرو رضي الله عنهما أن رجلا سأل النبي صلى الله عليه وسلم أي الإسلام خير قال تطعم الطعام وتقرأ السلام على من عرفت ومن لم تعرف

**(20) Prayer in fixed time, jihad and obedience to parents:** To pray in the fixed time is the best *'Ibadah*, we will be questioned firstly on the Day of Judgment about Prayer, so we must perform it in fixed time by the rule of Islam, and jihad and obedience to parents are the best *'Ibadah*. It is narrated by “Abdullah Ibn-Masud”, he said: **I questioned the Messenger (SAAS), what is the best work, He replied: Prayer in a fixed time, I said: what is the next? He said: Jihad in the way of Allah (SWT), I said: what is the next? He said: obedience to parents.** [Bukhari and Muslim].

عن ابن مسعود قال سألت رسول الله صلى الله عليه وسلم أي العمل أفضل قال الصلاة في وقتها قلت ثم أي قال الجهاد في سبيل الله قلت ثم أي قال بر الوالدين.

**(21) Guiding another person to the right path:** Allah (SWT) said: “**Who is better in speech than one who calls (men) to Allah (SWT), works righteousness, and says, "I am of those who bow in Islam"?**”, [41:33]. **وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ**

**(22) Jihad and acceptable Hajj:** It is narrated by “Abdullah Ibn Salam”, Prophet Muhammad (SAAS) said: “From the best *'Ibadah*: to believe in Allah (SWT) and His Messenger, Jihad in His way and acceptable Hajj”. [Ibn Hibban].

#### Part: 04. Objectives of 'Ibadah

##### Objectives of 'Ibadah:

**[1] According to the statement of 'Mustafa Ahmed Zarqa':**

Till now we have discussed that the basic duty to man is to do *'Ibadah* only for Allah (SWT) and to accept this without any fail, but the question remains unanswered, “why should we do Allah's (SWT) *'Ibadah*? Why should we accept it as our responsibility? Does Allah (SWT) gain anything by our *'Ibadah*? In other words: what is the aim of *'Ibadah*?

The answer to the question can be explained as follows: Allah (SWT) is our Lord, our Sustainer who is All-Sufficient and free from any sort of needs. We are dependent on Allah (SWT). Our dependence can be compared to that of a 'bulb', which will emit light only when it receives current. Here we can see that the bulb is dependent upon electricity but it doesn't matter to electricity whether the bulb glows or not. A life without light that is Allah's (SWT) guidance leads nowhere. If we do Allah's (SWT) *'Ibadah*, Allah (SWT) doesn't gain a thing, if we do not do Allah's (SWT) *'Ibadah* Allah (SWT) won't lose a single thing. Then why should we do *'Ibadah*? We should do *'Ibadah* for satisfying and helping ourselves and others. In the words of Allah (SWT): “**We bestowed (in the past) Wisdom on Luqman: “show (thy) gratitude to Allah (SWT).” Anywho is (so) grateful does so to the profit of his soul: but if any ungrateful verily Allah (SWT) is free of all wants worthy of all praise**”, [Surah Luqman: 12]. **وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ**.

It also comes in **Hadith Al Qudsi**, Allah (SWT) said: “**O' My slaves, you will not be able to do me any loss. Nor will you be able to do me any good. If all mankind and Jinn united to become a single piece individually, then it would not increase any portion in My Kingdom. And if all they united to become as a single sinner who disobeys me, nothing will decrease in any portion in My Kingdom.**”

We can categorize reasons as to why we should do *'Ibadah* into **four** points. These are:

**1. Al 'Ibadah is the food of the soul (Ghadaur Ruh):** Man lives in this world and satisfies his body's need, hunger and thirst. Then it only seems fair that man should even satisfy the hunger of that which is responsible for him being alive, that is his soul. This soul is something we know exists but is not within our reach to see or touch. And this soul's food is 'Ibadah. We must do *'Ibadah* to satisfy our soul's hunger. This human body is only a covering for the soul, which is inclined to do *'Ibadah*. When man disobeys Allah (SWT), he in fact breaks his links with his Creator and this emptiness created cannot be replaced by anything in this world. When a man does Allah's (SWT) *'Ibadah*, he devotes himself to Allah (SWT) and thereby he develops a very close relation with Allah (SWT), hence satisfying his soul's want. *'Ibadah* fulfills all the needs, wants & hunger of the soul.

**2. Allah's (SWT) 'Ibadah is the way to fundamental freedom:** It is man's nature that he should (must) perform 'Ibadah to someone. Man finds satisfaction when he knows that there is a **superior power** to guide him, to watch over his needs. Hence when a man doesn't do *'Ibadah* to Allah (SWT); who is his real Creator, he tends to do *'Ibadah* to something else that is his make-believe Allah (SWT), for bringing consolation (comfort) in his life. He starts worshiping other people, like kings, Emperors, or he performs *'Ibadah* to idols or wild beasts (animals) or nature.

When he does so, he makes laws for himself, to direct his life. In doing so, he only burdens himself and makes himself do things. He forces himself, thereby creating complications in his life and leaving many questions unanswered and creating illogical statements with which he cannot even convince himself.

He takes his freedom away from himself. But when a man performs 'Ibadah to his real Lord, Allah (SWT), he does things according to what Allah (SWT) wants, and he doesn't force upon himself any sort of illogical conditions or make himself believe in lies. Hence when man accepts his real religion Islam and recognizes his true identity as a Muslim and that Allah (SWT) is his Creator then only is he able to be free mentally and emotionally. It comes in the Holy Qur'an: "Say: shall I take for my protector any other than Allah (SWT) the Maker of the heavens and earth? And he is that feedeth but is not fed. Say: Nay! But I am commanded to be the first of those who bow to Allah (SWT) (in Islam) and be not thou of the company of those who join Allah (SWT) (Lords) with Allah (SWT)", [Al- Anaam 14].

(قُلْ أَغَيْرَ اللَّهِ اتَّخِذْ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ).

**3. 'Ibadah is Allah's (SWT) test for purifying man:** The target of an individual is not gain a permanent life, which cannot be done in this world. This world is a transit for man where a man stays until Hereafter. Hence in this transient life **man is tested in many ways.** In other, to purify metals, we burn its extract obtained from the ore (costly thing) in life. Similarly, to make man capable to enter paradise, Allah (SWT) tests him in this world. If he does passes then he gets his grades in Hereafter as a reward in paradise. This examination is in 'Ibadah.

It comes in the Holy Qu'ran: "He who created Death and Life that He may try which of you is best in deed and He is the Exalted in Might oft- Forgiving", [Al-Mulk, Ayah – 2], (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ).

In another Ayah; Allah (SWT) said: "Did you think that you would enter Heaven without Allah (SWT) testing those of you who fought hard (in His Cause) and remained steadfast?" [Al-Imran, Ayah 142]. (أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرْ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

"Dr. Yousuf al-Qardhawi" said the following concerning this topic: **If a man leads his life in this world according to the rules set by Allah (SWT), then anything which he wants to earn here will not be gained without hard work effort and struggle. The more valuable thing is the hardest to achieve. A man takes upon himself all the difficult tasks to pass these tests. Hence when achieving things in this world can be this difficult, then achieving well in the Hereafter is no doubt more difficult.**

**4. 'Ibadah is Allah's (SWT) right on mankind:** Allah (SWT) has the complete right that His slaves must perform 'Ibadah to Him; is not something hard to accept (performing 'Ibadah form another think is not accepted). Its opposite is impossible. That is to think that Allah (SWT) doesn't have the right to His slaves. Man with the knowledge bestowed upon him by Allah (SWT); can very well see Allah's (SWT) right on him. This is explained as: Allah (SWT) has created man from nothing and has given each one an identity. He has placed him on this world as superior to all other creations. He has not only created him but has given him beauty in physical appearance and the ability to speak. Allah (SWT) has given him the land to live and the sky as a shed (roof). All the Oceans, Rivers, Mountains, Valleys are all created for man so that he can fulfill his needs using nature. It is very obvious that when someone helps us in doing something, we remain grateful to him and tend to show our gratitude. Hence when Allah (SWT) has bestowed upon us so much of His Grace. Allah (SWT) said: "O you people! Adore your Guardian (Lord) who created you and those who came before you that you may have the chance to learn righteousness. Who has made the earth your couch, the heaven your canopy, and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah (SWT) when you know (the truth), [02:21-22].

(يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ)

It comes in Al-Hadith: the Prophet (SAAS) said: "O Mu'az! Do you know what right Allah (SWT) has on mankind and His slaves? He replied: Allah (SWT) and His Messenger know the best" the Prophet (SAAS) replied: Allah's (SWT) right is that they perform 'Ibadah to Him, and in doing so not to associate with Him any partners", [Bukhari: 2701].

ح/ عن معاذ رضي الله عنه قال كنت ردف النبي صلى الله عليه وسلم على حمار يقال له غفير فقال: "يا معاذ هل تدري حق الله على عباده وما حق العباد على الله؟ قلت: الله ورسوله أعلم، قال: فإن حق الله على العباد أن يعبدوه ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً".

**[2] According to the statement of another Muslim Scholar:**<sup>1</sup> The objectives of 'Ibadah are:

**1. The ultimate goal of man creation:** 'Ibadah is also an ultimate goal of creation of Allah (SWT), which is defined in verse: "And I (Allah (SWT)) created not the Jinns and humans except they should 'Ibadah Me (Alone).", [51:56]. (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

**2. 'Ibadah of Allah (SWT) - this is the message that all Prophets brought to us:** Allah (SWT) said: "For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah (SWT), and eschew Evil", [Sura Al-Nahl/16: 36], (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ).

It is only suitable to the Creator that when He created us, He defines how we live and how to spend our life on this earth. Thus, Allah (SWT) sent us down his 'Deen' through his Messengers to follow for us to achieve the purpose of our creations, i.e. the 'Ibadah.

**3. 'Ibadah of Allah (SWT) – this is what Allah (SWT) demanded us to do:** Allah (SWT) said: "Indeed this, your nation, is one nation, and I am your Lord, so do 'Ibadah to Me", [21:92]. (إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ)

He said in another Ayah: "Legislation is not but for Allah (SWT). He has commanded that you worship (perform 'Ibadah) not except Him. That is the correct Deen, but most of the people do not know", [12:40]. (إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

**4. 'Ibadah of Allah (SWT) is exclusively what Allah (SWT) asked from us:** He asked from us to follow this 'Deen' and did not order us to follow any other 'Deen'. Following Allah's (SWT) 'Deen' alone will establish true 'Ibadah. He

<sup>1</sup> - <http://www.learndeen.com/jm/articles/36/101.html>

said: "Surely, the way of life acceptable to Allah (SWT) is Islam", (إن الدين عند الله الإسلام), [Sura Al-Imran: 19]. He said in another Ayah: "And whoever desires other than Islam as Deen never will it be accepted from him, and he, in the Hereafter, will be among the losers", [03:85], (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ).

5. **'Ibadah of Allah (SWT) must be done until death takes us over:** Allah (SWT) said: "And perform 'Ibadah to your Lord until there comes to you the certainty (death)", [15:99], (وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ).

He said in another Ayah: "O you who believe! Fear Allah (SWT) as He should be feared, and die not except in a state of Islam", [03:102], (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ).

Thus, we established clearly that our ultimate objective in this world is to perform 'Ibadah to Allah (SWT), He said: "Indeed, Allah (SWT) is my Lord and your Lord, so worship (perform 'Ibadah to) Him. That is the straight path", [03:51], (وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ).

[3] According to the statement of 'Dr. Yousuf Al-Qardawi':<sup>1</sup> Dr. Yousuf Al-Qardawi discussed this topic in his book **"Ibadah in Islam"**, according to his statement the objectives of 'Ibadah in Islam are:

1. **'Ibadah is the food of soul:** The costliest thing in a human is his soul, the soul does not take normal food; it takes always 'Ibadah and good deeds, so we must practice 'Ibadah to give our body this fixed food. The famous Muslim scholar "Ibn al-Qaium" said: "There is no favorite thing to a soul except its creator (it is 'Ibadah)".

2. **'Ibadah is the way to freedom:** There is no doubt in it that 'Ibadah is the way to real freedom and happiness; because the soul needs to a real creator and helper which may be he tends to Him. If a soul does not tend to Allah (SWT) then he must tend to another many imaginary (unreal) Lords, so he feels suspense. Allah (SWT) said: "Allah (SWT) sets forth an example: There is a slave in who are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah (SWT). Nay! Most of them do not know", [39: 29], (ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَابِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ).

He said in another 'Ayath' (verse): "O my fellow-prisoners! Are divers Lords better, or Allah (SWT) the One, Almighty?", [12: 39], (يَا صَاحِبِي السَّجْنِ أَرَأَيْبَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ).

3. **'Ibadah is Allah's (SWT) test for purifying man:** Our life on earth is not the final life, but we must leave this earth and return to Allah (SWT), and we are sent to earth only for test, so we will be rewarded if we pass in this examination, otherwise we will be punished. Allah (SWT) said: "He who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving", [67: 2], (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ).

He said in another 'Ayath' (verse): "Did you think that you would enter Heaven without Allah (SWT) testing those of you who fought hard (In His Cause) and remained steadfast?", [03: 142], (أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ).

4. **'Ibadah is Allah's (SWT) right on mankind:** Allah (SWT) created us and gave us all things, so it is His right to get our 'Ibadah. It is narrated by "Muaj bin Zabal" who informed us from Prophet Muhammad (SAAS): once He asked, Oh "Muaj"! Do you know what the right of Allah (SWT) on His slave is? He replied: Allah (SWT) and His Prophet (SAAS) know the best, and then He informed: they must perform 'Ibadah to Allah (SWT), and do not make any share with him. And do you know what the right of slave on Allah (SWT) is? He replied: Allah (SWT) and His Prophet (SAAS) know the best, and then He informed: He will not punish them". [Bukhari, Hadith no: 6938].

ح/ عن معاذ بن جبل قال قال النبي - صلى الله عليه وسلم - يا معاذ أتدري ما حق الله على العباد قال الله ورسوله أعلم قال أن يعبدوه ولا يشركوا به شيئا أتدري ما حقهم عليه قال الله ورسوله أعلم قال أن لا يعبدوا غير الله. [البخاري: 6938].

5. **To get the reward and to save from punishment:** The purpose of our 'Ibadah is to get the reward from Allah (SWT) by heaven and save us from punishment by hells. Allah (SWT) ordered us to beg forgiveness. "And they who say: O our Lord! Turn away from us the punishment of hell, surely the punishment thereof is lasting. Surely it is an evil abode and (evil) place to stay", [25: 65-66], (وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا).

6. **To refine our soul:** Purity of our soul is the result of 'Ibadah; not the cause of 'Ibadah, so it does not mean that, after purifying our soul 'Ibadah is no need, but it is a continuous processing. We need to purify our soul until our death and it is 'Ibadah; because the purpose of our creation is 'Ibadah. Allah (SWT) said: "I created the Jinn and mankind only that they might worship (perform 'Ibadah to) Me", [51:56], (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ).

7. **To get satisfaction and reward:** Main aim of 'Ibadah is to get the satisfaction of Allah (SWT), and the secondary aim is to get the reward on the Day of Judgment. "Imam Shatobi" said: "Verily, there are two objectives of the 'Ibadah; firstly and secondly (secondary), then firstly objective is: to tend to Allah (SWT) and to practice His all directions at all-time without sharing in it. And the secondary objective is: to get the reward on the Day of Judgment and to purify our soul otherwise. According to this opinion, Allah (SWT) ordered us to perform Prayer to establish His remembrance by saying: "Surely I am Allah (SWT), there is no Allah (SWT) (Lord) but I, therefore serve Me and keep up prayer for My remembrance", [20: 14], (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي).

8. **To save ourselves from 'Ibadah is the sign of Infidel:** A Muslim must bow his head to Allah (SWT) without fail; because Allah (SWT) has given him many graces to save his life on earth and has driven him to the right way, so as a human he has to perform all activities only for Him. So deny His 'Ibadah is the sign of infidel. Allah (SWT) said: {And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"}, [40: 60], (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ).

<sup>1</sup> - 'Ibadah in Islam, pg. 93-130

**9. The 'Ibadah and good character are signs of the successful believer:** A believer must perform 'Ibadah with good character, so he practices all good deeds; because only believing in Allah (SWT) in our heart without practicing His direction is not enough for a slave, and real success is depended on it. Allah (SWT) said: **"The believers must (eventually) win through, Those who humble themselves in their Prayers, Who avoid vain talk, Who are active in deeds of Charity ..."**, [23: 1-4], **وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ...** (..).

**10. 'Ibadah and good character are related one with another:** Believer's 'Ibadah is a type of character, and his character is a type of 'Ibadah, there is no scope to think about 'Ibadah without character, on the other side we cannot think about a good character without performing Allah's (SWT) 'Ibadah. Allah (SWT) said: **"It is not righteousness that you turn your faces toward the East or the West, but righteous is he who believes in Allah (SWT) and the Last Day and the Angels and the Book and the Prophets, and gives his beloved money to his relatives and the orphans and the needy and for the ransoming of captives and who observes Prayer and pays the poor-due; and those who fulfill their promises when they have made one, and the patient in poverty and affliction and the steadfast in time of war; it is those who have proved truthful and it is those who are the Allah (SWT) fearing (Lord fearing)"**, (2:177).

**(لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ)**

So without fulfilling these good works, there is no scope of the existence of 'Ibadah.

**[4] Another Objective of 'Ibadah:** There are another some objectives of 'Ibadah, such as:<sup>1</sup>

**1. 'Ibadah is a means for asking reward:** Allah (SWT) says: **"Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the fire"**, [02: 201]. **(وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)**

**2. 'Ibadah is a remembrance of Allah (SWT):** He says in the Holy Qur'an: **"Indeed, I am Allah (SWT). There is no deity except Me, so worship (perform 'Ibadah to) Me and establish prayer for My remembrances"**, [20: 14]. **(إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي)**

**3. 'Ibadah is to recognize the Ma'bud {Allah (SWT)}:** Sura al Kafirun makes the concept of Ma'bud very clear, that the Ma'bud of mankind is Allah (SWT) alone. As he says: **"Say! O you that reject faith I worship (perform 'Ibadah), not that which you worship (perform 'Ibadah), nor you worship (perform 'Ibadah) that which I worship (perform 'Ibadah), and I will not worship (perform 'Ibadah) that which you have been worshipping (performing 'Ibadah), nor shall you worship (perform 'Ibadah) that which I worship (perform 'Ibadah), to you be your way and to me mine"**, [109: 1- 6].

**(قُلْ يَا أَيُّهَا الْكَافِرُونَ. لَا أَعْبُدُ مَا تَعْبُدُونَ. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ)، [سورة الكافرون، الآية 1- 6].**

This is a brief discussion as regards the objectives or benefits of 'Ibadah in Islam. Sincere practice of it can only bring the benefit of it to its performers (doers). So without fulfilling these good works, there is no scope to the existence of 'Ibadah.

#### Part: 05. Conditions of 'Ibadah

Conditions of 'Ibadah (for being acceptable by Allah) are divided into two types: (a) Main, or primary conditions and (b) Secondary conditions.

##### **[1] Main Conditions (Primary):**

**(1) Some Muslim scholars added: <sup>2</sup> A necessary Condition** of 'Ibadah is **Ikhlas (Sincerity)** (Remember! condition is not only one; but more than one). It means our 'Ibadah should be performed exclusively and sincerely for Allah (SWT). 'Iman' by itself is not sufficient for our 'Ibadah to be accepted by Allah (SWT), rather it is necessary that our action is one of 'Iman' in Allah (SWT) and complete Ikhlas to Him (SWT), so that we do not make anyone a partner with Him. Allah (SWT) said: **{Those who have 'Iman' and confuse not their 'Iman' with Injustice. For them, there will be security and they are the rightly guided}**, [6:82], **(الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ)**.

He also said: **{And they were not commanded except with this: that they should perform 'Ibadah to Allah (SWT), being completely sincere in the Deen}**, [Bayyinah 98:5].

**(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ)**

And He also said: **{Say: Indeed I have been commanded to perform 'Ibadah to Allah (SWT) making the Deen sincerely for Him alone}**, [Zumar 39:11], **(قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ)**.

There is also a Hadith-e- Qudsee' reported by Muslim: **"I am so self-sufficient, that I am no need (don't) of having partners. Thus, whoever does an action for someone else's sake as well as Mine, will have that action rejected by Me to him whom he associated with Me"**.

**(2) According to the statement of Ibn-e-Kuasir:<sup>3</sup>** Accepting any 'Ibadah is depended on two conditions:

**(a) Ikhlas:** 'Ibadah should be to get the satisfaction of Allah (SWT), otherwise it will not be acceptable to Allah (SWT). (For more information please turn to back)

<sup>1</sup> - **Implications of 'Ibadah Akhlaq and Manner in Shariah**, Professor Dr. ABM. Mahbulul Islam, Ahsan Publication, Katabon, First Edition, 2012. pg: 25-36

<sup>2</sup> - <http://aa.trinimuslms.com/showthread.php?t=497>

<sup>3</sup> - Tafsir: Ibn-e-Quasir, valium no-1, pg: 155

**(b) Favour of Shariah' (selected by Shariah):** 'Ibadah would be practiced by direction of Shariah; by following the way of Prophet Muhammad (SAAS), otherwise it will not be included in 'Ibadah in the scale of Shariah. It is narrated by 'Ayasha', she said: Prophet Muhammad (SAAS) said: **"who practices any work, which is not selected by Shariah, it will be avoided"**, [Bukhari: 2550].

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم: "من أحدث في أمرنا هذا ما ليس فيه فهو رد"، [البخاري: 2550].

**(3) Another Muslim Scholars:** They added some main conditions; like: **(a) Pure intention:** The intention must be fixed to get the satisfaction of Allah (SWT), **(b) 'Ilm (knowledge):** We have to acquire pure knowledge regarding our 'Ibadah before practicing it in our practical life.

**(4) As summary (total main condition):** Main conditions of 'Ibadah in Islam are **Five (05)**, these are:

**(a) Iman (Iman in all pillars of Iman and Islam):** 'Iman' is to believe in all things which Prophet (SAAS) Muhammad (SWT) came from Allah (SWT) in our Soul, agree in our Mouth, and practice in our practical life. It is said in the Holy Qur'an: **"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about"**, [Sura Al-Furqan/25:23], (وَقِيمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْءَ مَنْثُورًا).

**(b) Ikhlas:** Ikhlas means to practice all works only to get the satisfaction of Allah (SWT). Allah (SWT) said: **{Say: Indeed I have been commanded to perform 'Ibadah to Allah (SWT) making the 'Deen' sincerely for Him alone}**, [Sura Zumar/ 39:11], (قُلْ إِنِّي أُمِرْتُ أَنْ أُعْبِدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ).

**(c) Mutaba'tur Rasul:** 'Mutaba'tur Rasul' means to follow our Prophet Muhammad (SAAS) in our practical life. Allah (SWT) said: **{Say: "Obey Allah (SWT) and His Messenger": But if they turn back, Allah (SWT) will not love those who reject Faith}**, [03:32], (قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ).

**(d) Pure intention:** The intention must be fixed to get the satisfaction of Allah (SWT). It is narrated by **"Umar bin Al-Khattab"**, he said: I heard Prophet (SAAS) saying: **"The reward of deeds depends on the intentions..."**, [Bukhari: 01].

عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول: "إنما الأعمال بالنيات ..."، [البخاري: 01].

**(e) 'Ilm (knowledge):** We have to acquire pure knowledge regarding our 'Ibadah before practicing it in our practical life. For this reason, **Imam Bukhari (rh)** had recorded particular hading in his Sahih Bukhari by saying: **"The Chapter of knowledge before saying and working"**, as per Allah (SWT) said: **"Know that there is no Lord but Allah"**.

"باب: العلم قبل القول والعمل لقول الله تعالى فاعلم أنه لا إله إلا الله".

It is reported from Al-Hasan, he said: The Messenger of Allaah (SAAS) said: **"The man should know the knowledge and work with it and teach him"**. Al-Ash'ath said: "Do you not see that he started with knowledge before work"?

عن الحسن قال قال رسول الله صلى الله عليه وسلم من الصدقة: "أن يعلم الرجل العلم فيعمل به ويعلمه"، قال الأشعث ألا ترى أنه بدأ "بالعلم قبل العمل"، [كتاب العلم لأبي خيثمة زهير بن حرب النسائي: 138].

**[2] Secondary Conditions:** After discussing the main conditions of 'Ibadah, there are a few secondary conditions for accepting 'Ibadah before Allah (SWT), these are:

**(1) Avocation through valid way:** It includes foods, drinks, dresses...etc. As Muslims, we must be careful about our foods, drinks and clothes; because of our all 'Ibadah will be valueless for acquiring them in invalidly. Allah (SWT) ordered us to eat avocation by earning it validly. He said: **"O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah (SWT), if it is Him you perform 'Ibadah"**, [02: 172].

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

Prophet Muhammad (SAAS) encouraged us to acquire avocation validly. It was narrated that 'Abd-Allaah ibn Mas'ood said: The Messenger of Allaah (SAAS) said: "Seeking the avocation of halaal is obligatory after the obligatory (prayer)", [Al-Bayhaqi: 11475].

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم: **"طلب كسب الحلال فريضة بعد الفريضة"**, قال البيهقي: حديث غريب. [سنن البيهقي الكبرى: 11475].

In another Hadith, it is narrated by **"Abu Hurairah"**, Prophet Muhammad (SAAS) said: **"Verily Allah (SWT) is noble, and he does not accept anything without noble ... after that, he mentioned the man who travels a long distance, his hair is sporadic, extends his two hands to the heaven and says: Oh my Lord! Oh my Lord! His food, drink and dress are illegal, his lifestyle is illegal, then, how will he accepted his Prayer?"**, [Muslim, Hadith no: 1015].

ح/ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أيها الناس إن الله طيب لا يقبل إلا طيبا ... ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء يا رب يا رب ومطعمه حرام ومشربه حرام وملبسه حرام وغذي بالحرام فأتى يستجاب لذلك.

**(2) To save ourselves from the disobedience of Allah (SWT):** To save from big sins specially is necessary for accepting our 'Ibadah. So we must avoid all big sins, and we have to try to avoid all small sins; otherwise, our 'Ibadah will not be acceptable to Allah (SWT). Allah (SWT) said: **"If you avoid the great (things) which you are forbidden, We will remit from you your evil deeds and make you enter at a noble gate"**, [4: 31]. (إِنْ تَجْتَنِبُوا كَبِيرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ ) [4: 31]. (مَدْخَلًا كَرِيمًا)

**(3) To save ourselves from showing & hearing:** Showing & hearing our activities are kinds of shirk (making partnership with Allah (SWT)), which Allah (SWT) never forgives it. Allah (SWT) prohibits us to make associating anything with Him, He said: **"O you who believe! Cancel not your Charity (almsgiving) by reproach and injury ..."**, [02: 264]. (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى)

It is narrated by **"Abu Hurira"** he informed us from Prophet Muhammad (SAAS), he informed us from Allah (SWT), He said: **"I am full free from the association of 'Musrikin' (who makes share with Allah (SWT)), so who performs any work with sharing in it, then I leave him and his shirk"**, [Muslim, Hadith no: 2985].

ح/ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال الله تبارك وتعالى أنا أغنى الشركاء عن الشرك من عمل عملاً أشرك فيه معي غيري تركته وشركه.

(4) **To save us from the disobedience of parents:** Verily disobedience of parents is the greatest sin, so if we do any work with disobeying their legal condition, then our work will not be acceptable to Allah (SWT). It is narrated by “*Anas*”, he informed us from Prophet Muhammad (SAAS), he said: “*The greatest sins are: shirk (associate with Allah (SWT)), disobedience of parents, killing a person without lawful cause and illegal Testifying*”, [Nasayee, no: 3473].

ح/ عن أنس يقول قال رسول الله صلى الله عليه وسلم الكبائر الشرك بالله وعقوق الوالدين وقتل النفس وقول الزور.

(5) **To fulfill ‘Ibadah with heart and soul:** Negligence in any work is not helpful for us, so we must do any work with heart and soul; because from conditions of ‘Ibadah is fulfilling any work nicely. It is narrated by “*Ayasha*”, she informed us from Prophet Muhammad (SAAS), he said: “*Surely, Allah (SWT) loves when one from you does work nicely with heart and soul*”, [Baihaki, Hadith no: 4386], ح/ عن عائشة أن النبي صلى الله عليه وسلم قال إن الله يحب إذا عمل أحدكم عملاً أن يتقنه.

(6) **Practicing all good deeds:** It is said in Hadith, The righteousness work is compulsory for ‘Ibadah, so if we do bad work and hope Allah (SWT) will accept and He will give reward for it, it is the wrong attitude. It is narrated by “*Abu Hurairah*”, who informed us from Prophet Muhammad (SAAS), he said: “*O men! Verily Allah (SWT) is noble, and he doesn’t accept anything without noble*”, [Muslim, Hadith no: 1015].

ح/ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أيها الناس إن الله طيب لا يقبل إلا طيباً...

(7) **Favour from Allah (SWT):** From the greatest condition is favour from Allah (SWT). Despite (for) fulfilling all conditions of ‘Ibadah it may not be acceptable to Allah (SWT) for any cause, so favour from Him is a must for ‘Ibadah. Allah (SWT) said: “...and my success (in my task) can only come from Allah (SWT). In Him I trust and unto Him I look”, [11: 88]. (وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ...)

(8) **Fulfilling pre-conditions of some ‘Ibadah:** We have to fulfill all pre-conditions of some ‘Ibadahs, like: Purity and another pre-conditions of Salah (Prayer), fixed amount and duration of Zakah, free from exemptions from Sawm, capability for Hajj ..., so without fulfilling these pre-conditions our ‘Ibadah may not be accepted by Allah (SWT). If anybody performs some ‘Ibadah without fulfilling these conditions, it may be regarded as optional, not obligatory; like: Hajj, Sawm, and Jakah conditionally.

**[3] Another Condition:** According to the statement of another Muslim scholar, the conditions of acceptability of ‘Ibadah are:<sup>1</sup>

(1) The performer of ‘Ibadah must be a Muslim (2) Purity of Intention and Sincerity (3) The action must be legal (4) Method of performance must be legal (5) Performance of ‘Ibadah must be beautifully and exquisitely (deftly) done (6) Pre-requisites for ‘Ibadah must be fulfilled (7) A performer ‘Ibadah (worshiper) must abide (take) by the limit of Shariah (8) Performance must be for happiness and reward of Allah (SWT).

<sup>1</sup> - **Implications of ‘Ibadah Akhlaq and Manner in Shariah**, Professor Dr. ABM. Mahbubul Islam, Ahsan Publication, Katabon, First Edition, 2012. pg: 84-97

**Chapter-Five: Characteristics of 'Ibadah, signs of 'Ibadur Rahman and Taharah & Najasah**  
**(a) Characteristics of 'Ibadah in Islam:** Free from Intermediaries, Not being confined to specific places, All-Embracing View (Scope of 'Ibadah)...etc. **(b) Signs of 'Ibadur Rahman (Servant of Ar- Rahman):** According to the Holy Qur'an  
**(c) Taharah & Najasah:** Definition of *Taharah* (purity) and *Najasah* (impurity). Ways and means of *Taharah*: *Wadu*, *Gusl*.

**Part: 01. Characteristics of 'Ibadah in Islam:** Free from Intermediaries, Not being confined to specific places, All-Embracing View (Scope of 'Ibadah)...etc.

Characteristics of 'Ibadah are divided into two types, like: (a) Main characteristics and (b) Secondary characteristics.

**[1] Main characteristics of 'Ibadah in Islam:**

There are three famous characteristics of 'Ibadah, like: (a) Free from Intermediaries (b) Not being confined to specific places (c) All-Embracing View.

**[1] Firstly: Free/ Freedom from Intermediaries: { Concept of Wasilah (intermediaries) in Islam }:**

**(1) Generally, Islam is free from intermediaries:** First of all, Islam has liberated 'Ibadah from the bondage of intermediaries between man and his Creator. Allah (SWT) ordered us to perform 'Ibadah directly without making any media: "And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!", [40:60].

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ)

**(2) Islam is a direct link between man and Allah:** Islam seeks to create a direct link between man and his Lord, thus rendering the intercession of intermediaries unnecessary.

**(3) Religious Scholars in Islam are not intermediaries between man and Allah:** Religious scholars in Islam, it may be pointed out, are neither intermediaries between man and Allah nor are they considered to be entitled to accept or reject acts of 'Ibadah on behalf of Allah. They are not our media between Allah (SWT) and us.

**(4) Acceptable media in Islam:** Religious Scholars are not our media between Allah (SWT) and us; but Names and attributes of Allah (SWT), the position of Prophet Muhammad (SAAS) nearby Allah (SWT) and our all good works are acceptable Media in Islam. Allah (SWT) ordered us to seek Allah by media of our good works are acceptable media, for this reason, Allah (SWT) orders us to call Him directly, He (SWT) said in the Holy Qur'an: "O you who believe! Do your duties to Allah, seek the means of approach (Media) unto Him, and strive (struggle) with might and main in his cause: that you may prosper", [05:35], (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ).

According to the statement of Hadith, the explication of this 'Ayah' is our all good deeds, not any person.

**(5) Position of scholars is ordinary human beings:** Instead of, they are equal to ordinary human beings in the sight of Allah; but Allah (SWT) has given them some extraordinary qualities, by these qualities they are the best person in the sight of Allah (SWT).

**(6) Additional duty to scholars is: to impart knowledge to another:** Rather, they have been burdened with the additional duty to impart knowledge to those who lack knowledge. Allah (SWT) said: **Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?**, [41:33].

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ)

Regarding this concept, Prophet Muhammad (SAAS) said: "Impart from me to another, although it is only one Ayah". "بلغوا عني ولو آية". He also said in His farewell sermon (speech) on the day of 'Arafah' in 'Hajj': "Today, who is present, he must announce to who is absent". "فليبلغ الشاهد الغائب"

**(7) Hiding knowledge is the greatest sin:** They will be deemed guilty if they hold it back from the seekers after knowledge. In other words, the Islamic Shariah does not impose the domination of religious scholars on the rest of the people. Prophet (SAAS) said: "Who is questioned about knowledge, but he hides it, Allah will clothe him gyve of fire on the Day of Judgment", [Abu Daud]. ح/ عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من سئل عن علم فكتمه ألجمه الله بلجام من نار يوم القيامة.

**(8) Duty to scholars is to impart knowledge only, not constrain:** The function of these scholars is merely to guide people in the right direction. This is amply born out by what Allah said to the Holy Prophet: "Remind for you are but a remembrance; you are not at all a warder over them." [88: 21-22], (فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُسَوِّطٍ).

**(9) They have no right to recommend for another without permission of Allah: The Prophet (SAAS) also addressed the following words to his own daughter Fatima, which show that all human beings stand on a footing of complete quality before Allah. "O Fatima, daughter of Muhammad: I shall be of no help to you before Allah."**

**(10) Though, we have got Islam through media; but we perform 'Ibadah directly without media:** There is no doubt in it that, we have got the religion of Islam through some media, like: Prophets and Messengers, Books and Scriptures, our intellect and conscious ... but when we perform 'Ibadah then we perform 'Ibadah directly.

<sup>1</sup> - According to the statement of: Mustafa Ahmed Zarqa + [http://www.al-islam.com/articles/articles-e.asp?fname=ALISLAM\\_R25\\_E](http://www.al-islam.com/articles/articles-e.asp?fname=ALISLAM_R25_E), AL-ISLAM: Kingdom of Saudi Arabia, Ministry of Islamic Affairs, Endowments, Da'wah and Guidance



**[2] Secondly: Not being confined to specific Places: (As well as, not being confined to specific time generally)**

(1) **Islam is not limited to certain Places:** Secondly, Each of the other religions excepting Islam was revealed for a certain place, certain community and a specific period of time; but Islam is not limited to any place, duration, race, or community. Thus all activities of Islam are not confined to specific places, but it is practiced in all Holy places.

(2) **Generally, Islam has liberated 'Ibadah from the specific place:** Islam has not only liberated man's 'Ibadah from the bondage of intermediaries; it has also liberated it from confinement to specific places.

(3) **Generally, Islam has liberated 'Ibadah from the specific time:** Islam has not only liberated man's 'Ibadah from specific places; it has also liberated it from confinement to specific times. So there is no scope of saying: We perform 'Ibadah when we are in Mosque and not perform it when we are out of Mosque, or we perform it during the time of 'Ramadan' and don't perform out of 'Ramadan'.

(4) **All holy places are the places of 'Ibadah:** Islam regards every place whether it is one's dwelling place, the back of an animal, the board of a vessel on the surface of the sea, or a mosque specifically built for 'Ibadah as pure enough for the performance of 'Ibadah. It is narrated by **Jabir bin Abdullah**, he said: **Prophet Muhammad (SAAS) said: "I have been given five things, which has not been given to another before me, (from these) the whole of the earth has been rendered for me a mosque: pure and clean.** (So, all places are the place of 'Ibadah)". {Bukhari: 328}.

عن جابر بن عبد الله أن النبي صلى الله عليه وسلم قال: "أعطيت خمساً لم يعطهن أحد قبلي: نصرت بالرعب مسيرة شهر، وجعلت لي الأرض مسجداً وطهوراً فأيما رجل من أمتي أدركته الصلاة فليصل، وأحلت لي المغنم ولم تحل لأحد قبلي، وأعطيت الشفاعة، وكان النبي يبعث إلى قومه خاصة وبعثت إلى الناس عامة"، [البخاري: 328].

(5) **All-time are the times of 'Ibadah:** The 'Ibadah is life long processing, so all-time are times of 'Ibadah; either performing some things or avoiding some things. For this reason, the scope of 'Ibadah is unlimited.

(6) **Our duty is to do 'Ibadah in all places:** Wherever a man might be, he can turn towards his Lord and enter into communion with Him.

(7) **Our duty is to do 'Ibadah at all-time:** It is obligatory for us to perform 'Ibadah in all places, like this, we have to perform 'Ibadah at all-time.

(8) **Few 'Ibadahs are related to some specific places:** In Islam, there are some 'Ibadahs are limited in some places, like: The Hajj, Umrah, and works of Hajj and Umrah are limited in some places as well as some times.

(9) **Few 'Ibadahs are related to some specific times:** There are some 'Ibadahs are related to specific times, like: Five times prayer in day and night, paying Zakah annually, 'Sawm' (fasting) specially in the month of Ramadan, Hajj in some fixed days of the month of 'Zil hajj'...

(10) **Few places are the best place:** All places of the earth are the places of 'Ibadah, but there are few places which are the best places for practicing 'Ibadah in these places, such as: the Holy k'aba in 'Makka', the mosque of Prophet in 'Medina', the mosque of Al- Aksha in 'Quds', the mosque of kuba in 'Medina'...etc. It is narrated by '**Abdullah Ibn Umar**, who said: "**Prophet Muhammad (SAAS) said: To pray in my mosque (Mosque of Prophet in 'Medina') is better than other mosques, except 'Masjid-e-Haram' (The Holy K'aba in 'Makka')**". { **Sunan-e-Baihaki** :6436}.

ح/ "صلاة في مسجدي هذا خير من ألف صلاة فيما سواه إلا المسجد الحرام".

(11) **Few times are the best times:** There are some best times to perform 'Ibadah, like: Performing 'Ibadah in the age of youth, performing compulsory Salah (prayer) in the early time, performing optional prayer at midnight, and generally performing all good works in due times.

**[3] Thirdly: All-Embracing View: (according to the Scope of 'Ibadah/ Scope of 'Ibadah is unlimited):**

Thirdly, Islam has also considerably widened the scope of 'Ibadah. According to the statement of '**Dr. Yousuf Al-Quardawi**', Scope of 'Ibadah in Islam includes many things, these are: <sup>1</sup>

(1) **All rules of Islam are included in 'Ibadah:** "**Imam Ibn Taymia**" discussed this scope in his famous speech, he said: "**The 'Ibadah is a noun (word) that includes everything that Allah (SWT) loves and accepts from sayings and the physical acts; the hidden (acts by heart) and the open (acts by limbs).**

The acts by limbs include the Prayer, Zakah, Fasting, Hajj, truthfulness, loyalty, kindness to parents, having good accord with relatives, keeping promises, ordering what is good and forbidding from what is evil, fighting against the kuffar and the hypocrites, kindness to the neighbor, to the orphan, to the poor, to the wayfarer, to the animals, supplication, remembering Allah (SWT), reciting Qur'an, and all things of this nature are 'Ibadah."

(2) **Our total life is included in 'Ibadah:** It includes our total life, such as: The system of eating and drinking, from using latrine to leading the state, politics related to the judge, policy of economic, dealings and behaviors, the system of punishment and reward, the relation among countries in the time of war and peace.

(3) **'Ibadah is obedience for practicing all rules of Allah (SWT) and His Shariah':** The demand of Shariah is the ultimate obedience and the ultimate submission to the will of Allah (SWT), which Allah (SWT) loves and chooses from faith, speeches and deeds, and re-designs our life, including character according to the direction of Allah (SWT) and His Shariah' (lifestyle). Allah (SWT) said: "**The response of the believers, when they are invited to Allah (SWT) and His Messenger that he may judge between them is only to say: We hear and we obey; and these it is that are the successful**" [Sura Al-Nur/24:51,], (إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ).

(4) **Shirk in 'Ibadah means to follow other rules besides Allah (SWT):** It is a wrong decision that we follow Allah (SWT) in our religious life and follow our desire in another sector, because: who practices Prayer, performs Fasting, does Hajj and Umrah; but doesn't try to judge by direction of Allah (SWT) in his private life, social life, international life he

<sup>1</sup> - 'Ibadah in Islam, Dr. Yousuf Al-Quardawi, pg. 47-90

must performs *'Ibadah* to another person without Allah (SWT), and he gives this position which is fixed only for Allah (SWT), Allah (SWT) said: **"They take their priests and their anchorites to be their lords in derogation of Allah (SWT), and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship ('Ibadah) but One Allah (SWT), (they were enjoined that they should serve one Allah only) there is no Lord but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)"**, [09:31].

(اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبَاتَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ)

Allah (SWT) said in another ayah: **"whoever did not judge by what Allah (SWT) revealed, those are they that are the unbelievers"**, [05: 44], (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ)

(5) **All social welfare works are 'Ibadah:** All social beneficial works are the best *'Ibadah* in Islam, if these are fixed and practiced only for Allah (SWT), and to get satisfaction and pleasure of our Lord. The Prophet Muhammad (SAAS) said: **"Accepting all works is depended on aim"**, He said in another place: **"Shall I not inform you the work which is better than Fasting, Prayer and Charity? They replied: of course, oh messenger of Allah (SWT)! He said: settle between two people; because quarrel is demolition, it doesn't demolish hair, but it demolishes the Islam."**

(6) **Our all daily works are 'Ibadah:** Conditionally our all daily works are *'Ibadah*, these conditions are: these are selected by *Shariah* (positive of *Shariah*), these are fixed for Allah (SWT) i.e. to get the satisfaction of Allah (SWT), these are performed by the best way, these are practiced by Islamic Law, and these are not absent from his works of the hereafter. Allah (SWT) said: **"O you who believe! Let not your riches or your children divert you from the remembrance of Allah (SWT). If any act thus, the loss is their own"**, [Sura Al-Munafiqoon/ 63:9].

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهَوْا أَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ)

(7) **Showing kindness to members of one's family is 'Ibadah:** when one puts a piece of food in his spouse's mouth. Not only this but even the acts we enjoy doing very much, when they are performed according to the instructions of the Prophet (SAAS), are considered as acts of *'Ibadah*. The Prophet (SAAS) once told his companions that they would be rewarded even for having **ultimate intimacy with their spouse**. The companions were astonished and asked: **"How are we going to be rewarded for doing something we enjoy very much?"** The Prophet (SAAS) asked them: **"Suppose you satisfy your desires illegally; don't you think that you will be punished for that?"** They replied, **"Yes."** **"So,"** he said, **"by satisfying it legally with your wives you are rewarded for it."** This means these are acts of *'Ibadah*.

(8) **Total life is 'Ibadah if we fix and correct our aim to get the satisfaction of Allah (SWT):** A Muslim prays to Allah (SWT) by his think, by his heart, tongue, sighting, hearing, and all senses, he performs *'Ibadah* to Allah (SWT) by his body, by spending money, he performs *'Ibadah* by his heart and by going far from his family and his country, so *'Ibadah* is as comprehensive that may be all of these are *'Ibadah*. Allah (SWT) said: **"Behold! In the creation of the heavens and earth, and the alternation of night and day, there are indeed signs for men of understanding"**, [03:190].

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ)

(9) **'Ibadah includes total practical life of human:** *'Ibadah* includes total life of human, so our total activities none but for Allah (SWT), Allah (SWT) said: **"Say: (O Mohammad) Truly, my prayer and my service of sacrifice, my life, and my death, are (all) for Allah (SWT), the Cherisher of the Worlds"**, [Sura Al-An'am/ 6: 162]. (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ)

(10) **Stages of 'Ibadah are about fifty, which are divided between body and soul:** There are about fifty stages of *'Ibadah* which are divided between our body and soul, which are divided as: **Wazib, Mustahab, Haram, Makruh, and Mubah**. All these are related to our five senses.

(11) **Few 'Ibadahs are related to the soul:** Controlling our soul is *'Ibadah*, these are: to fix our activities only for Allah (SWT) and for getting the satisfaction of Him, to depend on Allah (SWT), to love him and for the sake of Him, to take patience, and to turn to Allah (SWT).

(12) **Few 'Ibadahs are related to tongue:** Controlling our tongue and using it in righteousness ways is *'Ibadah*, from these: declaration oneness of Allah (SWT), reciting the Holy Qu'ran, giving **Salam** to another and reply it, seeking knowledge, all-time remembering Allah (SWT), talking true, saving ourselves from all kinds of bad speech and lying, etc. It is narrated by **"Sahal bin Sa'd"**, Prophet Muhammad (SAAS) said: **"Who gives me the security of his tongue and chastity, I shall give him the security of the heaven"**. [Bukhari: 6109].

عن سهل بن سعد قال قال رسول الله صلى الله عليه وسلم: "من يضمن لي ما بين لحييه وما بين رجليه أضمن له الجنة".

(13) **Few 'Ibadahs are related to physical acts and senses:** There are many *'Ibadahs* which are related to our senses and physical acts, so all good physical acts and senses are *'Ibadahs*, if these are practiced by the direction of Qu'ran and *Hadith*.

(14) **Few hearings are 'Ibadahs:** The *'Ibadah* which are related to hearing are: to hear and attention to which Allah (SWT) and His Prophet (SAAS) ordered us to do, to hear reciting the Holy *Qu'ran*, to hear all noble speeches, and to save ourselves from listening all evil words and speeches.

(15) **Few sightings are 'Ibadah:** Few sightings are permitted and some are not, such as: to behold the Holy Qu'ran, Islamic Books, and Signs of Allah (SWT) in His creations and His blessing upon his creation. On the other hand, we have to save our eyes from the worst thing, which Allah (SWT) fixed punishment for it, Allah (SWT) said: **"Behold! In the creation of the heavens and earth, and the alternation of night and day, there are indeed Signs for men of understanding"**, [03:190]. (إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ)

(16) **Few tastes are 'Ibadah:** Few tastes are permitted and some are not, such as: to taste and take some foods and drinks generally for saving our body and soul, to take medicine for saving ourselves from diseases, and to take all delicious foods and drinks which Allah (SWT) allowed for us. On the other hand, we have to save ourselves from wine and all kinds of alcoholic drinking.

(17) **Few smells are 'Ibadah:** Few smells are permitted and some are not, such as: to smell for differing between good and bad, to smell of flowers and perfumes i.e. all smells which drive us to obey of Allah (SWT) are 'Ibadah. On the other hand: all smells which drive us to evil are not from 'Ibadah.

(18) **Few touchings are 'Ibadah:** Few touching are permitted and some are not, such as: touching of baby generally, handshaking each to another, touching husband and wife together, touching to help another generally ...etc are 'Ibadah. On the other hand: touching husband and wife illegally in the time of **Ihram** (pilgrimage) and '**I'tikaf**' (to seclude oneself), touching in sin, and all touching which against of **Shariah** are not from 'Ibadah.

(19) **Few catches by hands and steps by legs are 'Ibadah:** Few catches by hands and steps by legs are permitted and some are not, such as: catching wealth for giving poor-due and Charity, to return the debt, to travel in the world to observe the result of infidel and hypocrites, and travel for performing **Hajj**, **Umrah**, going to Mosque for Prayer and trying to establish His Religion on earth...etc are 'Ibadah. On the other hand, catching evil wealth, practicing bad deeds, going to steal, rob and dacoity, and practicing all bad deeds are not from 'Ibadah.

(20) **Riding animals are 'Ibadah:** Our all activities if these are practiced to get the satisfaction of Allah (SWT) are 'Ibadah, as like riding the animal, especially horseback riding is 'Ibadah if it happens in the way of Allah (SWT) and to get the satisfaction of Him. On the other hand: if the riding is practiced in the way of **Shaitan** and to satisfy our desires illegally, then we will be punished for that and that is not considered in 'Ibadah.

Thus to know how to drive Car, Bus, Train, Aeroplane ...etc if happen to get satisfied of Allah (SWT) and to serve for His Religion then these are 'Ibadah.

Thus our total activities if we practice for getting the pleasure of Allah (SWT) then all of these are 'Ibadah, and without this aim, these can't be 'Ibadah.

## **[2] Secondary Characteristics: (Another Characteristic of 'Ibadah):**

Besides this, there are other special Characteristics of 'Ibadah in Islam, such as: (1) 'Ibadah is a lifelong service (2) 'Ibadah is conscious (alert) activities, not just so-called meditation (thought).

As such, 'Ibadah of Muslim and non-Muslim have no similarity in its nature, types, objectives, doctrines and method of performance. 'Ibadah means worship of Islam alone.<sup>1</sup>

## **Part: 02. Signs of 'Ibadur Rahman (Servant of Ar- Rahman): According to the Holy Qur'an**

### **[1] Sign of Mu'minun (the sign of 'Ibadur-Rahman) according to "Sura Al-Mu'miminun":**

#### **(a) The first part of Sura Al-Mu'minin:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ (3) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (4) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (5) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (6) فَمَنْ ابْتَغَى زَوَاغَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (7) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (8) وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ (9) أُولَٰئِكَ هُمُ الْوَارِثُونَ (10) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (11).

#### **(b) Meaning of these verses:**

(In the name of Allah, Most Gracious, and Most Merciful)

(1) The believers must (finally) win through,- (2) Those who humble themselves in their prayers; (3) Who avoid vain talk; (4) Who are active in deeds of charity; (5) Who abstain from (illegal) sex, (6) Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, (7) But those whose desires exceed those limits are transgressors (guilty, a sinner); - (8) Those who faithfully observe their trusts and their covenants (promise); (9) And who (strictly) guard their prayers;- (10) These will be the heirs (inheritors), (11) Who will inherit Paradise: they will dwell therein (forever).

**(c) Signs of Mu'min according to these verses:** the believers are must win on earth and on the Day of Judgment, who practice some fixed good qualities, these are: (1-6+1=7).

(1) **Who are humble (humility) in their prayers:** The sign of 'Mumin' is to perform (practice) prayer in fixed time with fulfilling its all requirements and showing a most extreme level of submission. It leads us to submission and be humble in our activities. So we must try to fear Him in prayer, to see the fixed direction of '**Sizdah**', and also to try to save us from playing by our clothes and body; because playing in the prayer is a sign of '**Munafiq**' (hypocrite). Allah (SWT) said: "**The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness (sincerity), to be seen of men, but little do they hold Allah in remembrance**", [04:142], (إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا).

Once the Prophet Muhammad (SAAS) saw a man praying carelessly, and then he said: "**If his heart was humbled, then his limbs were humbled**", [Musannaf Abdur Razzaq: 3308], "لو خشع قلبه خشعت جوارحه".

(2) **Who avoid vain (useless) talk:** A believer must avoid all unnecessary works and speeches, which are not beneficial for us on the earth and on the Day of Judgment. So we should speak truth and rightful, otherwise, save ourselves from bad speeches and vain talk; because to tell a lie and wrong speech is a sign of '**Munafiq**'. Prophet Muhammad (SAAS) said: "**Who is silent, he is free from fault**", [Tirmidhi: 2501], "من صمت نجا".

<sup>1</sup> - For more informaton, please read: **Implications of 'Ibadah Akhlaq and Manner in Shariah**, Professor Dr. ABM. Mahbubul Islam, Ahsan Publication, Katabon, First Edition, 2012. pg: 37-45

**(3) Who are active in deeds of charity:** It is from the remarkable foundation of Islam. As Muslims, we should pay '*Jakah*' to the poor after completing it's the fixed amount by the fixed system. As from the best pillar of Islam Allah (SWT) ordered us: **"So establish regular prayer, and give regular charity; and obey the Apostle (Messenger); that you may receive Mercy"** (Al-Nur: 56), (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرِّسُولَ لَعَلَّكُمْ تُرْحَمُونَ).

Prophet Muhammad (SAAS) said: **"Foundation of Islam is five, (from them): Giving Jakah"**, He said in another Hadith: **"Zakah is the bridge of Islam"**, [Al-Mujaul Awsat: 8937], "الزكاة قطرة الإسلام".

**(4) Who abstain from illegal sex (they save their chastity):** Controlling our sex and using it legally is also '*Ibadah*'. So we must try to save ourselves from all evils related to our sightings, hearings, and thinking.

It is narrated by "Sahal bin Sa'd", Prophet Muhammad (SAAS) said: **"Who gives me the security of his tongue and chastity, I shall give him the security of the heaven"**. [Bukhari: 6109].

ح/ عن رسول الله صلى الله عليه وسلم قال من يضمن لي ما بين لحييه وما بين رجليه أضمن له الجنة.

The Prophet once told to His companions: **"They would be rewarded even for having ultimate intimacy with their spouse. The companions were astonished and asked: "How are we going to be rewarded for doing something we enjoy very much?" The Prophet asked them: "Suppose you satisfy your desires illegally; don't you think that you will be punished for that?" They replied, "Yes." "So," he said, "by satisfying it legally with your wives you are rewarded for it"**. It means these are acts of '*Ibadah*'.

**(5) Who faithfully observe others' trust:** A believer must observe about trust, it may be speeches or wealth. Allah (SWT) ordered us to return trust to its owners. He said: **"Surely Allah commanded you to render back your Trusts to those to whom they are due..."** (04:58), (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا).

So to deny it is a sign of '*Munafiq*' (Hypocrite), Prophet (SAAS) said: **Sign of hypocrite is three or four: (a) Whenever he speaks, he tells a lie (b) Whenever he promises, he always breaks it (c) If you trust him, he proves to be dishonest (If you keep something as a trust with him, he will not return it), (d) And in another Hadith He said: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.** [Al-Mujamul Awsat: 8187].

ح/ عن أبي بكر الصديق أن النبي صلى الله عليه وسلم قال: آيات النفاق ثلاث: من إذا حدث كذب، وإن أوتمن خان، وإن وعد أخلف.

Remember, there are various types of trust (*Amanah*), related to speeches, works, financial activities (as well as before election and after the election), and so on.

**(6) Who faithfully observe their covenants: (who keep promises):** A believer must try to keep promises, and his best promise is which is done with Allah (SWT). So we should keep our those promises by practicing His all orders, and try to keep another all legal promises; because according to the direction of Prophet Muhammad (SAAS), breaking trust and promise are signs of '*Nifaq*', He said: **"Aspects of Hypocrisy is three: Whenever he speaks he tells a lie, whenever he promises he always breaks it and if you trust him, he proves to be dishonest (If you keep something as a trust with him, he will not return it).** [Al-Mujamul Awsat: 8187].

Remember, there are various types of covenants (*Ahd*), it related to speeches, works, and financial activities, as well as before election and after the election and so on.

**(7) Who careful and perform the prayer continuously (don't miss their prayer everywhere):** The Holy Qur'an states: **"And those who (carefully) maintain their prayer"**, [23: 9/ 70: 34], (وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ).

In another Ayah: **"Maintain with care the (obligatory) prayers and (in particular) the middle prayer and stand before Allah, devoutly obedient"**, [02: 238], (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ).

We have to perform the '*Ibadah*' and particularly the prayer everywhere: During the journey by boat, plain ...etc. It is said in *Musnad-e-Ahmad*, narrated by Abu Jarr, he said: **Prophet Muhammad (SAAS) said: "I have been given five things, which has not been given to another before me, (from these) the whole of the earth has been rendered for me a mosque: pure and clean.** (So, all places are the place of '*Ibadah*'). [Hadith no-21337].

So we have to perform the '*Ibadah*' all-time: The '*Ibadah*' is life long processing, so all-time are times of '*Ibadah*'; either performing some things or avoiding some things. For this reason, the scope of '*Ibadah*' is unlimited.

So, these points are the signs of Mu'min according to Sura al-Mu'minun, so we should try to practice all these qualities in our practical life to get the satisfaction of Allah and reward on the Day of Judgment.

## **[2] Sign of Mu'minun (the sign of 'Ibadur Rahman) according to "Sura Al-Furqan":**

### **(a) Last part of 'Sura Al-Mu'minun:**

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (63) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (64) وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (65) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (66) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (67) وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (71) وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (72) وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْنَانًا (73) وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَةً أَعْيِنَّا لِمَنْ تَقِيں إِمَامًا (74) أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا (75) خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (76) قُلْ مَا يَغْنَبُ بَكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (77)، [سورة الفرقان: 25، الآية: 63-77].

### **(b) Meaning of these verses: [25: 63-77]**

(63) And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";

(64) Those who spend the night in adoration of their Lord prostrate and standing;

(65) Those who say, "Our Lord! Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-

(66) "Evil indeed is it as an abode, and as a place to rest in";

- (67) Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);
- (68) Those who invoke not, with Allah, any other Lord/Lord (Allah), nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.
- (69) (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, -
- (70) Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such person into good, and Allah is Oft-Forgiving, Most Merciful.
- (71) And whoever repents and does good has truly turned to Allah with an (acceptable) conversion;-
- (72) Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable (avoidance);
- (73) Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;
- (74) And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."
- (75) Those are the one's who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,
- (76) Dwelling therein;- how beautiful an abode and place of rest!
- (77) Say (to the Rejecters): "My Lord is not uneasy because of you if you call not on Him: But you have indeed rejected (Him), and soon will come the inevitable (punishment)!"

**(c) Signs of Mu'min according to these verses:**

**Characteristics of True Servants of Allah:<sup>1</sup>**

**Characteristics of True Servants of Allah at a glance: (The breakup (small pieces) of the passage):**

1. The true servants of Allah are those who walk on earth humbly.
2. When ignorant people behave insolently (insult) towards them, they say 'peace to you'.
3. Who pass their night in prostrating themselves and standing before their Lord.
4. Who pray for the wellbeing of their close relatives by saying: Our Lord! Save us from the torment of Hell, for, its torment is killing. It is an evil abode and an evil resting place.
5. Who are neither extravagant nor miser, but keep a golden means between these two extremes.
6. Who invoke (pray to) not any Lord/Lords but Allah.
7. Who do not kill a soul unjustly, which Allah has forbidden.
8. Nor do they commit adultery (Zina). He who does so have to undergo (suffer) double punishment in Hell.
9. They are those who repent (feel sorrow) after committal of the above sin (as it is a way to get rid of sin).
10. Who (renew) their Iman, or belief once again.
11. Who do righteous deeds.
12. Who do not bear false witness.
13. Who, if ever have to pass by what is vain, pass like dignified (noble) men.
14. Who do not behave like blind and deaf (hard of hearing) when the revelation or sign of their Lord are recited to them for admonition.
15. Who pray for the wellbeing of their offspring and spouses by saying: Our Lord! Bless us with wives and children who may be the comfort of our eyes and make us leaders of the righteous.

**Explanation:**

Here is a brief explanation of the words of Allah based on 'Tafsir al Qurtubi', 'al Sabuni'. Such as:

**1. A true servant walks humbly:** The literal meaning of "Yamshun" is to walk on earth. However, walks humbly means a servant of Allah walks gently but not haughtily and arrogantly like a tyrant and mischief-maker, not like a hypocrite or a sick man, rather he walks like a humble man, his pattern of the walk is with firm quick steps and his gait indicates the pace of a well-mannered, cultured and a sound-minded man. The opposite of it is unwanted.

Allah (SWT) condemns the arrogant way of walking and the lifestyle thereof. As he commands: "And walk not on the earth with conceit and arrogant. Verily you cannot rend nor penetrate the earth, nor can you attain a stature like mountains in height", [17:38], (وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَأَنْ تُخْرِقَ الْأَرْضَ وَلَنْ تُلَاقِيَ الْجِبَالَ طَوَّلًا).

The Messenger of Allah, on this regard, says: "Whoever among you walk let him walk gently", [Musnad-e-Shihab: 199]. عن عبد الله عن النبي صلى الله عليه وسلم قال: "من مشى منكم إلى طمع فليمش رويدا".

**2. A servant of Allah does not know to take revenge (return, recompense):** As he is a humble man in his lifestyle, thus, he is gentle in his speech and behavior as well. As such, at insolent behavior of an ignorant man, he replies with 'peace to you'. It means he tends to say that, look; I am a submitted slave of Allah, my action, reaction, speech, behavior all are for Allah. Allah looks into our behavior and for me, I am not going to reply to your behavior with the same coin as you do.

The Messenger of Allah experienced all kinds of insolent behavior as mentioned above. For example, he was termed as a magician, mad, poet, the false charge was launched against his wife **Aishah**, he was exiled, ex-communicated, death

<sup>1</sup> - Implications of 'Ibadah Akhlaq and Manner in Shariah, Professor Dr. ABM. Mahbubul Islam, Ahsan Publication, Katabon, First Edition, 2012. pg: 66-83

squared was sent to kill him and physically also he was tortured very inhumanly; but he has no record to show that he had taken any revenge to realize healing of those injuries. As such, revenge is unknown to Islam and Muslims, hence a servant of Allah. It seems to be hard to observe, but for a (true) servant of Allah would be easier to do.

**3. A servant of Allah spends his night with his Lord:** A (true) servant of Allah spends his night not by gossiping fun making, merry-making, tale-telling, but he lives with his Lord Allah in performing prescribed *'Ibadah* like prayer, etc. To be loved to Allah, one must come near to Him. The standing (prayer) and (sujud) prostration is essential to the form of *'Ibadah* to bring him near to his Lord. There are some other portions of al-Qur'an that also depict the identity and nature of a believer is like that. As Allah (SWT) said: **"They (Muhsin) used to sleep but little by night (invoking their Lord and praying with fear and hope) and in the hours before dawn, they were found asking Allah for forgiveness"**, [Sura As-Sijda/32: 16]. (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ).

Allah (SWT) further says: **"They were in the habit of sleeping but little by night, And in the hour of early dawn, they (were found) praying for Forgiveness"**, [50:17-18], (كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ. وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ).

As such, it is the right time for all Muslims to test whether or not they are servants of Allah with regard to this aspect at least.

**4. A servant prays to Allah for aversion of punishment:** Seeking to forgive Allah is one of the most important ways of submissiveness and humbleness of a person. Through seeking forgiveness or supplication, a slave of Allah shows that he is not proud or arrogant rather he is a humble and humiliated one, without the help of Allah, he cannot get felicity of life. Supplication is to be called the brain of *'Ibadah* as it says by the Messenger of Allah. Allah (SWT) teaches His slaves various types of *'dua* or supplications. For example: (02: 286, 03:8, 16, 192, and 193).

**5. A servant of Allah is neither extravagant (wasteful, excessive), nor miser (saver):** The servant of Allah does not do extravagant (*Israf*), nor miser (*Iqtar*); but he must do balance (*qawam*).

- **Extravagant** (*'Israf*) means: to spend beyond once capacity as it is understood normally. According to "Ibn Abbas": spending of 100-1000 '**Diner**' in the rightful cause is not extravagant (*Israf*), but expending of even one 'sent' is in the unlawful cause is extravagant (*Israf*).

- **Miserly** (*'Iqtar*) means: Parsimony (cost-cutting), miser, stingy. According to Al-Qurtubi, whoever denies to carry out the rights and obligations of others due to him, is miser (*Iqtar*). So it is who does not spend for his own needs and requirements and for his family as per their needs and ability and to deny to share even utensils to the neighbors. Allah (SWT) condemns these types of people by saying: **"They are those who do good deeds only to be seen (of men) and withhold sharing of utensils."**, [108: 6-7]. (الَّذِينَ هُمْ يُرَاءُونَ. وَيَمْنَعُونَ الْمَاعُونَ).

Allah (SWT) condemns those who withhold their hands from spending. As He says: **"And let not your hand be tied (like a miser) to your neither neck nor stretch it forth to its utmost reach (like a spendthrift) so that you become blameworthy and in severe poverty"**, [17:29]. (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّخْسُورًا).

- **Balance** (*'Qawam*) means: moderate, balance, mean state of something in disobedience of Allah is (*'Israf*) and whoever spends something in the obedience of Allah is (*'Qawam*). As such, a slave of Allah always keeps a balance and permissible means in the expenditure of his wealth and ability.

**6. A slave of Allah does not commit shirk:** Shirk means to associate, to make partner, to commit polytheism. In Islamic law, shirk means: the belief of a man that there is more than one Lord/Lord (Allah), or there is a Lord/Lord (Allah) and that Lord/Lord (Allah) is like the one other Lord/Lord (Allah) or Lord/Lord (Allah) is one but he has partners who participate with Him in the administration of these affairs, hence, they perform *'Ibadah* to them as Lord/Lords. Islam considers shirk as the worse type of injustice on Lord/Lord (Allah). He says: **"Behold, Luqman said to his son by way of instruction: "O my son! Join not in 'Ibadah (others) with Allah: for false 'Ibadah is indeed the highest wrong-doing"**, [31:13], (وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ).

As Allah's Messenger says, reported by "Abdullah Ibn Masud": **"He asked the Messenger of Allah as to which are the greatest sins. He said: to associate anyone with Allah, to kill your child out of fear of hunger and to commit adultery (Zina) with the wife of neighbors"**, [Tirmiji: 3183].

عن عبد الله بن مسعود قال سألت رسول الله صلى الله عليه وسلم: أي الذنب أعظم قال أن تجعل لله ندا وهو خلقك وأن تقتل ولدك من أجل أن يأكل معك أو من طعامك وأن تزني بحليلة جارك. [رواه الترمذي، رقم الحديث: 3183]

**7. A slave of Allah does not kill any life illegally:** Life is sacred. It is created by Allah. Nobody has the right to kill him except with just cause. As He says: **"Those who invoke not, with Allah, any other Lord/Lord (Allah), nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment"**, [25:68], (وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا).

Just cause means, killing for killing on the lawful battlefield, killing by judicial pronouncement, killing for self-protection, or self-defense, or on sudden provocation, and the same. The Messenger of Allah says: **"Taking of blood of a Muslim is not permissible except in any of the three causes, that is killing for killing, a Muslim man leaves his religion and committing of adultery (disloyalty) by a married man with the wife of neighbor"**.<sup>1</sup> Punishment of illegal killing is killing. A servant of Allah does not commit such a crime that Allah has prohibited. The wordings of the Prophet (SAAS) are as follows:

It is narrated from "Abdullah bin Mas'ud", he says, the Messenger of Allah (peace be upon him) says: **"It is not permissible to shed the blood of a Muslim witness that there is no Lord but Allah and that I am the Messenger of Lord/Lord (Allah) only one of three: Life for life, deflowered (not virgin) adulterer and leaving of religion outgoing group"**, [Sahih Al-Bukhari, Hadith no-6483].

<sup>1</sup> - Bukhari, Hadith no-6483.

عن عبد الله قال قال رسول الله صلى الله عليه وسلم: لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى ثلاث النفس بالنفس والثيب الزاني والمفارق لدينه التارك للجماعة. [رواه البخاري، رقم الحديث: 6483].

It is narrated from “Abdullah bin Mas’ud”, he says, the Messenger of Allah (peace be upon him) was asked: **“Which guilt is the greatest to Allah? He says: To make a partnership with Allah, when He created you. He says: What is after that? He says: To do adultery with your neighbor’s spouse”**. [Sahih Ibn-e- Hibban, Hadith no-4414].

عن عبد الله بن مسعود قال سئل رسول الله صلى الله عليه وسلم: أي الذنب عند الله أكبر قال أن تجعل لله ندا وهو خلقك قال ثم أي قال أن تزني بحليلة جارك. [صحيح ابن حبان، رقم الحديث: 4414].

It is narrated from “Abdullah bin Mas’ud”, he reported from the Prophet (peace be upon him), He says: **“It is not permissible to shed the blood of a Muslim except in three: Life for life, deflowered (not virgin) adulterer and leaving of religion outgoing group”**. [Sunan-e- Nasaye, Hadith no- 6932].

عن عبد الله عن النبي صلى الله عليه وسلم قال: لا يحل دم امرئ مسلم إلا بإحدى ثلاث النفس بالنفس والثيب الزاني و المفارق لدينه التارك للجماعة. [سنن النسائي، رقم الحديث: 6932].

**8. A slave of Allah does not commit adultery (Zina):** Zina means the sexual relationship of a male and female outside marriage no matter whether it takes place with or without consent of the parties. Sexual desire is given to all living creatures. It is to have lawful enjoyment of life and reproduction of the next generation. Islam wants it to be done within the valid marriage, other than that is punishable with death in case of married and 100 lashes in case of an unmarried couple. For this regard, Allah (SWT) says: **“Those who invoke not, with Allah, any other Lord/Lord (Allah), nor slay such life as Allah has made sacred except for just cause, nor commit fornication (adultery); - and any that does this (not only) meets punishment”**, [25:68], **وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا**.

The slaves of Allah are those who do not commit adultery, because, whoever commits these **three** types of punishment in the hereafter, in addition to the punishment of the world, and they will leave in Hell forever.

**9. A slave of Allah practices Tawbah:** Committing polytheism, unjust killing adultery makes someone eligible for severe punishment here and hereafter. He has only hope of aversion of such consequences if he does the following acts as authorized by Allah (SWT). As He says: **“Except those who repent and believe (in Islam) and do righteous deeds, for those, Allah will change their sins into good deeds”**, [25:70], **﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾**.

It shows that escaping of punishment of hell rests with three things that are: Repentance or ‘Tawbah, renewing of Iman, and performing of good deeds. Tawbah is a very essential action for the forgiveness of any offense. As regards Tawbah or repentance, Allah further says: **“And (Muslim) are those, who when they have committed great sin or wronged themselves with evil, remember Allah and as to for forgiveness of sins, and none can forgive sin but Allah and do not persist in what they have done, while they know”**, [03:135].

**﴿وَالَّذِينَ إِذَا فَعَلُوا فَاجِسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾**

**10. A slave of Allah renews Iman and does good deeds:** If a slave does any big offense then he must return to Allah (SWT) and renews his Iman. Regarding this ideology Prophet Muhammad (SAAS) was directed His followers, it is narrated from “Abu Hurairah”, he reported from Prophet (SAAS): **“You renewed faith. They Said: O Messenger of Allah! And how we renew our faith? He said: Say more that there is no Lord but Allah”**, [Mustadrak, Hadith no: 7657; Musnad-e-Ahmad, Hadith no: 8695].

ح/ عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: **“جندوا إيمانكم. قيل يا رسول الله! وكيف نجدد إيماننا؟ قال: أكثروا من قول لا إله إلا الله”**. (المستدرک علی الصحیحین، رقم الحديث 7657، ومسند أحمد، رقم الحديث 8695).

Generally a slave, and specially after renewing Iman, a slave must try to replays it by good works. And it is the duty to a slave; he must do good works all-time; because it is a sign of Iman and essential part of it. Allah (SWT) said: **“Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such person into good, and Allah is Oft-Forgiving, Most Merciful”**, [25: 70], **﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾**.

**11. A slave of Allah does not bear false witness:** Giving false witness and telling a lie, are prohibited in Shariah. Plenty of ‘Qur’anic and ‘Sunnatic authorities are available in this regard. As Allah (SWT) says: **“They are those who do not bear false witness”**, [25:72], **﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾**.

And the Messenger of Allah says: **“Truthfulness guides towards righteous deed and righteous deed guides towards paradise, lying guides towards evil deed and evil deed guides towards hell. (Sunan-e- Ibn Majah).**

ح/ “الصدق يهدي إلى البر والبر يهدي إلى الجنة، الكذب يهدي إلى الشر والشر يهدي إلى النار”.

Lying is an abominable action. It causes countless injuries. It also causes a black spot appear in the soul that blocks the light from entering into it. Allah and His Messenger hate laying the most. A slave of Allah does not commit it knowingly and intentionally. Telling lies, giving false witness, the passing judgment of lying is contrary to the nature and personality of a true servant of Allah as it is the nature of hypocrites.

**12. A slave of Allah does not indulge (favour) in useless action:** A slave of Allah not only keeps away from committing illegal and false activities but he keeps himself away from seeking, listening and enjoying all such things or actions which have no benefits. This is a quality of a slave of Allah. As Allah (SWT) says: **“Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable (avoidance)”**, [25:72].

**﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾**.

It is also said in Sura al-Mu’minun that, **“And they (believer) are those who turn away Al-Laghwu (dirty, false, evil, vain talk, the falsehood that Allah has forbidden)”**, [23:03], **﴿وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ﴾**.

**“And when they hear vain talk, they turn away therefrom and say: “To us our deeds, and to you yours; peace be to you: we seek not the ignorant”**, [28:55], **﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ﴾**.



This is the standard grade of a believer. Under this principle, there is no question of committing illegal actions but a slave of Allah does not even commit an action, which is not be prohibited, with the fear that commission of such action may assist or encourage him to do the prohibited thing.

**13. A slave of Allah does not behave like blind and deaf:** Allah (SWT) says: “**And they are those, who when they are reminded of the ‘ayah of their Lord, fall not deaf and blind thereat**”, [25:73].

(وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا)، [سورة الفرقان، الآية: 73]

It means once the Name of Allah or His laws is recited of reminded him he takes it seriously like a wise and prudent man. These are the characteristics of a believer. As Allah (SWT) says it is another place that (the doer of good are) those whose hearts are filled with fear when (the Name of) Allah is mentioned. [25:72].

Allah (SWT) says: “**And the believers only are those who, when Allah is mentioned, feel a fear in their hearts and when His ‘ayahs are recited to them, they increase their faith and they put their trust in their Lord alone**”, [08: 2].

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا دُكِّرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ رَبِّهِمْ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

As such, a believer, hence a slave of Allah, always keeps Allah in his heart, in thought and in the dream. This is the only way to keep the soul always in the communion of Allah that an ‘*Ibadur Rahman* is required to do.

**14. A slave of Allah prays for Allah of His own people:** Ultimate desire of a Muslim man is to have paradise. To get paradise, one has to make his house ‘like a paradise’ first. This can be done if all members of the house follow the same Islamic tenets. The slaves of Allah are those who pray for that by saying: “Our Lord! Bestow on us from our wives and offspring the comfort of our eyes, and make us the leaders of the pious”, [25:74].

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)، [سورة الفرقان، الآية: 74]

This is one of the qualities of a believer. In sura al-Ra’ad, from ayah 18-24 several qualities of wise men (*Ulul-Albab*) are mentioned. Whoever possesses those qualities, it is not only he alone, but together with his parents, wives and children, can go to paradise. None can tolerate the burning of his beloved one in front of him. As early pre-caution, a slave of Allah seeks the welfare and wellbeing of his beloved one as taught by Allah (SWT).

**15. A slave of Allah always keeps patience:** It is the patience that a person enters into everlasting paradise. As He says: “**They (slave of Allah) will be rewarded with the highest place, because of their patients, therein they shall be met with greetings and the word of peace and respect abiding herein excellent it is – an abode, and as a place to rest in**”, [25:75].

(أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا). Patience is the key to the success of many things. Based on the above, it was seen that a servant or slave of Allah is he who always abides by the instruction of his Lord.

However, these are not the only qualities of a slave of Allah as mentioned here but there are other qualities that are mentioned in different parts of the Qur’an and *Sunnah* of the Prophet (SAAS).

In other words, a slave of Allah is he who follows Islam and Islamic *Shariah* in all aspects of his life. As such, the success and failure of the here and hereafter of man depends on his being a true and real slave of Allah.

To be a slave of Allah one has to obey, observe and practice the law of Allah in his personal, private, public, social, cultural, political, economic, educational, judicial, administrative, diplomatic, business and transaction life, and not only deny but reject to follow any laws, rules, regulations of anyone other than the law of Allah in these fields mentioned here and in his religious belief, he is the true believer of Oneness of Allah and Prophethood of Muhammad (SAAS). Such observances are called obedience of Allah and all obediences are nothing but the worship (‘*Ibadah*) of Allah (SWT).

Therefore, a politician is to be an ‘*abid* (slave) if he practices business that Islam approves, a banker is an ‘*abid* if his bank follows Islamic banking law, a soldier is an ‘*abid* if he joins in any act to uphold the cause of Allah and practices law of Allah in the course of war and peace and so on.

**Part: 03. Taharah & Najasah:** Definition of *Taharah* (purity) and *Najasah* (impurity). Ways and means of *Taharah*: *Wadu, Gusl*.

**Introduction:** The *Taharah* is the fundamental teaching of Islam. It is a pre-condition for some ‘*Ibadah*. Allah (SWT) and His Prophet encourage us for it. So we must purify ourselves and save ourselves from *Najasah*. So *Salah* is invalid without Purification. As Allah says: “**Surely Allah loves those who are most repenting, and loves those who keep themselves pure**”, [02: 222]. (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُنْطَهِّرِينَ). Prophet (SAAS) said: “**Purification is the foundation of Iman (Faith)**”, [*Sahih al Jami* ‘ by Albani, 3957, *Sahih Muslim* no. 223]. In another place, he (SAAS) said: “**The key to Paradise is Salah and the key to Salah is Purification**”, [Hadith No. 4192, Imam Al Suyuti graded it as Hasan in his *Al Jami*‘ al Sagir].

**Part no: 01 (Definition of Taharah (purity) and Najasah (impurity))**

**[1] Definition of Taharah (purity):**

**(a) Literal meaning:**

- Taharah is linguistically cleanliness.<sup>1</sup>
- It is said in the dictionary ‘Al-Mawreed’: *Taharah*: Cleanness, cleanliness, purity (طهارة، نظافة، نقاء).
- Taharah means Purification.<sup>2</sup>
- Taharah (طهارة), by its linguistic definition, refers to the process of cleansing and the removal of anything that may pollute that object (e.g. dirt, spots, odor, germs) with things that are unwanted or harmful to that person.<sup>1</sup>

<sup>1</sup> - <http://islam-wa-Sunnah.com>

<sup>2</sup> - <http://muqith.wordpress.com/2010/01/16/purification-at-taharah/>



### **(b) Terminological meaning:**

- 1- In Shari'ah, it is the removal of al-Hadath al-Asghar (minor impurity) and al-Hadath al-Akbar (Major impurity), and filth (dirt) from clothing, body and places of Salah. (It is said in the book: Al-Quduri)<sup>2</sup>
- 2- As for the religious or spiritual connotation of Taharah, it means the purification and cleansing of the bodies, objects, soul, and heart from the things which Allah (SWT) ordered that they would be purified from and with the way that He (SWT) ordered and specified.<sup>3</sup>
- 3- *Taharah* is a manifestation (sign) of both outer cleanliness and internal purification of the heart. It refers to the cleanliness of the body and the surrounding (nearby) environment.<sup>4</sup>
- 4- As a technical term, it means the removal of the attribute of one's body that prevents one from being allowed to pray and another thing.
- 5- That is ritual purity from every minor and major impurity and defilements. It not only includes cleanliness of body but even clothes, place and all aspects of Muslim's life.<sup>5</sup>
- 6- It is said in Wikipedia: Purification of the body and clothes is called *taharah*. To have *taharah* for the body, one should do either *ghusl* or *wuḍū*.<sup>6</sup>

### **(c) Different types of Taharah:**

**(1) According to the statement of some Muslim Scholars:**<sup>7</sup> There are two types of *Taharh*, like: (a) *Taharh Hukmiyah*/ Physical and material cleanness & (b) *Taharh Haqiqiyah*/ Spiritual and moral cleanness.

**(a) *Taharh Hukmiyah* (طهارة حكمية)/ Physical and material cleanness:** Physical cleansing and purification of materialistic things: Which you can see and feel, such as clothes or bodies.

**(b) *Taharh Haqiqiyah* (طهارة حقيقية)/ Spiritual and moral cleanness:** Spiritual cleansing and purification of moral things: Which you cannot see or touch, such as your heart, spirit, or mind.

**(2) According to the statement of some Muslim Scholars:**<sup>8</sup> There are two types of *Taharh*, like: (a) *Taharh batiniyah or Ma'nuwiyah* (طهارة باطنية أو معنوية)/ Unclear or spiritual purity (b) *Taharah Zahirah or Hassiyah* (طهارة ظاهرية أو حسية)/ Clear or materialness purity.

**(a) *Taharh batiniyah or Ma'nuwiyah* (طهارة باطنية أو معنوية) / Unclear or spiritual purity:** It is purification from Shirk and evil. It is happened by declaration of Shahadah, belief in Tawheed and performing good activities. Allah (SWT) said: **“O you who believe! Truly the Pagans are unclean...”**, [09: 28], (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ).

**(b) *Taharah Zahirah or Hassiyah* (طهارة ظاهرية أو حسية) / Clear or materialness purity:** It is purity from every minor and major impurity and defilements. It is considered as half of faith. As Prophet (SAAS) states: **“The purity is half of faith”**, [Muslim, Hadith no- 223]. **“الطهور شطر الإيمان”**

**(3) According to the statement of some Muslim Scholars:**<sup>9</sup> There are two kinds of purification (*Taharh*), like: (a) Purification from *Hadath* (ritual impurity) (b) Purification from *Najasa* (defilements).

**(a) Purification from *Hadath* (الطهارة من الحدث) /ritual impurity:** It means purification after the acts that nullify one's state of purity; it is further subdivided into three categories: (1) The major act, which is a complete washing of one's body (which is named *ghusl*), (2) The minor act, which is ablution (which is named *wudhu*) & (3) The substitute for either *ghusl* or *Wadhu* when they cannot be performed, which is known as *tayammum*.

Purification from impure substances involves three types of acts: (1) Washing (2) Wiping and (3) moistening or sprinkling.

**(b) Purification from *Najasa* (الطهارة من النجاسة) /defilements:** It means purification from impure substances, such as: Blood, urine, wine ... etc.

### **[2] Definition of *Najasah* (impurity)**

#### **(a) Literal meaning:**

- “*Najasat*” (pl. *najasat*) means uncleanness, impurity.<sup>10</sup>
- It is said in the dictionary ‘Al-Mawreed’: *Najasah*: impurity, uncleanness, uncleanness, dirtiness. (نجاسة، دنس)
- *Najasat* is opposite of *Taharat*. *Najasat* means uncleanness and impurity.<sup>11</sup>

#### **(b) Terminological meaning:**

- 1- *Najasat*: Any kind of dirt & filth that prevents one from performing Salah. A religiously impure thing is called *Najasat*.<sup>12</sup>

<sup>1</sup>- <http://www.imamreza.net/eng/imamreza.php?id=9112>

<sup>2</sup>- <http://islam-wa-Sunnah.com>

<sup>3</sup>- <http://www.imamreza.net/eng/imamreza.php?id=9112>

<sup>4</sup>- <http://www.imamreza.net/eng/imamreza.php?id=9112>

<sup>5</sup>- <http://muqith.wordpress.com/2010/01/16/purification-at-taharah/>

<sup>6</sup>- <http://en.wikipedia.org/wiki/Wudu>

<sup>7</sup>- <http://www.imamreza.net/eng/imamreza.php?id=9112>

<sup>8</sup>- <http://shamela.ws/browse.php/book-96550/page-6>

<sup>9</sup>- <http://muqith.wordpress.com/2010/01/16/purification-at-taharah/>

<sup>10</sup>- <http://www.al-islam.org>

<sup>11</sup>- <http://muslim-academy.com/forum/viewtopic.php?f=30&t=2297>

<sup>12</sup>- <http://www.serenityfountain.org/articles/8219-kinds-of-najasat>

2- In Islamic law, Najasah is things or persons regarded as ritually unclean. According to Islam, there are two kinds of Najasah: The essential Najasah which cannot be cleaned and the unessential Najasah which become Najasah while in contact with another Najasah.<sup>1</sup>

3- In the terminology of Islamic law, impurity refers to a specific amount of particular substances, such as urine, blood, alcohol ..., whose presence prohibits one from being able to perform the prayer.

4- Najasah means defilement, including bodily, material and discernible (visible) impurities.<sup>2</sup>

### **(c) Different types of Najasat:**

**(1) In Islamic laws:**<sup>3</sup> The najasat it is two types, like: (a) *A'yan* or *Haqiqi Najasah* (عين نجاسة أو نجاسة حقيقية)/ inherently unclean (b) *Najasah* or *Hukmi Najasah* (نجاسة مكتسبية أو حكمية)/ acquired unclean.

**(a) A'yan or Haqiqi Najasah** (عين نجاسة أو نجاسة حقيقية)/ **inherently unclean:** A thing which is inherently unclean is known as 'ayn Najasah; like: Bool, wine, urine and excrement...etc.

**(b) Najasah or Hukmi Najasah** (ناجس أو نجاسة حكمية)/ **acquired unclean:** A thing whose un-cleanliness is acquired is known as "Najasah" or "hukmi najasah". A pure thing acquired impurity by coming into contact with one of the 'ayn Najasah or hukmi najasah; like: blood is considered an 'ayn Najasah, whereas milk is considered pure. Now, if a drop of blood falls into a glass of milk, the milk will become Najasah because of the blood which is an 'ayn Najasah.

**(2) According to the statement of some Muslim Scholars:**<sup>4</sup> There are two kinds of impurification (*Najasah*), like: (a) *Ghaliz Najasat* (نجاسة غليظة)/ deep impurity (b) *Khafif Najasat* (نجاسة خفيفة)/ mildest impurity.

**(a) Ghaliz Najasat** (نجاسة غليظة)/ **deep impurity:** All things that necessitate an ablution or ghusl. All things that necessitate an ablution or ghusl, when they issue from the human body, flayed but not tanned skin, flesh, excrement and urine of those animals whose flesh cannot be eaten [except a bat (বাদড়)] and of their young; excrement (বিস্তা), urine and mouthful vomited matter of a sucking baby; the blood of man and of all animals; wine, carrion (গলিত মাংস), pork (red meat), excrement of domestic fowls (chicken), excrement of pack (খাঁচার মধ্যে ভরা) animals and sheep and goats are ghaliz najasat.

**(b) Khafif Najasat** (نجاسة خفيفة)/ **mildest impurity:** When one-fourth of a limb or a fourth of one's clothes is smeared (dirty) with khafif najasat, it does not harmfully affect the salat. The urine of edible quadruped (চতুষ্পদ) animals and the excrement (বিস্তা) of those birds whose flesh is not edible are khafif.

The excrement of such edible fowls (chicken) as pigeons (পায়রা) and sparrows (চডুই) is clean. Even if a small amount of a mouse's excrement or its urine falls into water or oil, although it has been forgiven, it will be better to clean it. If a small quantity of it gets mixed with wheat (গম) and becomes flour (আটা), it has been forgiven. With respect to cleaning and making najas, when dropped into a liquid, there is no difference between ghaliz najasat and khafif najasat.

## **Part no: 02 (Ways and means of Taharah: Wadu, Gusl)**

### **[1] Wudu (Ablution):**

#### **(1) Definition of Wudu (Ablution):**

##### **(a) Literal meaning:**

1- '*Al-Wudu*' is an Arabic word, its literal meaning is said in the dictionary 'Al-Mawreed': *Wadu*: Ablution, water used in ablution. *Wudu*: Performance of the ritual ablution. Its antonym is dirtying.

2- Some Muslim Scholars said: *Wudu* and *ghusl* both are ritual ablutions; the former is a minor ablution while the latter is a major ablution.<sup>5</sup>

##### **(b) Terminological meaning:**

1- Some Muslim Scholars said: In Islamic laws, the *wudu* is considered a ritual act of worship which is done with the intention of seeking the pleasure of Allah.<sup>6</sup>

2- It is said in **Wikipedia**: Wuḍū is the Islamic procedure for washing parts of the body using water, typically (normally) in preparation for formal (official) prayers (*salah*), but also before handling and reading the Qur'an. Wuḍū' is often translated as "partial ablution", as opposed to *ghusl*, or "full ablution".<sup>7</sup>

3- Some Muslim Scholars said: In *Shari'ah*, '*Al- Wudu*' (Ablution) means: Ceremonial Purity obtained with water which includes the washing of face, arms and feet, and wiping over the head by hand with fingers.

4- Some Muslim Scholars said: It is an act of washing oneself, or a ceremonial act of washing parts of the body.

5- Muslims must purify themselves – this is usually done with water. The minor form of this purification with water is called Wudhu.<sup>8</sup>

<sup>1</sup> - <http://en.wikipedia.org/wiki/Najasat>

<sup>2</sup> - <http://muqith.wordpress.com/2010/01/16/purification-at-taharah/>

<sup>3</sup> - <http://www.islamic-laws.com/taharatandnajasat.htm>

<sup>4</sup> - <http://www.serenityfountain.org/articles/8219-kinds-of-najasat>

<sup>5</sup> - <http://www.al-islam.org/ritual-and-spiritual-purity-sayyid-muhammad-rizvi/ii-wudu>

<sup>6</sup> - <http://www.al-islam.org/ritual-and-spiritual-purity-sayyid-muhammad-rizvi/ii-wudu>

<sup>7</sup> - <http://en.wikipedia.org/wiki/Wudu>

<sup>8</sup> - <http://www.islam-laws.com/matters/WudhuTayammumGhusl.htm>

## (2) Fara'id al- Wudu (Obligatory acts of Ablution):

\* **Generally:** According to the statement of the Holy Qur'an there are four obligor acts of *Wadu* (Ablution), like:

- (1) Washing the face once. The lengthwise limit of the face starts from the upper level of the forehead and continues till under the chin. Widthwise it lies between the two earlobes.
- (2) Washing the two hands along with the elbows once.
- (3) Wiping the head with wet hands. (According to the statement of Imam Abu Hanifa: It is obligatory to wipe a quarter of the head which is termed 'forepart' (*Nasihah*). According to the statement of Imam Shafi': It is obligatory to wipe part of the head which is termed as wiping. According to the statement of another, It is obligatory to wipe full head).
- (4) Washing the two feet along with ankles once.

Regarding this obligation, Allah (SWT) said: **“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub (wipe) your heads (with water); and (wash) your feet to the ankles”, [05: 06].** (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ).

\* **According to the statement of Muslim scholars:** There are various opinions regarding obligatory works of *Wadu* (Ablution), like:<sup>1</sup>

#	Works	Abu Hanifa=4	Shafi'=6	Malik=7	Ahmad=7
1	<i>Niyyat</i> (intention by heart not by the tongue) for the wuzu (النية)	-	√	√	√
2	Washing the face (غسل الوجه)	√	√	√	√
3	Washing the two hands along with the elbows (غسل إلى المرفق اليدين)	√	√	√	√
4	Wiping the head (مسح الرأس)	√ (a quarter of)	√ (forepart)	√ (full)	√ (full)
5	Washing the two feet along with ankles (غسل الرجلين إلى الكعبين)	√	√	√	√
6	Massaging ( <i>Tadlik</i> ) {التدليك}	-	-	√	-
7	Continuation ( <i>Mualah</i> ) {الموالة}	-	-	√	√
8	The exact sequence of the rituals of wuzu (الترتيب)	-	√	-	√

## (3) Sunan al- Wudu (Optional acts of Ablution):<sup>2</sup>

#	Works	#	Works
1	Reciting <i>Bismillah</i>	10	Wash both feet 3 times
2	The intention of performing wuḍū'	11	Passing of wet fingers between the fingers of the hand and feet
3	Washing both the hands up to the wrists 3 times.	12	Passing of wet fingers into the beard (for male)
4	Rinsing (clean) the inner mouth 3 times	13	Brushing the teeth, preferably with a <i>miswak</i>
5	Sniffing water and blowing it out 3 times	14	Wudu is done systematically
6	Washing of face 3 times	15	Performing wudu towards the Qiblah
7	Washing of arms up to elbow 3 times	16	Washing each limb thrice
8	Wet your hands with water, then starting from the front part of your hair rub it down to the back of your hair once	17	Washing of each part one after the other without pause, so no part dries up before wudu is completed
9	Wash both ears at once		

## (4) Ways and means of Wudu:<sup>3</sup> Wudu' is performed in the following manner:<sup>4</sup>

#	Works of Wadu	#	Works of Wadu
1	Ensure that the water to be used is pure	6	Rinse (clean) the nostrils with water three times
2	Intend to perform wudu' to offer prayer, if you plan to pray after taking it	7	Wash the face from the forehead to the chin and from ear to ear three times
3	Recite: “ <i>Bismillahir-Rahmanir-Rahim</i> ” (i.e., in the Name of Allah, the All-Merciful, and the All-Compassionate)	8	Wash the right arm followed by the left up to the elbows three times
4	Wash the hands up to the wrists (কজি) three times, and do not miss the parts between the fingers	9	Wipe at least a quarter of the head with wet hands, pass the wet tips of the little fingers inside and the wet tips of the thumbs (হাতের বুড়ো আঙ্গুল) outside the ears
5	Clean your mouth with a brush or a finger, and gargle with water three times	10	Finally, wash the feet up to (and including) the ankles (গোড়ালি), the right foot first and then the left, taking care to wash in between the toes, every three times. (Then recite the <i>Shahadah</i> <sup>5</sup> ).

1- <http://ada3iat.3oloum.org/t24-topic>

2- <http://en.wikipedia.org/wiki/Wudu>

3- <http://www.thewaytotruth.org/pillars/tahara.html>

4- <http://www.thewaytotruth.org/pillars/tahara.html>

5- <http://en.wikipedia.org/wiki/Wudu>

### **(5) When Wadu is obligatory (Farad and Wajib)?**

Generally, ablution is Obligatory for a person in each of the following five cases:

1. **For offering Salah:** It is obligatory during the time of any type of obligatory prayer; like: Five times obligatory Prayer, Friday Prayer. All Wajib Salah; except Funeral Prayer (It is permitted to wipe for it). And all types of optional Prayers.
2. **To perform forgotten sijda and forgotten tashahhud.**
3. **For touching the Holy Qur'an.** It is also obligatory for him when he intends to touch a Qur'anic verse inscribed in wallpaper or coin.
4. **It is compulsory for circling around Ka'ba which is named Tawaf.**
5. **When one has done vow (nadhr), or swear (qasm) to perform wudhu.**

### **(6) Nullifiers of Wadu:**

The following acts nullify wudu':<sup>1</sup>

1. **Whatever comes out from the two private parts (front and back):** Waste matter, urine, wind (fart), wadi (a thick white secretion discharged after urination), mazi (a white sticky fluid that flows from the sexual organs when thinking about sexual intercourse or foreplay, and so on), and prostatic fluid. Semen, menstrual blood, and post-childbirth blood require ghusl. As well as the emission of semen (ghusl is required).
2. **Emission (giving out) of Blood exits the point of exit:** Blood or pus leaving the body so that it leaves the point of exit (however if the blood or pus exits from the private parts then any amount breaks wudu'). Note that bleeding except private parts does not invalidate wudu' according to Shafi'i Madhhab.
3. **Emission of another thing like Blood:** Such as pus, or yellow matter from a wound (injury-ক্ষত), boil (ফোঁড়া), pimple (ফুস্ফুড়ি), or something similar to such an extent (level) that it flows (ফুলিয়া ওঠা) beyond (বাহিরে) the wound's mouth.
4. **Vomiting:** Vomiting a mouthful of matter.
5. **Sexual contact:** Physical contact for pleasure between men and women without any obstacle (e.g., clothes). {If the head of one's penis disappears into a woman's vagina, **ghusl** is required}.
6. **Sleeping and Drowsing:** Loss of consciousness through sleep, drowsiness (তন্দ্রা), and so on.
7. **Sleep while reclining.**
8. **Some illness:** Temporary insanity (madness), fainting (মূর্চ্ছা), hysteria (মণীরোগ), or intoxication.
9. **Laughing during the Salah:** Audible (clear) laughter during prayer. (A non-sleeping adult laughs with sound during a *Salah* consisting of bowings and prostrations. If a child laughs loudly in a *Salah*, his Ablution will not be invalidated. Similarly, if the person laughs loud in Funeral *Salah* or Qur'an Recitation prostration, his Ablution remains valid.)
10. **Touching the private parts with the bare hands** (not according to Hanafi Madhhab).

### **[2] Ghusl (Complete bathing):**

#### **(1) Definition of Ghusl (Complete bathing):**

##### **(a) Literal meaning:**

- 1- 'Al- Gushl' is an Arabic word, its literal meaning is said in the dictionary 'Al-Mawreed': *Gushl*: Wash water. *Gasala*: To wash, rinse, lave, flush, clean. *Gaslun/ Tagsil*: Wasing, wash, rinsing, rinse, lavation.
- 2- Some Muslim Scholars said: *Ghusl* is the water; *ghasl* is the act; and *ghisl* is the cleaning agent.

##### **(b) Terminological meaning:**

- 1- Some Muslim Scholars said: Muslims must purify themselves – this is usually done with water. The major form of this purification with water is called Ghusl.<sup>2</sup>
- 2- It is said in the Oxford dictionary: Ritual washing of the whole body, as prescribed by Islamic law to be performed in preparation for prayer and worship, and after sexual activity, childbirth, menstruation, etc. Compare with wudu.<sup>3</sup>
- 3- It is said in Wikipedia: *Ghusl* is an Arabic term referring to full body washing. *Ghusl* is mandatory for any adult Muslim after having sexual intercourse, orgasmic discharge (e.g. semen), completion of the menstrual cycle, giving birth, and death by natural causes.<sup>4</sup>
- 4- Some Muslim Scholars said: Technically, it refers to putting water over all of the body, from the top of the head to the bottom of the feet, with purifying water in a specified manner.
- 5- Some Muslim Scholars said: *Ghusl* means major canonical (ritual) ablution or a complete washing of the body.<sup>5</sup>

#### **(2) Fara'id al-Ghusl (Mandatory acts of bathing):**

<sup>1</sup> - <http://www.thewaytotruth.org/pillars/tahara.html>

<sup>2</sup> - <http://www.islam-laws.com/matters/WudhuTayammumGhusl.htm>

<sup>3</sup> - <http://www.oxforddictionaries.com/definition/english/ghusl>

<sup>4</sup> - <http://en.wikipedia.org/wiki/Ghusl>

<sup>5</sup> - <http://www.thewaytotruth.org/pillars/tahara.html>

\* **Generally:** There are three acts that are mandatory during bathing, like:

(1) **Rinsing out the mouth.** (The person should move and rotate water inside his mouth, and then expel it).

(2) **Sniffing water into the nose.** (The person should pull in water into his nose.)

(3) **To wash the entire body:** Making water reaches all body parts such that not a single point on the body remains dry.

Allah (SWT) said: "... **If you are in a state of ceremonial impurity, bathe your whole body...**", [05: 06].

(... وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا...)

\* **According to the statement of Muslim scholars:**<sup>1</sup> There are various opinions regarding obligatory works of *Ghusl* (full washing), like:

#	Works	Some M. Scholars=2 <sup>(2)</sup>	Abu Hanifa=3	Malik=5
1	<i>Niyyat</i> (intention by heart not by the tongue) for the <i>ghusl</i> (النية)	√	-	√
2	Rinsing out the mouth		√	√
3	Sniffing water into the nose		√	-
4	To wash the entire body (Washing every part of the body)		√	-
5	Massaging full body ( <i>Tadlik</i> ) {التدليك}		-	√
6	Continuation ( <i>Mualah</i> ) {الموالة}		-	√
7	Combing the hair with the fingers to ensure that the water reaches the hair roots. (It is related to point-4)		-	√

**(3) Sunan al- Ghusl (Optional acts of full washing):**<sup>3</sup>

1. Say *Bismillahir Rahmanir Rahim* before starting bathing.
2. Should form the intention of bathing to attain Purification.
3. Washing both hands up to the wrists (কজি).
4. Wash the private parts and remove dirt or filth from the body or cloth.
5. Performing *Wudu*: Should Perform Ablution before Bathing. However, he should postpone the washing of feet to the end if he is standing in a low-level land where water collects up.
6. Water should be poured (ঢালা) over the head three times so that it flows all over the body.
7. Pour water on the right shoulder (কাঁধ) thrice (three times), then on the left shoulder three times.
  - If the person enters flowing water, stays there and scrubs his body, then he has completely performed the Traditions of Bathing.
  - If he enters a water-body which has the status of flowing water, e.g. large pond, then also the ruling will be the same as above.
8. Scrub (rub) his body and wash the body repeatedly so that the next organ is washed before the previous dry up.
9. Move to a clean spot and wash the feet if not washed during Wudu

**(4) When Ghusl is obligatory?**

It becomes obligatory in the following cases:

#	Famous opinion: <sup>4</sup>	#	Another opinion
1	After sexual intercourse (even if only the head of the man's private organ disappears into the woman's private organ).	5	<u>When a Muslim dies</u> , it is mandatory <u>upon the living Muslims to bathe him</u> .
2	Any discharge of semen.	6	<u>If a man accepts Islam</u> .
3	The completion of menses.	7	<u>Taking ghusl every Friday</u> before the congregational prayer.
4	The completion of post-childbirth bleeding.		

**[3] Tayammum (Dry Ablution):**

Conditionally, it is an alternative to Wadu and Gushl.

**(1) Definition of Tayammum:**

**(a) Literal meaning:**

- 1- It is said in the dictionary '**Al-Mawreed**': *Tayammum* for *Salah*: To wash with clean sand or earth where water is unavailable. To intend, purpose, design, mean, and aim at.
- 2- Some Muslim Scholars said: In Arabic, the word *Tayammum* literally means an 'aim' or 'purpose'.<sup>5</sup>
- 3- Some Muslim Scholars said: Lexically, *tayammum* means intent, purpose and aim.

**(b) Terminological meaning:**

- 1- Some Muslim Scholars said: In Islamic Law, it refers to: "Aiming for or seeking soil to wipe one's face and hands with the intention of purification and preparing oneself to pray, and so on".<sup>1</sup>

1- <http://www.alebady.com/>

2- <http://www.islamicstudies.info/prayers/purification/purification.php?id=4>

3- <http://en.wikipedia.org/wiki/Ghusl>

4- <http://www.thewaytotruth.org/pillars/tahara.html>

5- <http://www.islamweb.net/emainpage/articles/135448/tayammum-dry-ablution>

- 2- It is said in Wikipedia: Tayammum is the Islamic act of dry ablution using sand or dust, which may be performed in place of ritual washing (wudu or ghusl) if no clean water is readily available or if one is suffering from moisture (wet)-induced skin inflammation (ঐদাহ) or scaling.<sup>2</sup>
- 3- Some Muslim Scholars said: Tayammum, in Islamic Law, can be defined as the use of pure earth to wipe over the hands and face with the intention of either removing oneself from a state of ritual impurity or of making prayer permissible.<sup>3</sup>
- 4- Another Muslim Scholar said: If water is not available, the purification can be performed with clean earth or soil, and is called Tayammum.<sup>4</sup>
- 5- Another Muslim Scholar said: *Tayammum* is done when there is no water to perform the usual Islamic rites, or there are difficulties concerning the water. Tayammum is done using dust when there is no water for ablution (wudhu) or ghusl (ritual wash).<sup>5</sup>
- 6- Some Muslim Scholars said: Technically, it refers to wiping the face and hands with clean soil in a particular fashion. It is from the things that have been sanctioned by Allah only for this Nation [the followers of the Prophet Muhammad (SAAS)]. It is a substitute for purifying with water.

## (2) *Fara'id al-Tayammum (Essentials of Tayammum):*

\* **Generally:** There are two essentials of *Tayammum*:

1. Wiping the entire face
2. Wiping both the arms from the finger-tips to the elbows (KbyB) inclusive (complete).

Allah (SWT) said: “**But if you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands...**”, [05: 06].

(... وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ...)

\* **According to the statement of Muslim scholars:**<sup>6</sup> There are various opinions regarding obligatory works of *Tayammum*, like:

#	Works	Abu Hanifa=2	Shafi'=3	Malik=6	Ahmad=4 /5 <sup>(7)</sup>
1	Pure soil or sand (الصعيد الطاهر)	-	-	√	
2	<i>Niyyat</i> (intention by heart not by the tongue) for the <i>Tayammum</i> (النية)	-	√	√	√
3	Wiping the face (مسح الوجه)	√	√	- *	√
4	Wiping both the arms from the finger-tips to the elbows inclusive (مسح يدين إلى المرفقين)	√	-	- *	-
5	Wiping hands up to the wrist (কজি) one time (مسح ظاهر الكفين مرة)	-	-	-	√
6	The exact sequence (الترتيب) and continuation ( <i>Mualah</i> ) {الموالة} * or (a) Sequence (b) Continuation=2 points.	-	-	-	√*
7	Continuation ( <i>Mualah</i> ) {الموالة}, only continuation	-	-	√	-
8	Mixing the soil or sand with limbs (face, hand), {نقل التراب}	-	√	-	-
9	Striking the pure soil first time (الضربة الأولى)	-	-	√	-
10	Wiping both face and two hands (مسح الوجه واليدين)	-	-	√ *	-
11	Inserting a finger into another finger (تخليل الأصابع)	-	-	√	-

(3) *Sunan at- Tayammum (Optional acts of Ablution):* The following works are *Sunnah* of *Tayammum*:

#	Famous opinion: <sup>8</sup>	#	Another opinion
1	It is <i>Sunnah</i> to commence performing <i>tayammum</i> by invoking Allah's name.	4	<i>Basmalah</i> : Reciting <i>Bismillahir Rahmanir Rahim</i> .
2	Following the order (sequence): He (should) wipes the face at first, and then his right arm followed by his left arm.	5	While beating the palms over a <u>clay</u> -lump (মাটির), he should move the hands forward and then backward.
3	Continuation ( <i>Mualah</i> ): There should be no break between wiping the face and the arms due to an unrelated act.	6	Dusting (ঝাড়া) off the palms after raising it from the clay-lump.
		7	He should space his fingers when placing the palms over the clay-lump.

1- <http://www.islamweb.net/emainpage/articles/135448/tayammum-dry-ablution>

2- <http://en.wikipedia.org/wiki/Tayammum>

3- <http://en.islamtoday.net/node/1641>

4- <http://www.islam-laws.com/matters/WudhuTayammumGhusl.htm>

5- <http://www.islamic-dictionary.com/index.php?word=tayammum>

6- <http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=64048>

7- <http://fiqh.islammassage.com/NewsDetails.aspx?id=6794>

8- <http://en.islamtoday.net/node/1641>

#### **(4) Ways and means of Tayammum:**

(1) First, one must have the intention to perform ablution and purifying himself (2) Then, he mentions Allaah's name (3) Then, he strikes the soil with his hands (4) Then wipes his face and hands up to the wrist (Kwâ), starting with the right hand.<sup>1</sup> (According to the statement of Scholars from Hanafi madhab: Wiping both the arms from the finger-tips to the elbows inclusive).

#### **(5) Nullifiers of Tayammum:**

Invalidators of Tayammum are as follows:

1. Anything that invalidates Ablution invalidates *Tayammum* as well.
2. Ability to use water and end of the excusable difficulty that had made *Tayammum* permissible for him like the absence of water, fear of an enemy, fear of disease, etc.

#### **[4] Wiping over Clean, Indoor Boots (Khuffayn):<sup>2</sup>**

While performing *wudu*, one can wipe over (the top of) their clean, indoor boots once with wet hands instead of washing the feet.

- Boots should be waterproof and cover the whole foot up to (and including) the ankles. They must have no holes wider than three fingers in width. It does not matter if their mouths are so wide that the feet can be seen when looking down at them.
- They must be fit, strong, and tough enough so that the feet would not come out of them, and they should not fall down when walked in for 3 miles.
- They cannot be made out of wood, glass, or metal.
- One must put on the boots after washing one's feet while performing ablution. One can wear it for a whole day if one is a resident. If traveling, one can wear it for 3 consecutive days.

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1- <http://www.islamweb.net/emainpage/articles/135448/tayammum-dry-ablution>

2- <http://www.thewaytotruth.org/pillars/tahara.html>

## Chapter-Six: Some Articles of Islam (Pillars of Islam)

[1] **Salah (Prayer): Its significance, teachings & some basic rules:** (a) Definition and kinds (b) Importance (c) Prerequisites of Salah (Shurutus-Salah) (d) Essentials/ Basic components of Salah (Arkanus-Salah) (e) How to perform the Salah in detail (practically)? (f) Things that invalidate the prayer (Mufsidatus-Salah) (g) Sijdah that makes prayer correct (Sijdatus-Sahu) (h) Friday prayer (Salatul-Jumu'ah) (i) The funeral prayer (Salatul-Janazah) (j) Prayer of the traveler (Salatul-Musafir) (k) 'Eid prayer (Salatul-'Eid) (l) Impact of Salah [2] **Zakah (poor-due): Its significance, teachings & some basic rules:** (a) Definition and types (b) Importance (c) kinds of property on which Zakah is obligatory (d) Who should give Zakah (e) Due recipients of Zakah (f) Zakah and poverty alleviation (g) Impacts/ benefits of Zakah.

### Introduction:

According to the statement of Prophet (SAAS), there are five pillars of Islam, like: *Shahadahtan* (Two Testimonies), *Salah* (Prayer), *Zakah* (Charity, Poor due), *Sawm* (Fasting) & *Hajj* (Pilgrimage).

### [1] Pillars of Islam:

**The sequence of Pillars of Islam:** There are various reports regarding the sequence of pillars of Islam, like:

- The famous sequence is: (1) *Shahadahtan*: Two Testimonies (2) *Salah*: Prayer (3) *Zakah*: Charity, Poor due (4) *Hajj*: Pilgrimage & (5) *Sawm*: Fasting. It is narrated from **Abdullah Ibn-e- 'Umar** (ra), Prophet (SAAS) said: **"Islam is based on (foundations of Islam are) five items; like: To believe that there is no (true) Lord but Allah (SWT); and Muhammad (SAAS) is His Messenger, to establish the Salah (Prayer), to pay the Zakah (Charity, Poor-due), to perform Hajj (pilgrimage) & to perform fasting during the time of Ramadan"** [Bukhari: 7; Muslim: 20, 21; Nasaee: 4915; Musnad-e-Ahamd: 4567, 5743]. **"الرَّكَاءَةُ وَالْحَجُّ وَصَوْمُ رَمَضَانَ وَبَيْتُ الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ"**.
- Another sequence is: (1) *Shahadahtan*: Two Testimonies (2) *Salah*: Prayer (3) *Zakah*: Charity, Poor due (4) *Sawm*: Fasting (5) *Hajj*: Pilgrimage. It is narrated from the same narrator **Abdullah Ibn-e- 'Umar** (ra) and mentioned in (Tirmidhi: 2534). **"بَيْتُ الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَحَجُّ الْبَيْتِ"**. **"الترمذي"**.
- Another sequence is: (1) *Shahadahtan*: Two Testimonies (2) *Salah*: Five times Prayer (3) *Sawm*: Fasting during the time of Ramadan (4) *Zakah*: Charity, Poor due (5) *Hajj*: Pilgrimage in the house of Allah (SWT)/ Baitullah. It is narrated from the same narrator **Abdullah Ibn-e- 'Umar** (ra) and mentioned in (Bukhari: 4153). **"بَيْتُ الْإِسْلَامِ عَلَى خَمْسٍ إِيْمَانٍ بِاللَّهِ وَرَسُولِهِ وَالصَّلَاةِ الْخَمْسِ وَصِيَامِ رَمَضَانَ وَأَدَاءِ الزَّكَاةِ وَحَجُّ الْبَيْتِ"**.

### Additional items with five pillars:

- In Another Hadith, the **Jihad** is included in pillars of Islam. (Musnade Ahmad: 4567). **عَنْ ابْنِ عُمَرَ قَالَ قَالَ بَيْتُ الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ قَالَ فَقَالَ لَهُ رَجُلٌ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ ابْنُ عُمَرَ الْجِهَادُ حَسَنٌ هَكَذَا حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.**
- In Another Hadith, the **Baya'h** (take oath by putting hand on Muslim leader) is included in pillars of Islam. (Sunane kubra for Nasaiee: 11732). **عن ابن عمر أن رجلا قال له ألا تغزو قال سمعت رسول الله صلى الله عليه وسلم يقول بني الاسلام على خمس شهادة أن لا إله إلا الله وإقام الصلاة وإيتاء الزكاة والحج وصيام رمضان البيعة على الاسلام.**

### [2] The First Pillar of Islam: *Shahadahtan* (The two testimonies):

The meaning of the two testimonies: There are two parts; like: (1) **Laa Ilaha Illallah** (None has the right to be performed 'Ibadah except Allah) & (2) **Muhammadur Rasulallah** (Muhammad is the Messenger of Allah).

(1) **Tawheed**: In the first phase of the first part of this sentence (*Laa Ilaha*) it negates all that performed 'Ibadah other than Allah, and by second phase (*Illallah*) establishes that performing 'Ibadah is for Allah alone and that He has no partner in 'Ibadah, just as He has no partner in His dominion. Hence there is none that deserves to be performed 'Ibadah except Allah (SWT), and how perfect is He!

(2) **Resalah**: In the last part of this sentence (*Muhammadur Rasulallah*) establishes the Prophethood of Prophet Muhammad (SAAS), i.e. I believe that he (SAAS) is the Messenger of Allah (SWT), and so I obey him in what he commands, believe him in what he informs, and abstain from that which he prohibits or warns against; and I worship Allah (SWT) only according to the way that he (SAAS) legislated.<sup>1</sup>

<sup>1</sup> - Al-Arfaj, Muhammad bin `Ali, What must be known about Islam, 1<sup>st</sup> edition, 2002 A.D, Darussalam, Riyadh, pg-21.



**Part: 01. Salah (Prayer): Its significance, teachings & some basic rules:** (a) Definition and kinds (b) Importance (c) Prerequisites of Salah (Shurutus-Salah) (d) Essentials/ Basic components of Salah (Arkanus-Salah) (e) How to perform the Salah in detail (practically)? (f) Things that invalidate the prayer (Mufsidatus-Salah) (g) Sijdah that makes prayer correct (Sijdatus-Sahu) (h) Friday prayer (Salatul-Jumu'ah) (i) The funeral prayer (Salatul-Janazah) (j) Prayer of the traveler (Salatul-Musafir) (k) 'Eid prayer (Salatul-'Eid) (l) Impact of Salah

**Introduction:** Salah is the second pillar of Islam; it is considered as the best pillar of Islam, which is compulsory for all Manhood: man and woman. It is ordered to establish Salah in our society. Allah (SWT) said: **"(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs"**, [22:41].

(الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ).

**[1] Definition of Salah:** (a) Literal meaning and (b) Terminological meaning.

**a. Literal Meaning of Salah:**

- It is said in Al-Mawreed Dictionary:
  - Dua:** to pray (to Allah), to supplicate, to invoke (pray to), to implore (supplication).
  - Rahmah** or **Barakah:** prayer, a blessing.
  - Taslim** upon Prophet: Allah's blessing and peace be upon Prophet Muhammad.
- Another meaning of Salah is: **Magfirah:** asking forgiveness for another.

Allah said: **"Allah and His Angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect"**, [Sura Al-Ahzab/ 33:56], (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا).

**b. Terminological Meaning of Salah:**

- Few famous Muslim scholars said: Salah is the fixed *'Ibadah* which is done in a fixed time, which is started by *Takbir Tahrima* and finished by Salam.
- Magdy Abd Al-Shafy** said: It (*Salah*) means complete connection to Allah through an assigned (allocate) Sura (Al-Fatah), the opening chapter in addition to another Sura.
- It is said in **Towards Understanding Islam:** It is the prescribed daily prayers, which consist in repeating and refreshing five times a day the belief in which you repose (establish) your faith.<sup>1</sup>

**[2] Importance of Prayer/ Purpose of Salah / Objectives of Salah/ The ruling of abandoning the Salah:**

**{a} The ruling of abandoning the Salah:** Abandoning the Salah is based on two grounds; like: (a) On the basis of acceptable cause (b) Without acceptable cause.

The ruling of abandoning the Salah				
[1] On the basis of acceptable causes:		[2] Without acceptable causes: Two types; like:		
<p><b>(a) Before puberty (during childhood):</b> 'Amr bin Shu'aib reported on his father's authority that his grandfather (May Allah be pleased with him) said: Messenger of Allah (ﷺ) said, "Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together", [Abu Daud:495].</p> <p>عمر بن شبيب عن أبيه عن جده قال قال رسول الله صلى الله عليه وسلم: "امروا أولادكم بالصلاة وهم أبناء سبع سنين، واضربوهم عليها وهم أبناء عشر، وفرقوا بينهم في المضاجع"، [سنن أبي داود: 495].</p>		<table><tr><td><p><b>(1) He/she agrees its obligation; but rejects with negligence:</b></p><p>- Majority of Muslim Scholars said: His/Her work like Infidel (<i>Kafir</i>).</p><p>- Another Muslim Scholar said: Infidel (<i>Kafir</i>).</p></td><td><p><b>(b) He/she doesn't agree with its obligation totally:</b></p><p><b>It is said by all Muslim Scholars:</b> He/she is Infidel (<i>Kafir</i>)</p></td></tr></table>	<p><b>(1) He/she agrees its obligation; but rejects with negligence:</b></p> <p>- Majority of Muslim Scholars said: His/Her work like Infidel (<i>Kafir</i>).</p> <p>- Another Muslim Scholar said: Infidel (<i>Kafir</i>).</p>	<p><b>(b) He/she doesn't agree with its obligation totally:</b></p> <p><b>It is said by all Muslim Scholars:</b> He/she is Infidel (<i>Kafir</i>)</p>
<p><b>(1) He/she agrees its obligation; but rejects with negligence:</b></p> <p>- Majority of Muslim Scholars said: His/Her work like Infidel (<i>Kafir</i>).</p> <p>- Another Muslim Scholar said: Infidel (<i>Kafir</i>).</p>	<p><b>(b) He/she doesn't agree with its obligation totally:</b></p> <p><b>It is said by all Muslim Scholars:</b> He/she is Infidel (<i>Kafir</i>)</p>			
<p><b>(b) Mental illness (madness):</b></p> <p><b>(c) During deep sleeping unwillingly: It was narrated from 'Aishah that the Prophet said:</b> "The pen has been lifted from three: From the sleeper, until he wakes up, from the minor until he grows up, and from the insane until he comes back to his senses or recovers", [Ibne Hibban: 142].</p> <p>عن عائشة قالت قال رسول الله صلى الله عليه وسلم: "رفع القلم عن ثلاثة: عن النائم حتى يستيقظ وعن الغلام حتى يحتلم، وعن المجنون حتى يفيق"، [ابن حبان: 142].</p>		<p>- Prophet Muhammad (SAAS) also said: <b><i>"The Prayer is the pillar of Islam, so who establishes it he establishes the Deen, and who denies it he denies the Deen"</i></b> "الصلاة عماد الدين، فمن أقامها فقد أقام الدين، ومن هدمها فقد هدم الدين".</p> <p>- Prophet Muhammad (SAAS) said: <b><i>"The contract between them and us is Salah, so who drops the prayer he becomes infidel"</i></b>، "العهد الذي بيننا وبينهم الصلاة، من ترك الصلاة فقد كفر".</p>		
<p><b>(d) Particular limitations for females:</b> Women in the period of menstruation (of a maximum of ten days) or of <u>confinement</u> (detention) {of a maximum of <u>forty</u> days}. They are not allowed to perform Salah totally even if they can and want to. They must postpone (suspend) the Salah till their recovery (improvement). Narrated Abu Sa'id: The Prophet (ﷺ) said, "Isn't it true that a woman does not pray and does not fast on <b>menstruating</b>? And that is the defect (a loss) in her religion", [Bukhari: 1850].</p> <p>قال النبي صلى الله عليه وسلم: "أليس إذا حاضت لم تصل ولم تصم فذلك نقصان دينها"، [البخاري: 1850].</p>				

<sup>1</sup> - Towards Understanding Islam, pg: 67.

## [b] General importance:

1. **Salah is prescribed for all previous Prophets and Messengers:** The Salah is the unique pillar of Islam which is prescribed for all Prophets and Messenger; from Adam (ah) to Muhammad (SAAS), like:
  - It was teaching of *Isa* (ah), regarding this teaching Allah (SWT) said: “**And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live**”, [19: 31]. (وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ )
  - It was teaching of *Ibrahim* (ah), regarding this teaching Allah (SWT) said: “**O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer**”, [14: 40]. (رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ).
  - It was the teaching of *Ismail* (ah), regarding this teaching Allah (SWT) said: “**He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord**”, [19: 55]. (وَكَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا)
  - It was the order of Allah (SWT) to *Mariam*, as it is said in the Holy Qur'an: “**O Mariam! keep to obedience to your Lord and humble yourself, and bow down with those who bow**”, [03: 43]. (يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ)
  - It was ordered by all Prophets and Messengers to perform Prayer and put the hand by the fixed way. It is narrated from “*Abdullah Ibn Abbas*” (ra), the Messenger of Allah (SWT) said: “**We all Prophets are commanded to take our 'Iftar' (braking fasting in due time) quickly, to delay to take our 'Shahri' (taking food before breaking of dawn) and to put our right hand on the left hand in the Salah**”, [Sahih Ibn Hibban, Al-Mu`zamul Kabir; declared as Sahih by Albany].<sup>1</sup>  
عن ابن عباس - رضي الله عنهما - أن رسول الله صلى الله عليه وسلم قال: إنا معشر الأنبياء أمرنا بتعجيل فطرنا وتأخير سحورنا وأن نضع أيماننا على شماننا في الصلاة. [رواه الطبراني في الكبير ورجاله رجال الصحيح. وقال الألباني في صفة الصلاة: رواه ابن حبان والضياء بسند صحيح].
2. **Pillar of Islam:** The Prayer is considered as the pillar of Islam, and the best foundation. Any Muslim who fails to observe (monitor) his prayers and has no reasonable (rational) excuse (reason) is committing a grave (serious) offense (sin) and a heinous sin. This offense is so grave because it is not only against Allah, which is bad enough, but is also against the very nature of man. Prophet Muhammad (SAAS) said: “**Foundation of Islam is five, (from these): Establishing Salah (prayer)**”, “... و إقامة الصلاة ...”, Prophet Muhammad (SAAS) also said: “**The Prayer is the pillar of Islam, so who establishes it he establishes the Deen, and who denies it he denies the Deen**”. “الصلاة عماد الدين، فمن أقامها فقد أقام الدين، ومن هدمها فقد هدم الدين”.
3. **Foundation of the religion:** It is considered the foundation of the religion. It is narrated from Prophet (SAAS): “**The Salah is the 'Amud (foundation) of the religion**”<sup>2</sup>, [Dailami, Baihaki].  
أخرج الديلمي عن علي بن النبي صلى الله عليه وسلم قال: “الصلاة عماد الدين”. (الدر المنثور).
4. **Allah's (SWT) order:** Allah (SWT) ordered in the Holy Qur'an to establish *Salah* (prayer) more than eighty times (82 times), and He also ordered to practice Salah with who practice, He said: “**And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship)**”, [02:43]. (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ)
5. **Prophet's order to practice Salah by following him:** The Prophet Muhammad (SAAS) also ordered His followers to practice Salah by following him, he said: “**Accomplish Salah as like you observe Me**”. “صلوا كما / ح / رايتموني أصلي”.
6. **The demarcation between believer and infidel:** It is considered as like demarcation between believer and non-believer; because of a believer practices Salah for Allah, but a non-believer does not. Prophet Muhammad (SAAS) said: “**The demarcation between a believer and non-believer/kafir (infidel) and a Mushrik (pagan) is dropping Salah**”, [Muslim: 82]. “عن جابر يقول سمعت النبي يقول: 'إن بين الرجل وبين الشرك والكفر ترك الصلاة'..”.
7. **Performing Salah is a sign of a successful believer:** As it is a demarcation between believer and infidel, then performing Salah with fulfilling its rules and regulations is a sign of a successful believer. The Holy Qur'an states: “**The believers must (eventually) win through, Those who humble themselves in their prayers**”, [23: 1-2]. (قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَائِعُونَ)
8. **To deny Salah is a sign of infidel:** The significance of a believer is to practice Salah in his own life; because it is his commitment to Allah. Prophet Muhammad (SAAS) said: “**The contract between them and us is Salah, so who drops the prayer he becomes infidel**”, “العهد الذي بيننا وبينهم الصلاة، من ترك الصلاة فقد كفر”.
9. **The first question on the Day of Judgment:** It will be questioned on the Day of Judgment firstly regarding prayer. It is narrated from Abu Hurairah (ra), he said, I heard Prophet (SAAS) said: “**The slave will be questioned on the Day of Judgment firstly regarding his Prayer, if it will good then he will pass and become successful, and if it will bad then he will become sorrow and loss ...**”, [Tirmidhi: 378, Mustadrak: 966].  
عن أبي هريرة يقول سمعت رسول الله صلى الله عليه وسلم يقول: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَبِكَمَلِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ.
- It is narrated from Tamim Ad-Daari, Prophet (SAAS) said: “**Surely, the slave will be questioned on the Day of Judgment about Salah...**”, [Mustadrak, Hadith no. 966].

<sup>1</sup> - <http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=126371>

<sup>2</sup> - This Hadith is classified as very Daif by Albani: 3805.

عن تميم الداري أن رسول الله قال أول ما يحاسب به العبد يوم القيامة الصلاة.

10. **It is the key to Jannah (heaven):** It is considered the Key to heaven. It is narrated from Jabir bin Abdullah (ra), he said, Prophet (SAAS) said: ***"The key to heaven is Salah, and the key to Salah is Ablution"***. [Tirmidhi: 04].  
عن جابر بن عبد الله رضي الله عنهما قال قال رسول الله مفتاح الجنة الصلاة ومفتاح الصلاة الوضوء.
11. **Miraj of Mumin:** Prophet Mohammad (SAAS) considered it as *Miraj*, by performing Salah we can speak with Allah (SWT), Prophet (SAAS) said: ***"Salah is the Miraj of Mumin"***, "الصلاة معراج المؤمنين", (Remember, this Hadith is not strong Hadith; but this Hadith is weak Hadith, even Majority of Muslim Scholars said: This Hadith is *Maudu*).
  - Surely, the sign of Ihsan is performing 'Ibadah by the way that we are observing Allah (SWT); if we don't see our Lord physiologically; then certainly He is observing ourselves. It is narrated from Abu Hurairah (ra), he said, Prophet (SAAS) said: ***"The 'Ihsan' is: Perform 'Ibadah as like you are observing Allah (SWT), if you are not observing Him certainly He is observing yourselves"***, [Bukhari: 50].  
عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك.
12. **The best way to get mental satisfaction:** By performing Salah we can get mental satisfaction, the Prophet (SAAS) used to say Balal (ra): ***"Give mental satisfaction by Salah (call for Salah so that we acquire mental satisfaction by performing it)"***, [Faidul Qadir, V. 3, pg. 371].
13. **The best way to become comfort of our eyes:** The Salah is the way to become comfort of eyes of Prophet (SAAS). It is narrated from Anas (ra), he said, Prophet (SAAS) said: ***"From items of the world, the women and perfume are to me to be the beloved things, and the Salah is made for me to become comfort of my eye"***, [Kitabuz Zuhud for Abu `Asem, Hadith no. 234].  
عن أنس قال قال رسول الله حبيب إلى من الدنيا النساء والطيب وجعل قرّة عيني في الصلاة.
14. **Encouragement of Prophet (SAAS) before his demise:** The importance of the Salah was further demonstrated (confirmed) by Muhammad (SAAS) who on his deathbed and in the pangs of death would announce: ***"The Salah, I remind you of the Salah; and to look after the women"***, [Narrated by At-Tabari]. الصلاة ، الصلاة وما ملكت أيمانكم.
15. **Reason for entering Hell:** Who denies the Salah and doesn't perform it exactly they will express on the Day of Judgment that the Salah is the reason for entering Hell. The Holy Qur'an states: ***"Except the Companions of the Right Hand (Save those who will stand on the right hand). (They will be) in Gardens (of Delight): they will question each other. And (ask) of the Sinners. "What led you into Hell Fire?" They will say: "We were not of those who prayed. Nor were we of those who fed the indigent (poor), but we used to talk vanities with vain talkers, and we used to deny the Day of Judgment, until there came to us (the Hour) that is certain (death)"***, [74: 39- 47].  
(إِلَّا أَصْحَابَ الْيَمِينِ. فِي جَنَّاتٍ يَتَسَاءَلُونَ. عَنِ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرٍ. مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ. وَلَمْ نَكُ نَطْعِمِ الْمَسْكِينِ. وَكُنَّا نَخُوضُ مَعَ الْخَالِصِينَ. وَكُنَّا نَكْذِبُ بَيُّومَ الدِّينِ. حَتَّى آتَانَا الْيَقِينَ)

### **The additional importance of Salah:**

There is another importance of Salah, so we should be careful about it.

- a- **Nature of Men to adore the great being:** It is an instinct (nature) of man to be inclined (tending) to adore (respect) the great beings, and to aspire (hope) to lofty (superior) goals (objective). The greatest being and the loftiest (greatest) goal of all is Allah; because: He is the almighty and the source of supreme power.
- b- **Prayer is the way to spiritual development:** The best way to cultivate (grow) in man and sound personality (behavior) and actualize (realities) his aspirations (ambition, vision) in a mature (adult) course of development is the prayer.
- c- **To deny prayer is to deny the good qualities of humans:** To neglect (abandon) prayer is to oppress (keep down) the good qualities in human nature and unjustifiably (excessively) deny it the right to adore and love, the right to aspire (desire) and ascend (lead) the right to excel (shine) in goodness and achieve noble aims. Such oppress (keep down) and denial (refusal) constitutes (makeup) a very serious and destructive (unhelpful) offense (sin). Here lies the significance and vitality (energy) of prayer in the life of man.
- d- **We practice prayer for our own benefit:** It should always be borne in mind that **Allah does not need man's prayer**, because He is free of all needs. He is only interested in our prosperity and well-being in every sense. When He emphasizes (highlight) the necessity of prayer and charges us with any duty, He means to help us; because whatever good we do is for our own benefit, and whatever offense (sin) we commit (assign, charge) is against our own souls. Here, too, man is the center of gravity (importance), and his common interest is the main concern (attention, anxiety).
- e- **Comprehensive purposes are acquired from prayer/many good purposes are acquired from prayer:** The benefit which man can acquire from the prayer is immeasurable (vast), and the blessing of prayer is beyond imagination (mind). This is not just a theory (hypothesis, doctrine) of conventional (usual) assumption (supposition, hypothesis); it is a fascinating (charming) fact and a spiritual experience.

### **[3] Impacts of Salah on human/ Teachings/ Benefits/ Effectiveness of the Prayer (Salah)/ The wide-spread impacts of Salah on human life individually and collectively:**

**(1) Impacts of Salah on human life individually:** Individually impacts of Salah are:

1. **all-time remembrance of Allah:** By performing Salah we can establish all-time remembrance of Allah (SWT) in our personal life; because He ordered us to perform it in our practical life as individuals and to establish it in our society collectively. The Holy Qur'an states: ***"Verily, I am Allah: There is no Lord (Allah) but I: So serve thou Me (only), and establish regular prayer for celebrating My praise"***, [20:14]. (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

**2. To be punctual:** There are five times Salah daily. We are asked to attend all the *Salah* timely. So if we follow the time and do not delay in attending Salah we will be punctual in our daily life (personally). Allah (SWT) said: "**Set up Regular Prayers (Worship at fixed times): For such prayers are enjoined on believers at stated times**", [4:103].

(فَأَقِمْوَا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا).

**3. Cleanness:** The first part of Salah is to do ablution (*Wudu*), to make one pure, clean and clear. If we do not be neat and clean ourselves and clothes properly we can not attend the Salah. So it teaches us cleanness personally. It is narrated by "**Abu Hurairah**", he informed us from Muhammad (SAAS), He said: "**Do you think that, a river (fountain) in front of your door, and you wash in it five times in a day, do remain any dirt in his body? They said: never remain any dirt, and then He said: prayer in five times as like, Allah (SWT) will remove by it all sins**". [Muslim: 667].

"عن أبي هريرة أن رسول الله صلى الله عليه وسلم يقول: أرأيتم لو أن نهرا بباب أحدكم يغتسل منه كل يوم خمس مرات هل يبقى من درنه شيء قالوا لا يبقى من درنه شيء قال فذلك مثل الصلوات الخمس يمحو الله بهن الخطايا".

**4. Honesty:** One, who attends prayer five times at day and night, remembers Allah five times a day cannot be a dishonest person. He knows that for his every dishonest work he has to answer to Allah (SWT). Thus Salah makes one personally honest and saves him from indecorum and evil. The Qur'an states: "**Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency (indecorum) and evil, and certainly, the remembrance of Allah is the greatest, and Allah knows what you do**", [29:45].

(اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ).

**5. Humility:** Salah teaches manners (method). The Salah helps one to be kind, soft and sober (serious). The *Ruku* and *Sizdah* are the ultimate symbols (signs) of humility and obedience. So it teaches us humility (personally). It is narrated by "**Abu Hurairah**", he informed us from Prophet Muhammad (SAAS), he said: "**Surely a slave (ABD) becomes the nearest to Allah when he is in Sizdah, so more pray to Allah in it**".

"عن أبي هريرة عن النبي صلى الله عليه وسلم قال: إن أقرب ما يكون العبد إلى الله وهو ساجد فأكثرُوا الدعاء".

**6. Blessings:** One who surrenders oneself to Allah is the most favorite to Allah (SWT). So he will have Allah's (SWT) mercy and blessings, specially when a man does a *Sizdah* then he becomes closer to Allah, so he would ask from Allah as his wish. The Qur'an states: "**And seek help through patience and prayer, and most surely it is a hard thing except for the humble ones**", [02:45]. (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ).

**7. Equality between rich and poor (Levelling):** Islam is the religion of equality, so it makes equality among all mankind. According to the Holy Qur'an, he is the best person who is the most righteous; though, he is a slave. So it teaches us to become the best person by work; not by position. Allah (SWT) said: "... **Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you ...**", [49: 13]. (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ).

**8. all-time following the leader:** Islam encourages us to perform all works group wise, because there is no scope of thinking Islam without a group (Jam'ah). 'Umar (Ra) said: "**There is no Islam without a group (Jam'ah)**". Allah (SWT) orders us to follow our leader. So it helps us to accustom (adjust to) for following our leader at all-time. Allah (SWT) said: "**O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you ...**", [04: 59]. (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ...).

**9. Impetus (force) of work:** During our work continuously, when we take a rest for performing Salah, then we can re-start our work with a refresh body and mind. So it is the force of work in our personal life, as well as in our practical life.

**10. Opportunity to work in leisure (time):** We must be careful about our leisure. We don't waste (misuse) our time, because we will be questioned on the Day of Judgment regarding our time. Performing Salah, takes a certain time, so we must perform work at another time and recover this time which is used for performing prayer. There is a Hadith, Prophet (SAAS) advised a man by saying: "**Take five before five: your youth before your elderly, your health before your sickness, Your wealthy before your poverty, your leisure before your job, and your life before your death**". (Mustadrak: 7846).

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم لرجل وهو يعظه اغتتم خمسا قبل خمس شبابك قبل هرمك وصحتك قبل سقمك وغناك قبل فقرك وفراغك قبل شغلك وحياتك قبل موتك. (مستدرک علی الصحیحین).

## (2) Impacts of Salah on human life collectively:

**1. Society of remembering Allah:** By performing Salah we can establish a society that can remember Allah (SWT) all-time; because Allah (SWT) ordered us to perform it in our practical life as individuals and to establish it in our society collectively. So it leads us to establish a society, in which all members of society remember Allah (SWT) and perform all works according to it. The Holy Qur'an states: "**And establish regular prayer for celebrating My praise**", [20:14].

(وَأَقِمْ الصَّلَاةَ لِذِكْرِي).

**2. A punctual, disciplined society:** The time when every Muslim goes to pray in the mosque will bring peace. It will teach the social discipline and turn it into a punctual society. So this society will work together everywhere, maintaining the time. This is how a country will developable having a gift of punctual society. So it makes all members of society punctual and disciplined. Allah (SWT) said: "**For such prayers are enjoined on believers at stated times**", [4:103].

(فَأَقِمْوَا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا).

**3. Clean and pure society and country:** Salah teaches us cleanness. So all the human beings will keep themselves clean and also by the time they will clean, the surrounding (close, near) also. Nobody will pollute the city, water, air, sound pollution will be stopped. The country will remain in peace and health. Allah (SWT) ordered His Prophet Muhammad (SAAS) to keep clean by saying: "**And thy garments keep free from stain (mark, blemish)!**", [74:04], (وَلِيَايَكَ فَطَهِّرْ). So we must keep our bodies and dresses clean all-time; specially, when we perform prayer.

**4. Honest and loyal society:** Salah teaches one to be honest, so when all the people of society will pray five times in a day and night they will be honest and loyal in every aspect of life. There will be no corruption anywhere; because prayer saves us from all evils. So it leads us to establish an honest and loyal society. The Holy Qur'an states: "**Surely prayer keeps (one) away from indecency (indecorum) and evil**", [29:45], (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ).

**5. Kindful society:** This world belongs (enter, fit in) to both rich and poor. We all have to die one day and in the hereafter, we all will be equal. This thought will make us realize that in this mentally social world we will be rich for a short time. So if we ignore the right of the poor now, then Allah (SWT) will ignore us in the hereafter. This thought we get from Salah, when we recite some verses related to this, then we realize it. So this is how the rich will be kind towards the poor and the society will be a kind society. By this work, we can establish a kindful society.

**6. Blessings of Allah for all (in society):** When a society or a country will be favored by Allah (SWT) He will take care of that country and people. He will give his mercy and blessings to all. The prayer in a fixed time is the best '**Ibadah**', so by performing this best 'Ibadah' we can get His blessing and establish a society that is eligible to obtain His blessing.

**7. Society of Equality:** Islam is the religion of equality, so it makes equality among all mankind. It leads us to establish a society where all are equal in the sight of Allah (SWT) in their right and liability.

**8. Following the leader in society:** Islam encourages us to perform all works group-wise. So we can establish a society, in which all are obeying their leader, to implement directions of Allah (SWT) group-wise. It is our duty to select a suitable leader who has qualities of leadership in the sight of Allah (SWT) and His Messenger (SAAS).

**9. Active society:** We can establish a society, in which all members of society re-start their work with refresh body and mind after taking some bracks.

**10. Society of working in leisure (time):** We can establish a society; in which all members of society don't waste (misuse) their time. By this work, this society will increase day by day.

#### **[4] Shurutus-Salah: Conditions for Prayer/ Essential requirements of Salah:**

##### **a. Generally:**

The offering (offer) of prayer is obligatory upon every Muslim, male and female, who is:

1. Sane and responsible;
2. Relatively (comparatively) mature and in the age of puberty, normally about **fourteen**. (Children should be advised by parents to start practice at the age of seven and strongly urged (ordered) by the age of ten);
3. Free from serious sickness and, in the case of women, free from menstruation and confinement due to childbirth and nursing. The maximum period of both is ten and forty days, in particular. In these circumstances, women are exempt from prayers completely (absolutely).

##### **b. Famous Conditions:**

##### **Essential Requirements (Faraid) in the Prayer (Salah):**

1. **The purity of the whole body:** The purity of the whole body from all kinds of dirt and impurity, performing the **Wadu** (ablution) if it is enough; otherwise washing the whole body by **Gusl** (when it is need of time), or by **Tayammum** (dry wash) instead of **Wadu** and **Gusl**.
2. **The purity of the clothes:** Purity of the clothes used for prayer from all kinds of dirt and impurity;
3. **The purity of the ground:** Purity of the ground used for prayer from all kinds of dirt and impurity;
4. **Dressing properly:** Dressing properly in such a way as to meet moral regulations (rule) aimed at covering the private parts. For the male, the body should be covered at least from the navel to the knees. For the female, the whole body should be covered except the face, the hands and the feet. For both, **transparent** (thin) and **tight** clothes must be avoided in prayer (as well as all-time generally);
5. **The appearance of time of Salah:** Conviction that the time of Salah has entered.
6. **Facing the right direction of Qiblah:** The direction of the **kabah** at **Makkah**. There are many ways to decide in the right direction. If a person has no means of telling, he would follow his best judgment.
7. **Intention:** Declaring the intention of prayer (Niyyah), intention by heart only; not by the tongue. (Some Muslim Scholars said, Intention of Salah is from **Arkanus-Salah**, not **Shurutus-Salah**).

#### **[5] Arkanus-Salah: Pillars of Salah:**

1. **Intention:** Declaring the intention of prayer (Niyyah), intention by heart only; not by the tongue. (Some Muslim Scholars said, Intention of Salah is from **Shurutus-Salah**, not **Arkanus-Salah**).
2. **At-Takbir At-Tahrira:** Starting Salah by saying '**Allahu Akbar**', after it is forbidden for him or her to do normal work what is valid for him or her out of Salah, for example: Eating, drinking, talking with another person...etc.
3. **Al-Qiyam (Standing):** If he or she is fit physically then he or she must stand for obligatory prayers, otherwise he or she can seat for performing obligatory Salah, on the other hand; optional prayer it can be performed by both systems, but standing is the best.
4. **Al-Qyirah (Reciting the Holy Qur'an):** Specially Surah Al-Fatihah at all-time, and another Surah fully or partly conditionally.
5. **Ruku' (bow down the head):** After reciting the Holy Qur'an we must bow down our head to Allah (SWT) by reciting Dua': "**Subhana rabbi al-a'jim**"
6. **Sijdah (prostration):** After **Ruku'** a believer ultimately surrenders to Allah (SWT) and becomes nearer (near) by Him by reciting Dua': "**Subhana rabbi al-a'la**"

7. ***Al-Julus al-Akhir (Last sitting for fixed Dua named Tashahhud)***: We must sit down finally (For reciting the *Tashahhud*). Actually, it was direct communication between Allah (SWT) and Prophet Muhammad (SAAS) during the time of *Mirajj*. It is discussed in Hadith concerning this communication by saying: “{The Prophet (SAAS) said to Allah (SWT)}: “All kinds of greetings, prayers and goodness belong to Allah.” Upon this greeting, Allah (SWT) said to His Prophet (SAAS): “Peace, the mercy of Allah and His blessings be on you, O Prophet!” (Thereupon, the Messenger of Allah (SAAS) said: “Peace be on us and on the righteous servants of Allah.” (Jibril witnessed this talk at *Sidra al-Muntaha* when Allah ordered him to be a witness by saying): “I bear witness that there is no Lord but Allah. And I bear witness that Muhammad is His slave and Messenger.””<sup>1</sup> [This Dua is mentioned in Bukhari: 797].<sup>2</sup>

"التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله".

#### **[6] Mufsidatus-Salah: Things that invalidate the prayer/ Nullifiers of the Salah:**

1. **Eating or drinking**: He should not eat or drink [nor commit any other significant, extraneous actions.]
2. **Speaking**: If he speaks in his Salah, intentionally or by mistake, his Salah is nullified.
3. **Sleeping, insane and laughing loudly**: If he sleeps and had an erotic dream, or became insane, or lost consciousness, or laughed out loud, he re-starts the wudu' and Salah.
  - **Laughter (laughing loudly)**: According to some Muslim Scholars, laughing loudly (during the Salah) is a nullifier of the Salah; because it is like speaking during the Salah.<sup>3</sup>
4. **Hadath (nullifiers of wudu)**: If hadath (nullifiers of wudu) overtakes him, he turns away, and if he was **Imam**, he appoints a replacement. He [then] makes wudu' and resumes his Salah, but [for him] to re-start it superior.
  - \* If hadath (nullifiers of wudu) overtakes him after the *Tashahhud*, he makes *Wudu* and makes Salam.
  - \* If in this condition [i.e. after the *Tashahhud*], he willfully affects hadath (nullifiers of wudu) or speaks, or performed an action which is conflicting with Salah, his Salah has been performed.
5. **Exposing private part**: Exposure (exposition) of the nakedness/ private parts for both male and female, or presence of filth greater than the excusable amount, for the duration of three **tasbeeh** (saying Subhanallah three times), nullifies the Salah.
6. **Getting water for who done Tayammum during the Salah**: If one who had performed *Tayammum* saw water [while] in his Salah, his Salah is nullified, and [similarly] if he saw it after he had sat the duration of the *Tashahhud* [according to Abu Hanifah].

#### **Similarly:==**

7. **Expiring time-limit for who done ablution with wiping the Khuffs (Sock)**: If he had wiped (clean) on his *khuffs* (Sock) and the time-limit for his wiping expired, or
8. **Taking off the Khuffs (Sock)**: If he took off his *khuffs* with a gentle motion, or
9. **Ignorant learned Surah during the Salah**: If he had been illiterate and then learned a surah [while in prayer], or
10. **Founding garment during the Salah for who was naked**: If he had been naked, and then found a garment [while in prayer], or
11. **Recovery from paralysis so that he can perform Ruk' and Sijdah**: If he had been gesturing, and then became capable or [performing] *ruku`* and *sujud*. or
12. **Remembering about previous due Salah**: He remembered that there is a Salah [due] upon him before this Salah, or
13. **Substituting an illiterate man as Imam during the time of Hadath (Nullifier of Wadu)**: If a literate **Imam** experienced hadath (nullifiers of wudu) and substituted an illiterate [man], or
14. **Sun rising during the time of Salah**: If the sun rose in *salat al-fajr*, or the time of `asr entered in *Salat al-Jumu'ah*, or
15. **Falling splint during the time of Salah**: If he had wiped (wash) on a splint (বান্ধেজ), and it fell off (decrease) due to healing (curing), or
16. **Expiration of excuse limit**: If he had been an excused person, and then his excuse ceased (end).

**The ruling regarding point (7-16)**: [If any of these (7-16) occurred after the *Tashahhud*] his Salah is invalidated according to the view of **Abu Hanifah. Abu Yusuf and Muhammad** said: His Salah has been performed.

#### **The things which necessitate or permit breaking the Prayer:**

- It is obligatory to break the Salah: To save life, to prevent (avoid) injury to others.
- It is permissible to break it: Upon the threat of theft or harm of his own or someone else's property.

#### **[7] Sijdatus-Sahu: Sijdah (Prostration) that makes prayer correct/ Prostration of inattentiveness:**

(1) **The ruling of Sijdatus-Sahu**: The prostration of inattentiveness is **wajib**.

(2) **When it is obligatory**:

- a. Generally, it is obligatory for excess or shortage (deficiency). [And doubt]. =(03 times).
- b. [The Prostration of] Inattentiveness is due if one added to the Salah an action which is of its manner but not part of it.

1 - Badiuzzaman Said Nursi, *Sualar, Altıncı Sua*, p.92; *On Beşinci Sua*, p.642-646.

2 - <http://www.questionsonislam.com/article/miracle-isra-night-journey-and-miraj-ascension>

3 - <http://www.al-islam.com/Loader.aspx?pageid=1073&fid=119&BookID=1>

- c. By **abandoning an [wajib]** action [whose obligation is established by the Hadith/ Sunnah], such as:
  - Abandoning the recitation of the **Surah Al-Fatiha**.
  - Abandoning the recitation of the **Qunut** of **Witr** Salah.
  - Abandoning the recitation of the **Tashahhud**.
  - Abandoning the recitation of the **Takbirs** of the two **Ids**.
  - The **Imam's** raising his voice in that which should be recited silently or subduing (keeping down) it in that which should be audible.

#### **Wajibus-Salah:**

Some Muslim Scholars said: Wajib as-Salah (**Wajib elements of Salat**) are (16)<sup>1</sup>, according to others (18)<sup>2</sup>, according to others (19)<sup>3</sup>, or more than them, these elements are given below:

#### **(a) Wajib acts related to Takbirs of Salah:**

- (1) It is wajib for who perform the Salah to say all Takbirs except "takbir at-Tahrima by saying Allah-u Akbar", may be he is Imam or follower; like: Allahu Akbar, Samiallahu liman Hamida or Rabbana lakal Hamd...etc.<sup>4</sup>

#### **(b) Wajib acts related to Reciting:**

- (1) Reciting Surat al-Fatiha (Completely). {While following the Imam, not reciting anything but remaining silent (According to some Muslim Scholars, it is obligatory to recite Surah Al-Fatiha)}.
- (2) Reciting a *surah* or any other one long Ayat or three short Ayat with Surah Al-Fatiha in the first two Rakats of the Fard Salaat and in all Rakkahs of the Witr, Sunnat and Nafl Salaat
- (3) Reciting Surat al-Fatiha before a *surah*.
- (4) Reciting a *surah* after Surat al-Fatiha in the first and second *rak'ah* of *fard salats* and in every *rak'ah* of *sunnat salats*/ Specifying the reading of the Sura Fatiha for the first 2 Rakats of the Fard Salaat.
- (5) Reciting Surat al-Fatiha once in every *rak'ath* of **sunnah** and **wajib salats**.
- (6) For the Imam to recite the Qirat loudly (aloud) in the following Salaats Fajr, First two Rakats of Magrib and Esha (even though Qaza), Jumuah, 2 Eids, Taraweeh and Witr of Ramadhan.
- (7) For the Imam to recite the Qirat silently in Zhur, Asr, 3rd Rakat of Magrib, 3rd and 4th Rakat of Esha and all Nafl Salaats during the day.

\* The Munfarid (one performing Salaat alone and not in Jamaat) has the choice of reading audibly or not in those Salaats wherein Qirat is audible (clear). A person performing Nafl Salaat during the night also has this choice.

\* If a person omitted the recitation of a Surah in the first 2 Rakats of Esha, he should read it audibly (clear) in the second two Rakats with Surah Al-Fatiha. However, if Surah Al-Fatiha was omitted it will not be repeated in the last two Rakats, but make Sijdah Shaw (prostration of forgetfulness).

#### **(c) Wajib acts related to Ruku' and Sijdah:**

- (1) Performing the two *sijdas* one after another (prostrations) successively.
- (2) To make the second Sijdah of the first Rakkat before proceeding to any other action.
- (3) Putting the nose together with the forehead on the ground together during *sijda*.
- (4) Making sijdah sahw (prostration for forgetfulness) at the end of the prayer if a mistake has been made in it.
- (5) Making a prostration after finishing an ayat where a sijdah is called for. This prostration is called the "recitation prostration" or **Sijdah Tilawat**.

#### **(d) Wajib acts related to Sitting:**

- (1) To perform the first sitting (*Qaidah Aula*). So sit down in the second *rak'at* of three- or four-*rak'at salats*.
- (2) To recite the **Tashahhud** in the first sitting (*Qaidah Aula* first sitting after 2 Rakkats)/ Not sitting in the first sitting more than it takes one to say *at-tahiyyat*.
- (3) To stand immediately for the 3rd Rakkat after the Tashahhud (without delay).
- (4) To recite the Tashahhud (*at-Tahiyyatu*) in the **last** sitting.

#### **(e) Wajib acts related to the system of performing and ending the Salah:**

- (1) Observing *ta'dil-i arkan*/ To perform every posture with ease and calm/ Playing attention to "tadil arkan" (i.e. perform all pillars of the prayer with ease, not shortening them).
- (2) Saying the *Salam* at the end of *salat*/ Giving Salam at the end of the prayer/ Making Salam 2 times (once on the right and one to the left), to say the words "As Salam" is Waajib, to say "Alaykum" is Sunnat-e-Mukkadah.

#### **(f) Wajib acts related to Witr and Eid:**

- (1) To recite Dua-e-Qunoot in the Witr Salaat.
- (2) Performing the additional Takbirs in the Eid Prayers.
- (3) To say the Takbeer of Ruku before going in Ruku in the second Rakat of the 2 Eids: Eid al-Fitr and Eid al-Adha.

<sup>1</sup> [http://m.dinimizislam.com/detail\\_en.asp?Aid=6247](http://m.dinimizislam.com/detail_en.asp?Aid=6247)

<sup>2</sup> [http://zawiyah.org/Fiqh\\_Salah\\_Wajib.html](http://zawiyah.org/Fiqh_Salah_Wajib.html)

<sup>3</sup> <http://www.namazamani.net/english/necessary.htm>

<sup>4</sup> <http://www.startimes.com/f.aspx?t=33108016>

### (3) How it is performed:

- a. **Generally:** It is preferably after Salam to the right-hand side. Then, he performs two *Sijdah*, then he [sits,] performs **Tashahhud** and ... [then] performs Salam to the right-hand and left-hand side. (There is another way, like: After two Salams two Sijdah; then two Salams, or After Tashahhud, Darud and Dua al-Mathurah; before Salam).
- b. **Inattentiveness of Imam and follower during the prayer with Jama'ah:** The inattentiveness of the **Imam** makes the sujud obligatory on the follower, but if the **Imam** does not make the sijdah, the follower does not make the sijdah [either].
  - If the follower commits [an act of] inattentiveness, the sujud [of inattentiveness] is due neither on the **Imam** nor on the follower.
- c. **Omitting first sitting and going to stand up for next Rak'ah:** Someone who inattentively omitted the first sitting, and then remembered while he was [still] closer to the sitting position, should sit down and recite the **Tashahhud**.
  - But, if he was closer to the standing position, he should not go back, but should prostrate for inattentiveness [at the end].
- d. **Omitting last sitting and going to stand up for next Rak'ah:** Someone who inattentively missed the last sitting and thus stood up for a fifth [Rak'ah] should return to the sitting as long as he has not performed *Sijdah* [for the fifth Rak'ah]. He cancels the fifth [Rak'ah] and performs the prostrations of inattentiveness.
  - If he bound the fifth [Rak'ah] with a prostration, his **Fard** is invalidated, and his Salah turns into nafl, and he must add a sixth Rak'ah to it.
- e. **Sitting for the last sitting but going to stand for next Rak'ah:** If he sat in the fourth [Rak'ah] for the measure of the **Tashahhud**, and then stood up without performing Salam, thinking it to be the first sitting, he goes back to sitting as long as he has not prostrated for the fifth [Rak'ah], and [then] he performs Salam.
  - If he bound the fifth with a *Sijdah*, he adds another Rak'ah to it, and his Salah has been performed. The two [extra] Rak'ah are nafl for him. He should perform the Prostrations of Inattentiveness.
- f. **Doubt about two ideas:** Someone who is assailed (attack) by doubt in his Salah, such that he does not know whether he prayed three or four [Rak'ah], then:
  - If this is the first time it has happened to him, he re-starts the Salah. (According to Muhammad bin Saleh Al-'Uthaimin: He will depend on his surety and continue the Salah, then performs '*Sijda as-Sahu*').
  - If doubts assail him often, he builds upon his strong inclination (tendency) if he has an inclination. If he does not have an idea, he builds upon certainty.

### [08] Kinds of Prayer (Salah):

The following are the various kinds of prayer:

1. **Obligatory (Farid: Faraid Ain and Kifayah):** which includes the five daily prayers, the Fridays noon congregation (convention) and the funeral prayer (Prayer of **Zanazah**).  
Failure to observe these prayers is a serious and punishable sin, if there is no reasonable excuse.
2. **Supererogatory (Wajib and Sunnah):** This includes the prayers accompanying the obligatory services, and the gathering of the two great festivals (Ieds), and 12 rakat with five times prayer ...  
Failure to observe these is harmful negligence (abandon) and blamable conduct/ behaviour.
3. **Optional prayer (Mustahab and Nafol):** This includes all voluntary prayers at any time of the day or the night. Two periods have a special performance; the latter part of the night until just before the breaking of the dawn (sunrise) and the mid-morning period.

Additional topic	Place of discussion
[09] Salat-ul-Jumu'ah/ Jumu'ah Prayer: Friday prayer:	Collect it from Additional Lecture Sheet (PDF file)
[10] Salat-ul-Janazah: The funeral prayer:	
[11] Salat-ul-Musafir: Prayer of the traveler:	
[12] Salat-ul-Eid/ Salat al-Id (Eid prayer):	
[13] How to perform the Salah in detail (practically)?	



**Part: 02. Zakah (poor-due): Its significance, teachings & some basic rules:** (a) Definition and types (b) Importance (c) kinds of property on which Zakah is obligatory (d) Who should give Zakah (e) Due recipients of Zakah (f) Zakah and poverty alleviation (g) Impacts/ benefits of Zakah.

### Introduction:

*Zakah* is the third obligatory pillar of Islam. It is considered the remarkable (significant) institution and a major pillar of Islam. Allah (SWT) and His Prophet Muhammad (SAAS) ordered every Muslim whose financial condition is above a certain specified (particular) minimum must pay annually 2.5 percent of his or her cash balance to fixed needy persons. This is the minimum. The more you pay, the greater the reward that Allah shall bestow (donate) on you. Allah (SWT) said: **“And be dedicated in prayer; practice (practice) regular charity; and bow down your heads with those who bow down (in worship)”**, [02: 43], (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ). It is as like a bridge between Heavens and Hells. It is narrated by **“Abu Darda”**, Prophet Muhammad (SAAS) said: **“Zakah is the bridge of Islam”**. And it is said in another Hadith; narrated by **“Katadah”**: **“It was said that: *Zakah* is a bridge between Heaven and Hell, so who gives *Zakah* he has cut the bridge.**

### [1] Definition and types of Zakah:

#### (A) Definition of Zakah:

**a. Literal Meaning of Zakah:** *Zakah* is an Arabic word, its literal meanings are:

- **Dr. Rohi** said in *Al-Mawreed Dictionary*: *Zakah* in Islamic law: almsgiving, alms (begging), charity (donation), alms tax.
- **Hammudah Abdalati** said: There is no equivalent in any other language as far as we know. **It is not** just a form of charity or alms-giving or tax or tithe (tenth). **Nor** is it simply an expression (indication) of kindness; it is all of these combined and much more.
  - **It is not merely a deduction (cutting) of a certain percentage** from one's property, but an abundant (large, many) enrichment (improvement) and spiritual investment.
  - **It is not simply a voluntary contribution** to someone or some cause, **nor** a government tax that a shrewd clever person can get away with. **Rather**, it is a duty enjoined (command) by Allah and undertaken (carry out) by Muslims in the interest of society as a whole.
  - The Qur'anic word *Zakah* not only includes charity, alms, tithe, kindness, official tax, voluntary contributions...etc, but it also combines (mixes) with all these, Allah -mindedness (mind) and spiritual as well as moral motives. That is why there can be no equivalent (equal) to the word *Zakah* because (as) of the supreme originality of the Qur'an, the Divine Book of Allah. The literal and simple meaning of Zakah is purity.
- **Generally:** *Zakah* means: purity, refine, increase...etc. *Zakah* purifies our wealth, refines it and increases day by day; so it is called *Zakah*.
- It is said in a Journal **A Study of the Qur'an and its Teaching**: *Zakah* is derived from the root form **ZaKaYa**, which means to thrive (increase), to grow, to increase, to be pure in heart, to be just, to be righteous, to be good, **Az-Zakah** means: purity, justness, integrity (truthfulness) and honesty. [pg: 93]

#### b. Terminological Meaning of Zakah:

- **Its famous definition is:** *Zakah* is the fixed right of the poor in the wealth of the rich, which is given to them (to fixed persons) by the system of Islamic law.
- **Hammuda Abdalati** said: The technical (scientific) meaning of the word (*Zakah*): To designate (allocate) the annual amount in kind or coin which a Muslim with means must distribute among the rightful (legal) beneficiaries (recipients). But the religious and spiritual significance of *Zakah* is much deeper and more lively (active). So it has humanitarian (charitable) and socio-political value.
- It is said in the Journal **A Study of the Qur'an and its Teaching**: As a technical term in Sacred Law (Shariah), it means alms-giving, charity, poor-tax and the other definitions we have learned to associate with it. It is called the *Zakah*; because: through giving it, one's wealth grows through the blessings of giving and the prayers of those who receive it, and because it purifies its giver of faults and compliments him by testifying to the genuineness (authenticity) and sincerity of his faith. [pg: 93]

#### (B) Types of Zakah:

Zakat comes in two types:

- (1) Zakat ul Mal: To purify our wealth annually.
- (2) Zakat ul Fitr: After performing Sawm; before Eid prayer.

### [2] Importance of the Zakah/ Significance:

1. **Zakah is the third foundation of Islam:** The significance of the place of *Zakah* as the third pillar of Islam. Prophet Muhammad (SAAS) said: **“The foundation of Islam is five... (from these) *Zakah*”**, "بني الإسلام على خمس... وإيتاء الزكاة".
2. **Allah and His messenger's order:** It can be immediately (at once) seen from the fact that in more than **eighty verses** of the Holy Qur'an the word *Zakah* has been tied to *Salah*, the second pillar of Islam, and 32 times individually said about *Zakah*. Allah (SWT) said: **“So establish regular prayer, and give regular charity”**, (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ). Like the

order of Allah (SWT), it is also an order of Prophet (SAAS). It is said in Hadith: *Zakah is collected from the rich and distributed among the poor.*

**3. Encouragement for paying Zakah:** The Qur'an is full of encouragement for those who pay *Zakah* and warns that those who fail to pay it to the needy earn the wrath (anger) of Allah now and in Hereafter. Allah (SWT) said: **"So establish regular prayer, and give regular charity; and obey the apostle; that you may receive Mercy"**, [Al-Nur: 56].

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ)

- In sura Al-Baqarah Allah (SWT) said: **"The parallel of those who spend their substance in the way of Allah is that of a grain of corn (seed); it grows seven ears; and each ear has a hundred grain (small piece); Allah gives manifold (many) increases to whom He pleases"** [02: 261].

(مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ...)

**4. Punishment for abstaining from Zakah:** Allah (SWT) fixed Cruelty (mercilessness) grievous (dreadful) flinty (hard) punishment for them who abstain themselves from giving *Zakah*, He said: **"And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks (side), and their backs, - "This is the (treasure) which you buried (hidden) for yourselves: taste you, then, the (treasures) you buried!"**, [09: 34-35].

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ. يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتَكُوتِ بِهِمَا جَبَاهُمَا وَأَجْنِبُهُمَا وَظُهُرُهُمَا هَذَا مَا كُنْتُمْ لَا تَفْسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ).

- It is narrated from Abu Huraira: Allah's Apostle said: **"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks (gland) and say, 'I am your wealth, I am your treasure.'"**, [Bukhari: 486].

**5. Zakah is like the bridge of Islam:** It is as like a bridge between Heavens and Hells. It is narrated by **"Abu Darda"**, Prophet Muhammad (SAAS) said: **"Zakah is the bridge of Islam"**. And it is said in another Hadith; narrated by **"Katadah"**: **"It was said that: Zakah is a bridge between Heaven and Hell, so who gives Zakah he has cut the bridge.**

**6. Zakah is an inseparable part of Muslims:** Any laxity (carelessness) in the discharge (release) of the obligatory payment of *Zakah* is not acceptable to Allah. For Muslims, it has been made an indivisible (inseparable) part of their faith. In this sense, it cannot be considered as an act of optional charity. Rather it means observance of worship by payment of a given percentage of one's wealth for the pleasure of Allah.

**7. Zakah is the signs of believers:** It can be referred (directed, mentioned) to the *Caliphate* period of the First Caliph of Islam, **"Abu Bakr"** that certain tribes professed to be Muslims, but refused to pay *Zakah*, were held to be *kafirs* and Jihad was declared against them, although they were, willing to observe all other religious rights. From this point, it becomes clear that *Zakah* has been considered as a test and who pays it as an obligation passes the test and becomes qualified to be listed among the men of faith. Those who failed in this test stand disqualified to be Muslims.

**8. The demarcation between Muslims and Infidel:** Zakah and Islam related one with another strongly. It was also an inseparable part of Muslims during the lifetime of the Prophet (SAAS) and his Chulapha ar-Rashedin. After the death of the Prophet (SAAS), Abu Bakr (ra) announced Jihad against them who denied paying Zakah. So its importance is understood by this event.

**9. It is the best way to obtain mental satisfaction and to purify our mind:**

**10. It is the best way to purify our wealth:**

### **[3] Impact of the Zakah/Result/Effectiveness/Teaching/Lesson:**

**1. Effects (consequence) of Zakah is purity for all:** *Zakah* means not only the payment of poor-due or alms; but also purity; because through paying *Zakah* to the needy, it purifies:

- Effects on property:** One purifies one's property and assets through the payment of what is due on them to the poor;
- Effects on who gives Zakah:** The heart of the man and woman who gives *Zakah* is purified from selfishness, greed (hunger), the lack (need) of concern (anxiety, attention) and materialism (Ideology of material);
- Effects on the recipient:** The heart of the recipient is purified from jealousy (jealous) and hatred (hate) against those who have but do not share what they have;
- Effects on society:** There is the purification of society at large from the problems of class struggle (fight), social injustice (unfairness) and lack (shortfall, deficiency) of concern (worry). If the rich get richer and the poor become poorer, without any check (control), a fertile (effective) ground for the development of subversive (demolishing) ideologies is created.

**2. Become a Believer:** Giving Zakah is a sign of Mu'min. So by giving it, we become Muslim. It can be referred (directed, mentioned) to the *Caliphate* period of the First Caliph of Islam, **"Abu Bakr"** that certain tribes professed to be Muslims, but refused to pay *Zakah*, were held to be *kafirs* and Jihad were declared against them, although they were, willing to observe all other religious rights. From this point, it becomes clear that *Zakah* has been considered as a test and who pays it as an obligation passes the test and becomes qualified to be listed among the men of faith. Those who failed in this test stand disqualified to be Muslims.

**3. Zakah is the basis of brotherhood:** It helps us to make brotherhood among all members of our society. Fraternity (alliance) in Islam, and develops in a person feeling of sympathy and fellowship for those who are in straitened (poor) circumstances (conditions).

- About the Implication (importance) of **Zakah** into a collective (United) life of the Muslims some prominent Muslim Scholars remarks that: “Before Allah all are equal, but some people may be wealthy (rich), while the others may be poor and in distress (suffering), just as in a family one or two people may be earning members, but resources (source) are shared among all the members of the family, Similarly, all Muslims originate (create) from one *Ummah*, and it is necessary that, the resources should be equally shared among them”.<sup>1</sup>

**4. It makes us conscious towards society:** It helps to think about our society, to serve for our country. Thus, **Zakah** is a means of integration (combination) society by making a person conscious (alert) of his obligations to the society in the one hand, and by paying **Zakah** a man cultivates the habit of broadness and fair dealing. And this fairness, in the long run, leads to his prosperity on the other.

**5. It is the best way to remove poverty from society:** In the system of **Zakah**, there is security and security for collecting and distributing the wealth purely. It helps us to earn more, so that we can pay **Zakah** and improve our economic position. If we make some person establishment yearly, then after a few years we can get its result highly in our society. So if we help them to establish then in future they will be our customers, which is a plus point for every industry and company. When a Muslim nation will collect **Zakah** properly and distribute it exactly, then surely they must see its result comprehensively. So all these stapes will help to remove poverty from our society as well as our country and the world (totally).

**[\*\*] Other benefits of Zakah:** (All these points may be added with Q. It is the best way to remove poverty from society).

**Zakah** means proliferation or growth. It has been said 30 times in Qur'an to pay **Zakah** along with *Salah*. The benefits of **Zakah** can be seen from the days of the 3rd Caliph of Islam “**Uthman**” (ra), in his time there were no poor people left to get **Zakah** i.e. his time was the most progressive (improving) for the Muslims. And they did not pay any extra taxes but only Zakah. The benefits offered by **Zakah** are given below:

**1. Purification of wealth:** The first and the most important benefit of **zakah** is the purification of halal money. Once **Zakah** is paid, money becomes pure and it goes under the assurance of Allah (SWT). Hence a person who is **Zakah** payer will never see short of rizq except for Allah's (SWT) will.

**2. Giving chance for poor to share in money:** the money flow in a Muslim Zakah paying society is downward i.e. from top to bottom (totally). In this way what rich people have, they also give a share of it to the poor people, and keep them alive, like humans; unlike the life of the poor, we see today.

**3. Running wealth among all members of society:** **Zakah** keeps the money flow inside society in balance and constant. The *Sahib-e Nisab* pays **Zakah** which is gotten by poor people hence the money inflow remains the same and constant (strong, regular).

**4. Removing poverty:** since the money inflow remains downward so society finally reaches the point to eradicate (remove) poverty, which is the dream of modern **economic gurus** (sage).

**5. Increasing demand and developing economy:** demand increases and the economy grows because every person reaches a point to buy with ease hence business grows.

**6. Increasing supply:** supply increases. To meet the demand suppliers also increase their market supplies hence they get a fair chance to increase their business.

**7. Stander product:** The low standard commodities (product) cannot take place in a well-balanced economy.

**8. Improving life standard:** life standard rises since everybody can buy the necessities of life without spreading their hands before others.

**9. Removing begging:** it eradicates begging (suppliant).

**10. Erasing unemployment:** unemployment erases because a progressive economy always needs more and more workers.

**11. Moral degradation of society lowers and finishes:** the moral degradation (dreadful conditions) of society lowers and ultimately finishes because the frustration (dissatisfaction) of people and their depression (hopelessness) lowers down.

**12. Helping to establish a strong state:** progressive economy makes a strong state.<sup>2</sup>

<sup>1</sup> - Please see the Book: Let Us Be Muslims, pg: 197-198

<sup>2</sup> - <http://www.islam44.net/2011/08/12-benefits-of-Zakah.html>

#### [4] Kinds of property on which Zakah is obligatory/ Schedule of Zakah: <sup>1</sup>

	Wealth on which Zakah is payable	The amount which determines the payment of Zakah (Nisab)	Rate of Zakah
1	Agricultural produce	5 <i>wasaq</i> (1568kg) per harvest (collect), (1568÷40=39.20)	5 percent produce in case of irrigated land; 10 percent of produce from rain-fed a land.
2	Gold, Silver, Ornaments of gold and silver	85/88 grams of gold or 595/617 grams of silver *	2.5 percent of value (2.5%).
3	Cash in hand or Bank	Value of 617 grams of Silver	2.5 percent of the amount.
4	Trading goods	Value of 617 grams of Silver	2.5 percent value of goods (2.5%).
5	Cows and Buffaloes	30 in number	For every 30: one (1) year old, for every 40: one (2) year old.
6	Goats and sheep	40 in number	One for the first 40, Two for 120, three for 300, one more for every 100.
7	Produce of mines	Any quantity	20 percent of the value of produce.
8	Camels	5 in number	▼
a) Up to 24: one sheep or goat for every five camels. b) 25-35: one (1) year old she-camel c) 36-45: one (2) year old she-camel d) 46-60: one (3) year old she-camel e) 61-75: one (4) year old she-camel f) 76-90: two (2) year old she-camel g) 91-120: two (3) year old she-camel h) 121 or more: one (2) year old she-camel for each additional 40, or one (3) year old she-camel for each additional 50.			

#### [5] Who should give Zakah/ Who pays Zakah/ Who is required to pay Zakah?

For people to pay Zakat they must meet the following criteria:

(1) **Muslim, Adult, sane and free**: The person should be Muslim, adult, sane, free (not a slave).

(2) **They are rich**: It is not obligatory for poor Muslims; but for rich Muslims, after fulfilling another condition. So it is collected from rich Muslims and distributed among the poor. It is narrated by “Abdullah Ibn Abbas” reported from Prophet Muhammad (SAAS): “When He was sent “Muaz bin Zabal” to Yaman, then He advised him that: “Remember, Allah (SWT) has made Zakah compulsory in their wealth, which is collected from the rich and distributed among the poor”, [Bukhari: 1331].

عن ابن عباس ... فأعلمهم أن الله قد افترض عليهم خمس صلوات في كل يوم وليلة فإن هم أطاعوا لذلك فأعلمهم أن الله افترض عليهم صدقة في أموالهم تؤخذ من أغنيائهم وترد على فقرائهم.

- It is said in Hadith: **Zakah is collected from the rich and distributed among the poor.**

(3) **Fulfilling Nisab**: Generally, Nisab is accounted for by a fixed amount of **Gold** or **Silver**. Thus if a Muslim has something more than a basic need amounting to **£400**,<sup>2</sup> or equivalent (the price of (85/88) grams Gold or (617/595) grams Silver).

- Remember, there are various kinds of things that require paying Zakah, so who has these things and he/ she fulfills another requirement of Zakah then he/ she must pay Zakah, these things are:

(1) Agricultural produce (2) Gold, Silver, Ornaments of gold and silver (3) Cash in hand or Bank (4) Trading goods (5) Cows and Buffaloes (6) Goats and sheep (7) Produce of mines (8) Camels (9) Stocks (10) Mutual Funds...etc. (As these are mentioned in the previous **Schedule**).

(4) **Nisab beyond basic needs**: They must possess a certain minimum amount of **extra wealth** (called *Nisab*), fully owned by them more than personal use {such as clothing, food, shelter, household furniture, utensils (pot), cars, etc.}.

- **Zakah** is due from every Muslim who owns something beyond basic needs for a year amounting to what is called *Nisab*.

(5) **Remain it under arrest** for a minimum of one year: They should have had this minimum amount in possession for a complete lunar year (*Haul*). So this asset is held (under arrest) for a year or more, then **Zakah** is due from it. The minimum amount (or Nisab) should not be owed to someone, i.e., it should be free from debt.

(6) **Productive nature**: The wealth should be productive, from which they can derive profit or benefit such as merchandise for business, Gold, Silver, livestock (farm of animals), etc.

#### [6] The Due Recipients of Zakah:

It is said in the journal **A Study of the Qur'an and Its teaching**: The *Qur'an* clearly describes the categories of those entitled to receive the *Zakah*: “The alms are only for the poor and the needy and those who collect them, and those whose hearts are to be won over (reverted), and to free the captives, and the debtors, and for the cause of Allah, and the wayfarers; a duty imposed by Allah, and Allah is All-Knowing, Wise” [At-Tawbah/ 9:60].

(إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَإِنَّ السَّبِيلَ فَرِيضَةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

<sup>1</sup> - Islam Belief and Teaching, Sarwar, G. pg. 46

\* - Muhammad bin Saleh Al-Usaimin said: Gold: 85 and Silver: 595 gram.

<sup>2</sup> - Equivalent price of Gold and Silver is right and acceptable. £, ¥, \$... in not scale of *Zakah*.

These categories of people are eligible (entitled, suitable) for *Zakah* that the *Qur'an* refers to (means, indicates) the *Fuqara*, *Masakin*, *al-Amilina*, *al-Muallafati Qulubu-hum*, *ar-Riqabi*, *al-Gharimign*, *fi Sabili-Allahi*, *Ibn as-Sabil*- are discussed below:

- (1) ***Fuqaraa* (The poor Muslims):** Those who own property above necessities but below the value of Nisab.
- (2) ***Masakeen* (Needy Muslims):** People of extreme poverty who possess no wealth whatsoever. (It is generally acknowledged that these people are functionally in a worse condition than the *Fuqara*).
- (3) ***Aamileen*: (Zakat collector and distributor):** Those people who are appointed by an Islamic Head of State or Government to collect Zakat. This doesn't need to be a needy person.
- (4) ***Muallafatul Quloob* (Reverted Muslim or who wants to revert):** Those poor and needy people who are given Zakat with the intentions of solidifying (set) their hearts because they may be recently reverted to Islam or to bring them closer to Islam.
- (5) ***Ar-Riqaab* (The Muslim prisoners of war):** Slaves whose masters have agreed to set them free on a payment of a fixed amount. Zakat may be used to purchase their freedom.
- (6) ***Al Ghaarimeen* (Debtor):** A person whose debts exceed his assets and his net assets (after deducting his liabilities) is below the Nisab limit. To determine whether a person qualifies, his necessities of life {House, furniture, clothes, vehicle (car), etc.} will not be taken into account. It is conditional that the debts were not created for any un-Islamic or sinful purpose.
- (7) ***Fi Sabeelillah* (In the way of Allah):** Those who are away from home in the path of Allah. Those in Jihaad, those seeking knowledge or a stranded Haji maybe assist with Zakat if they are in need.
- (8) ***Ibnus-Sabeel* (The Muslim wayfarers):** A traveler, who, whilst (at the same time as) wealthy at his residence, is stranded (poor) and in need of financial assistance.<sup>1</sup>

#### **[7] Zakah as a means to elevate poverty from society/ Only Zakah-based economy can establish the poverty-free society:**

**(a) General solution:** There is no doubt in it that *Zakah*-based economy can establish a poverty free society. There are many arguments regarding it, from these some are given below:

**1. To be Sure for collection and distribution of wealth:** In our society wealth is not the main problem, but the problem is its proper use, so it gives us surety in the system of *Zakah* about collection and distribution by the legal way. This system if complying in its legal way then helps us to establish a poverty-free society. It is narrated by “**Abdullah Ibn Abbas**” reported from Prophet Muhammad (SAAS): “When He was sent “**Muaz bin Zabal**” to **Yaman**, then He advised him that: Remember, Allah (SWT) has made *Zakah* compulsory in their wealth, which is collected from the rich and distributed among the poor”, [Bukhari: 1331].

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**2. Giving more, earning more:** If we become grateful by giving *Zakah* regularly, then Allah will give us a reward on the Day of Judgment. Allah (SWT) states: “...**If you are grateful, I will add more (favors) unto you; but if you show ingratitude, truly My punishment is terrible indeed**”, [14:07], [لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ].

By giving *Zakah* we can continue our industry, and then we will be beneficial. Like when there will be an industry there should also be customers who buy the products. So if our country and maximum people remain poor, then there will be nobody to buy. So if we help them to establish then in future they will be our customers, which is a plus point for every industry and company.

**3. If we give, Allah will return:** When we give *Zakah* and help the poor, ultimately Allah (SWT) will be pleased and give his blessings. For one **Taka** we will have ten **Taka** equal **Dua**. So if we can give the poor we should not worry (concern) of money, or profit; because our profit is in Allah's hands. We hope Allah (SWT) will accept it and will return it on the Day of Judgment. The Holy Qur'an states: “**Who is he that will Loan to Allah a beautiful loan? For (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward**”, [57:11].

(مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ)

**4. Making one established:** It is much better to give *Zakah* a person by making sure that next year *Zakah*-holder will be able to give *Zakah* to others by himself. Distributing among thousand or million people (as one or two **Taka**) might not be effective. We have to have a goal that this year we will give *Zakah* to one family so that within next year they can give another family *Zakah* and we will help another family the next year. This will help to remove poverty from every family.

**5. Method of production and prosperity:** When all previous steps will be followed automatically the development of this country still run. It is a matter of great sorrow that we are in a Muslim country, but we still are poor. The methods we have in Islam, and if we follow the method of *Zakah* then we could be in the highest position.

**6. The best way to remove poverty:** Nobody can deny that *Zakah* is the best solution to remove poverty. We all know the fact, the truth but somehow, for some reason, people neglect this 80% of this country are Muslim; if all of them have given *Zakah* there would have remained no poor. Bangladesh could be a poor-free country.

<sup>1</sup> - <http://www.hidaya.org/publications/zakat-information>.

**(b) Solution related to benefits of Zakah:**

- 1. Giving chance for poor to share in money:** the money flow in a Muslim *Zakah* paying society is downward i.e. from top to bottom (totally). In this way what rich people have, they also give a share of it to the poor people, and keep them live, like humans; unlike the life of the poor, we see today.
- 2. Running wealth among all members of society:** *Zakah* keeps the money flow inside society in balance and constant. The *Sahib-e Nisab* pays *Zakah* which is gotten by poor people hence the money inflow remains the same and constant (strong, regular).
- 3. Increasing demand and developing economy:** demand increases and the economy grows because every person reaches a point to buy with ease hence business grows.
- 4. Increasing supply:** supply increases. To meet the demand suppliers also increase their market supplies hence they get a fair chance to increase their business.
- 5. Stander product:** The low standard commodities (product) cannot take place in a well-balanced economy.
- 6. Improving life standard:** life standard rises since everybody can buy the necessities of life without spreading their hands before others.
- 7. Removing begging:** it eradicates begging (suppliant).
- 8. Erasing unemployment:** unemployment erases because a progressive economy always needs more and more workers.
- 9. Moral degradation of society lowers and finishes:** the moral degradation (dreadful conditions) of society lowers and ultimately finishes because the frustration (dissatisfaction) of people and their depression (hopelessness) lowers down.
- 10. Helping to establish a strong state:** progressive economy makes a strong state.<sup>1</sup>

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<sup>1</sup> - <http://www.islam44.net/2011/08/12-benefits-of-Zakah.html>

### Chapter-Seven: Some Articles of Islam (Pillars of Islam): Sawm (Fasting):

[1] **Its significance, teachings & some basic rules:** (a) Definition and types (b) Importance (c) Things which invalidate the fast (*Mufsidatus-Sawm*) (d) Who must fast? (e) Exemption from fasting (f) Recompense of mistake (*Qada* and *kaffarah*) (g) Sahdktul Fitr/ Zakatul Fitr (h) Impact of Sawm [2] **Hajj (pilgrimage): Its significance, teachings & some basic rules:** (a) Definition and types (b) Importance (c) How to perform Hajj in detail? (d) Impact of Hajj.

**Part: 01. Its significance, teachings & some basic rules:** (a) Definition and types (b) Importance (c) Things which invalidate the fast (*Mufsidatus-Sawm*) (d) Who must fast? (e) Exemption from fasting (f) Recompense of mistake (*Qada* and *kaffarah*) (g) Sahdktul Fitr/ Zakatul Fitr (h) Impact of Sawm.

#### Introduction:

Sawm (fasting) is the fourth or fifth pillar of Islam. It is another unique moral and spiritual characteristic of Islam is the prescribed institution of Fasting. The main aim of fasting is to fare Allah at all-time or to acquire *Tagwa*. Allah (SWT) said about the aim of Fasting: “**O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn self-restraint (self-control)**”, [02:183].

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).

Like **Salah** (prayer) and **Zakah** (poor-due), **Fasting** is another important institution of Islam. It has always been an obligatory duty on believers even before the advent (arrival) of Prophet Mohammad (SAAS). All the previous nations were commanded to observe (watch) fasting: “... as it was prescribed to those before you...”. [02:183].

(كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ ...)

Fasting has been universally recognized by all faiths. It was practiced by people of all faiths in one form or another. It is practiced by Hindus and Jews, Prophet **Musa** and **Isa** practiced fasting and enjoined (command) it on their followers. Disciples (followers) of **Isa** fasted but this institution later lost its true significance.

Prophet Mohammad (SAAS) was asked to establish this institution in its proper place and form. He was ordered to fast during the month of Ramadan.

- Muslims commence (start) the fast with the appearance of the moon for the month of Ramadan and end it with the new moon of Shawwal. **Ibn Umar** reported hearing from Allah's Messenger saying: “When you see the new moon of Ramadan, start fasting and when you see the new moon of the month of Shawwal, stop fasting; and if the sky is overcast (cloudy) and you cannot see it, then regard the month of Ramadan as of 30 days”, [Bukhari].

#### [1] Definition and types of Sawm (Fasting):

##### (A) Definition of Sawm:

##### a. Literal Meaning of Sawm:

Sawm is an Arabic word, It is said in Al-Mawreed Dictionary: **Sawm** and **Siam**: Fasting, **As-Sawm Al-Kabir**: Lent (fasting for forty days before Christianity). Its other meanings are: To save oneself, to save generally.

##### b. Terminological Meaning of Sawm:

- **Hamuda Abdulati** said: Fasting means to abstain completely from foods, drinks, intimate (close) intercourses and smoking, before the break of the dawn (sunrise, starting *Subhe-Sadikh*) till sunset, during the entire month of Ramadan (with intention).
- **Some Muslim scholars said:** Fasting is abstaining completely from eating, drinking, and intimate sexual contact from the break of dawn till sunset (with intention).
- **Fasting in Islamic terms:** To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of dawn till sunset, during the entire month of Ramadan by the order of Allah and following his rule to get His satisfaction (with intention).

##### (B) Types of Sawm (Fasting):

(1) **Some Muslim scholars said: There are two types of fasting:** obligatory and voluntary. Obligatory fasts can be further subdivided into the fast of Ramadan, the fast of expiation, and the fast of fulfilling a vow. And voluntary is out of them.

(2) **Some Muslim scholars said: There are Six kinds of fasting:**

1. **Fard:** Fast of Ramadan. If the fasts of Ramadan are missed due to a genuine reason, it is imperative to observe them later.

2. **Wajib:** If one has made a vow to observe some fast it is wajib to do so.

3. **Sunnah:** The fast which the Holy Prophet, Sall-Allahu alayhi wa sallam, himself observed or urged his followers to observe. Ashura fast on the ninth and tenth of Muharram, fast of the day of Arafah on ninth of Dhulhijjah, and fast of the Ayam Baid (thirteenth, fourteenth, and fifteenth of every lunar month).

4. **Nafl:** Six fasts of month of Shawwal, fast of every Monday and Thursday, fast of fifteenth of Sha'ban, and eight fasts during the first ten days of Dhulhijjah.

5. **Makrooh:** Fasts observed only on Saturday or Sunday, only on the tenth day of Muharram, fast of a woman without her husband's permission, fasting without a break.

6. **Haram:** Fasts on the day of Eid-ul-Fitr, on the day of Eid-ul-Adha, and during

the tashreeq days (eleventh to thirteenth of Dhulhijjah).

**(3) Some Muslim scholars said: There are eight types of Saum:**

1. Fardhe Muaiyyan: Fasting for the whole month of **Ramadan** once a year.
2. Fardhe Ghair Muaiyyan: The duty upon one the keep **Qazaa** of a saum missed in the month of Ramadan with or without a valid reason.
3. Wajib Muaiyyan: To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfillment of some wish or desire (Nazr).
4. Wajib Ghair Muaiyyan: To vow or pledge to keep a fast without fixing any day or date, upon the fulfillment of a wish (Nazr). Those saums which are kept for breaking one's Qasm (Oath) also fall under this category.
5. Sunnat: Those saums which Prophet Mohammad (SAAS) kept and encouraged others to keep, e.g., fasting on the 9th & 10th Muharram, the 9th of Zil Hajjah, etc.
6. Mustahab: All fasts besides Fardh, Wajib & Sunnat are Mustahab, eg., fasting on Mondays & Thursdays.
7. **Makrooh**: Fasting only on the 9th or 10th of Muharram or fasting only on Saturdays.
8. **Haraam**: It is Haraam to fast on **five days during the year**. They are Eid-ul-Fitr, Eid-ul-Adha, and three days after Eidul Adha.

**[2] Importance/ Purpose of Fasting:**

**(1) Sawm is Symble of belief in Allah (SWT) and ultimate love for Him:** A Muslim does not eat, drink or smoke and undergoes (suffer) a severe (harsh) religious **discipline** during the month of Ramadan because of his faith in Allah, and for His love and for fear of His punishment. This continuous rigorous (careful) discipline strengthens one's faith in Allah and makes one sincere, faithful and obedient to His Command.

**(2) Sawm is the fourth (or fifth) foundation of Islam:** The significance of the place of **Sawm** is the fourth (or fifth) pillar of Islam. Prophet Muhammad (SAAS) said: **"The foundation of Islam is five... (From these) Sawm in Ramadan"**.

ح/ "بني الإسلام على خمس... وصوم رمضان"

**(3) Allah and His Messenger's order:** Allah (SWT) ordered us to perform Sawm in Ramadan. Prophet (SAAS) prescribed it as obligatory for all capable people. Allah (SWT) said: **"O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn self-restraint (self-control)"**, [02:183].

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

**(4) Geating fixed reward by His (SWT) own hand:** This reward is giving the fixed geate of heaven on the Day of Judgment named **Raiyan**, and also he will be satisfied upon who fast only for Him, so He will give its reward by His own hand. **"Abu Hurairah"** reported from Allah's Messenger (SAAS), he said, Allah (SWT) said: "Fasting is only for me, and I myself will give him reward for it. (Or I am its reward)". [Bukhari: 7054].

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: يقول الله عز وجل الصوم لي وأنا أجزي به

**(5) Opportunity to enter the Jannah (paradise) by a fixed gate:** Allah (SWT) has selected fixed geate to make believer entering heaven, it is called '**Rayyan**'. This is a special gift from Allah (SWT), this gift will not be given to another except those who have performed Sawm. Prophet (SAAS) said: **"Certainly (surely), there is a gate in paradise, it is called Rayyan, and they will be called on the Day of Resurrection: Where are those who performed Sawm!", so the performers of Sawm will be entered it, and who will be entered it; they will not be suffered hunger and thirst"**. [Ibn-e-Madah: 1640].  
عن سهل بن سعد أن النبي صلى الله عليه وسلم قال: إن في الجنة باباً يقال له الريان، يدعى يوم القيامة، يقال أين الصائمون! فمن كان من الصائمين دخله، ومن دخله لم يظم أبداً.

**(6) The best way to acquire Taqwa:** Allah (SWT) prescribed Sawm to acquire **Taqwa** (all-time Allah faring), Allah (SWT) said about the aim of Fasting: **"O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn self-restraint (self-control)"**, [02:183]. (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).

**(7) Way to get forgiveness of Allah (SWT):** Sawm is the best way to get forgiveness of Allah (SWT), specially by performing Sawm purely, by performing Salah in all nights of Ramadan; specially, the night of Qadr. Prophet (SAAS) said: **"Who stands up for Salah in the night of Qadr with Iman (faith) and hope of reward (and with sincerity) it will be forgiven his previous sins. Who performs fasting in Ramadan with Iman (faith) and hope of reward (and with sincerity) it will be forgiven his previous sins"**, [Bukhari: 1802].

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه، ومن صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه".

**(8) Opportunity to get 'Itiqaf and Night of Qadr:** It is the best opportunity to select a certain time in the way of Allah (SWT), to perform His '**Ibadah** in seclusion in Mosque. It is the best opportunity to get the best night **Lilatul Qadr** (night of Qadr).

**(9) Punishment for avoiding it:** If a person avoids it without any lawful cause then the punishment of Allah (SWT) is prepared for him on the Day of Judgment.

**(10) Sawm is related to the revelation of the Holy Qur'an:** Its historical significance: Ramadan is the ninth month of the Islamic lunar (related to the moon) calendar, the month in which the Qur'an was first revealed no Prophet Mohammad (SAAS). Allah (SWT) said: **"Ramadan is the month in which was sent down the Qur'an, as a guide to mankind, also clear Signs for guidance and judgment between right and wrong"**. (02:185).

(شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ).

**(11) Performing Sawm is the sign of believer:** As a pillar of Islam, performing it is the sign of a believer.



**(12) Avoiding it without lawful cause is the sign of Infidel:** As a pillar of Islam, avoiding it without any lawful cause is the sign of non-believer (Infidel).

**(13) Protector from many sins:** Surely fasting helps us form many sins, for this reason, Prophet (SAAS) declared it as a protector. Prophet (Sat) said: *“Sawm is a protector”*. *عن أبي هريرة عن النبي صلى الله عليه وسلم قال: والصوم جنة*.

**(14) Glad (joyful) tidings for those who fast:** Allah (SWT) has given glad tidings for those who fast for Allah (SWT) by entering heaven. So they have two times when they will be happy. It is said in Hadith: *“For performer fasting, two times when they will be happy: When they take their Iftar (time of breaking fast), and when they will meet will Allah (SWT)”*, [Bukhari: 7054]. *عن أبي هريرة عن النبي صلى الله عليه وسلم قال: وللصائم فرحتان فرحة حين يفطر وفرحة حين يلقى ربه*.

**(15) Position of bad smell rooted from the stomach (inside mouth) is like ‘Misk’ (The best kind of perfume):** Prophet (SAAS) considered this bad smell like musk in the sight of Allah (SWT). It is said in Hadith: *“Surely, the Khallouf of the mouth (bad smell inside the mouth) of performer fasting is better than ‘misk’ (The best kind of perfume)”*. [Bukhari: 7054]. *عن أبي هريرة عن النبي صلى الله عليه وسلم قال: ... ولخولف فم الصائم أطيب عند الله من ريح المسك*.

### **[3] Impact/ Benefits of the Fasting/ How far it is true to say that the Sawm train up to make us Allah-fearing and purifying our mind and soul?**

#### **[1] Social Benefit:**

1. **To share in hunger:** Hunger is, in fact, a great revealing (displaying, informative) experience. It shows people what it is like to be hungry. It helps them to feel and share other people suffering from hunger and thirst. All Muslims rich and poor, all over the world, go through this experience of hunger and thirst.
2. **To renew the brotherhood between the rich and poor:** They all are brought closer to each other. This is bound to renew (restore) their brotherly ties (knot) and awaken sympathy (kindness) for the poor in the hearts of the rich.
3. **During the Iftar and Tarawih is time to become closer:** During the month of Ramadan, all Muslims, rich and poor, gather in the mosque at the time of *Iftar* (breaking of fast) and for additional *Tarawih* prayers at night. In fact, it is a time of great festivities (celebrations) in the mosques.
4. **The mosque is a place to make brotherhood:** The rich and the poor all come to the mosque during this month at least (in any case) and meet each other. This greatly helps to strengthen the feeling and ties of Muslim brotherhood among them. They feel the experience and see brotherhood in practice in the mosques every day during this month. Thus fasting can have immense (vast) social value.
5. **Ramadan is a total opportunity to become closer to each other:** Certainly (surely) it has a great social impact when all Muslims, from every walk of life, fast together. They come to gather in large numbers for *Iftar* and *Tarawih* prayers in the mosques and sit together. It helps to bring them **closer to each other**, thrilled (palpitation) and filled with sentiments (feeling) of love and brotherhood.

#### **[2] Physical Benefits:**

1. **Abstention from foods and drinks for a certain time is the way to physical health:** Fasting has also many great physical benefits for us. Abstention from food and drink for a full month of days does a lot of good to the physical health of the person.
2. **Opportunity to do an annual cleaning:** It gives the stomach a rest during the day when nothing is eaten or drunk and provides it with an opportunity (chance) to do an annual cleaning (clean-up).
3. **Protection from toxic matter:** During the year, many kinds of toxic (poisonous) matter (material) and other unwanted chemicals (element) are formed (created) in the body, which, if left there, are likely to cause damage to the bodily system and thereby invite various kinds of diseases and sickness.
4. **To make our body fit:** During the month of fasting, the stomach has plenty (large, abundance) of time to do the annual cleaning and repeating of the body system. All toxic (poisonous) matter is dissolved (break-up), burnt (cooked) and removed (take out) from the body during fasting. The whole system cleans (wash) the unwanted materials and is greatly (deeply) strengthened after this annual overhauling (repair) through fasting.
5. **Protection from the fatty body and make it ready to journey for next year:** Even fatty (oily) substances (material) in the body are eliminated (removed) in this process (procedure). After this, the body is completely restored to its natural condition to face (feature) with strength for the journey of the next year.
6. **To make us more dutiful:** Fasting also helps to strengthen one's will and determination (strength of mind) to face the hardships of life. It is, in fact, a partial (part) training in increasing and building up one's power of resistance (struggle).

#### **[3] Moral (ethical) Benefits:**

1. **Making discipline in our life:** Fasting teaches a man moral **discipline** through practical training during the month of Ramadan. It is through (channel) fasting that he suffers (bear, undergoes) and undergoes (feel) trials (test) of hunger and thirst. He goes through (suffer) this hard discipline day in, day out, for a full month.
2. **Readiness to obey the direction of Shariah:** Man abstains from food, drink and from all other pleasures of life and restrains (control) himself from pleasure in enjoyment during the day. He does this willingly without any external pressure (force), merely in obedience to the Command of Allah, to seed (beginning) His pleasure. It helps in building up his moral character.
3. **Self-control:** It also teaches him self-control and self-restraint (self-control, self-discipline), to overcome his sensual lusts (desire) and conquer (winning) his physical desires. He does not eat or drink when he wishes, or when his desire

(appetite) is strong. He eats and drinks at times when he is allowed to do so. This enables (make possible) him to be the master and not the slave (ABD) of his desires and appetites (desire).

4. **Controlling our desires:** He becomes strong to control and rule (govern) his desires. His confidence (self-confidence) in himself grows (produce) and his will-power is strengthened. He can control his wishes and has become a master of himself.

5. **Preparation for practicing its teachings out of Ramadan:** A Muslim learns to suppress (hold back, control) his emotions (passion) and his desires every day during the day of fasting, for the sake of Allah. Thus, through fasting, a man attains (achieve) real moral greatness. A Muslim learns the teaching of fasting and prepares to practice these teachings at all-time out of *Ramadan*.

#### **[4] Spiritual (religious) Benefits:**

1. **Spiritual exercise and discipline:** Fasting has immense (vast) spiritual value for it is basically (fundamentally) a spiritual exercise (keep fit) and discipline.

2. **To acquire Taqwa:** It brings man closer to Allah and removes (take away) all barriers (wall) between him and his Lord, Allah said: **“O you who believe! Fasting is prescribed to you, so that you may fear Allah (and gain your Taqwa)”**, [02:183], (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).

The very purpose of fasting, in this verse of the Qur'an, is described as the attainment (achievement) of *Taqwa*.

3. **To become closer (private) to Allah and to get reward:** Believers are commanded to observe (watch) fasting in the month of Ramadan, so that through it they may be able to attain (achieve) nearness to Allah. As fasting is observed for Allah and only He knows whether a person is really fasting or not, it brings a man very close to his Creator. “**Abu Hurairah**” reported from Allah’s Messenger (SAAS), he said: “Allah (SWT) said: ***Fasting is for me, so I will give the reward for it. (Or I am its reward).***” [Bukhari: 7054].

"عن أبي هريرة عن النبي صلى الله عليه وسلم قال يقول الله عز وجل الصوم لي وأنا أجزى به..."

#### **[4] Mufsidatus-Sawm: Things which invalidate the fast/ What-can-break-ones-fast/ How fasting will be broken:**

**[A] Generally:** The fast of any day of Ramadan becomes void (canceled) by intentional (on purpose) eating or drinking or smoking anything to enter through the mouth into the interior (center) parts of the body...

#### **[B] Comprehensively:**

Fasting of *Ramadan* becomes canceled by some works:

1. **Putting food or drinks into the mouth:** Anything put by force into the mouth of a fasting person.
2. **Going down water the throat during gargling:** Water goes down the throat (neck) while gargling and being conscious of fasting.
3. **Vomiting intentionally:** To vomit intentionally or to return vomit down the throat (intentionally).
4. **Swallowing things intentionally which are not food or medicine:** Swallowing (eating) a pebble (stone), piece of paper or any item that is not used as food or medicine.
5. **Swallowing edible like a grain of gram:** Swallowing something edible (fit to be eaten), equal to or bigger than a grain (small piece) of a gram (boots) which was stuck (jammed) between the teeth. However it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. **Putting oil into the ear:** Putting oil (or like it, such as nasal drops, eye drops, ear drops) into the ear, (which reaches in the stomach).
7. **Inhaling:** Using the Inhalers by nose or mouth. (Some Muslim scholars said that, it is not a nullifier of fasting).
8. **Swallowing the blood from the gums:** Swallowing the blood from the gums (teeth, gum) if the color of the blood is more than the saliva (spit) with which it is mixed.
9. **To eat and drink forgetting and to continue it after remembering:** To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. **Eating or drinking after using Surma considering that fasting is broken:** Using the SURMA into the eye or rubbing oil on the head and then thinking that the fast is broken, to eat and drink intentionally.
11. **Breaking the fast after Fajr (Subhe Sadik) or before the Sunset:** To eat and drink after Fajr or to break the fast before sunset due to a cloudy sky or a faulty watch etc. and then realizing one's fault.
12. **Braking fast before sunset:** Eating or drinking or using forbidden things before sunset (dusk).
13. **Braking fasting by smoking:** Eating, drinking or breaking the fast in any other manner e.g. smoking, etc.
14. **Taking (eating or drinking) medicine intentionally:** To drink any kind of medicine intentionally (INJECTION is permitted.) [Some Muslim scholars said: This is not used as glucose or food or dringing].<sup>1</sup>

#### **[3] Another reason:**

There are other reasons which make fasting invalidated, these are:

- a) **Ultimate intimacy (with a spouse):** Intimate intercourses intentionally or willingly. (As like, onanism).
- b) **Feeding with force:** If it is eaten or drank then fasting will be broken.

<sup>1</sup> - <http://www.hidaya.org/publications/ramadan-information/120-what-can-break-ones-fast>

**What things don't break the fast:** (1) To eat or drink something unintentionally (2) A mosquito, fly or any other object going down the throat unintentionally (3) Water entering the ears (4) Dust or dirt going down the throat (5) Swallowing one's own saliva (spit) (6) Taking an injection {Which is not used as Glucose} (7) Applying of Surma (kohl) into the eyes (8) Taking a bath to keep cool (9) Rubbing oil on the body or hair (10) To vomit unintentionally (11) Applying 'Atr or perfume. It is not permitted to inhale the smoke (fume) of incense (resin: **كُفْر**) whilst (at the same time as) fasting. It is also not permitted to smoke **Cigarettes** or inhale its smoke (12) Brushing the teeth without **toothpaste** or **powder** e.g. using a Miswaak, etc. (13) A dream which makes Ghushl wajib (necessary) does not break the fast.<sup>1</sup>

Additional topic	Place of discussion
[5] Who must fast?	Collect it from Additional Lecture Sheet (PDF file)
[6] Exemption (release) from Fasting:	
[7] Recompense (make up for) of mistake:	

**Part: 02. Hajj (pilgrimage): Its significance, teachings & some basic rules:** (a) Definition and types (b) Importance (c) How to perform Hajj in detail? (d) Impact of Hajj.

### Introduction:

The fifth (or fourth) pillar of Islam is Hajj (pilgrimage), it is obligatory for all capable Muslims, who completes an acceptable Hajj he is as, like innocent baby, who was born just now, Prophet Muhammad (SAAS) said: **"An acceptable Hajj, there is no reward except the heaven"**, [1683].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "العمرة إلى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء إلا الجنة".

If a person does not perform Hajj despite his ability to perform it, he may be considered as a renegade (*Murtad*: apostate) and rebel (disobedient) according to some Qur'anic verses (Ayath) and Traditions (Hadiths).

This obligatory deed is performed at **Makkah al-Mukarramah** in Saudi Arabia on specified days of a specific lunar month.

### [1] Definition of Hajj (Pilgrimage):

#### a. Literal Meaning of Hajj:

**Hajj** is an Arabic word, its literal meanings are:

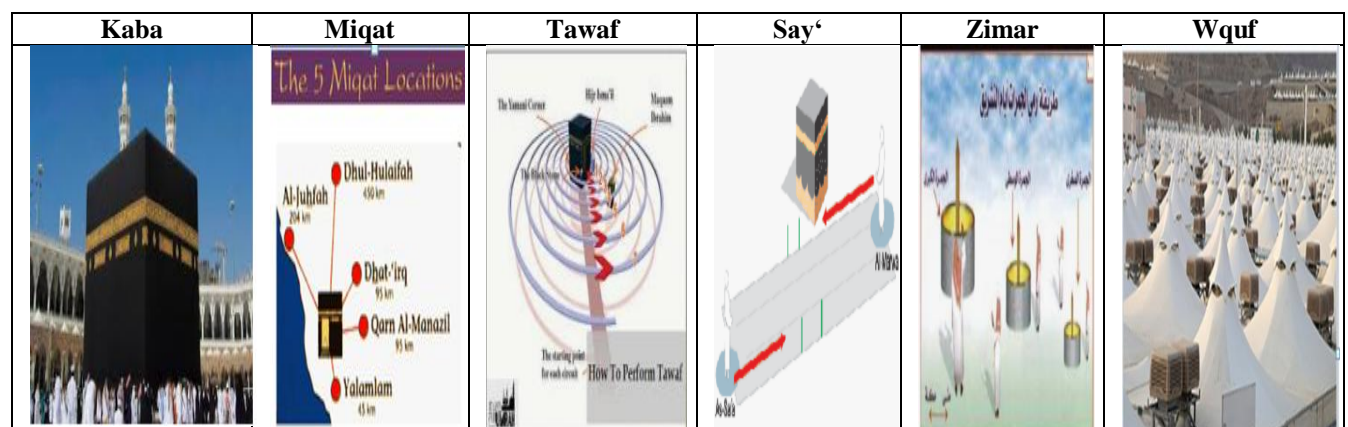
- It is said in **Al-Mawreed** Dictionary: **HAJJA**: To go on pilgrimage, visit the Holy land, make the pilgrimage, to go to, repair to, betake oneself to, take to. **HAJJUN**: Pilgrimage, hajj, pilgrimage to Mecca.
- Generally: To visit, to wish.

**b. Terminological Meaning of Hajj:** To visit a certain place in **Makka**, during the time of Hajj, and to do some fixed works by the way of Islam, with intention (*Niyath*).

\* Certain place means: **The Holy Kaba, the Arafah, the Mina, and the Mujdalifa.**

\* During the time means: Five days from the month of Zilhajj, or first one-third, or first half from the month of **Zilhajj**, or more than these durations.

\* Some fixed work means: (a) **Ithram** [state of ritual consecration (dedication)], (b) **Tawaf** (circling Kaba with remembering Allah), (c) **Say'** [running between two fixed hills], (d) **Ukuf** (to stay in some places with supplication and prayer) in **Arafah** and **Mujdalifa**, (e) **Nahar** (sacrificing animals by the name of Allah to get His satisfaction), (f) **Halq** (shaving the head) or **Taqsir** (truncate, cutting as small)...etc.



## [2] Types of Hajj:

Types of Hajj (As ruling): Two types; like:		
(a) <b>Farad Hajj (Compulsory)</b> : Who have all types of abilities then Hajj is obligatory form them. So they have to perform the Hajj <b>minimum of one time</b> in their life. Allah (SWT) ordered all wealthy able men to do Hajj in Holy kaba. He said: <b>"Pilgrimage thereto is duty men owe to Allah,- those who can afford the journey"</b> , [03:97]. (وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا)		(b) <b>Nafal Hajj (Optional)</b> : After performing obligatory Hajj, if anyone can perform another Hajj they can perform various times. Ibn 'Abbas (ra) said, the Messenger of Allah said: <b>"Perform Hajj and 'Umrah consecutively (one after the other); for they remove poverty and sin as the bellows remove impurity from iron"</b> , [Sunan an-Nasa'i: 2630]. عن عبد الله ابنُ عَبَّاسٍ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِي الْكَبِيْرُ حَبْتَ الْحَدِيْدِ"، [سنن النسائي: 2630].
Types of Hajj (As the system of performing by whom?): Two types; like:		
(a) <b>Al-Farad Al-'Aini</b> (Compulsory personally): It is performed by the person on whom Hajj is obligatory; not performed by the deputy or another person.	(b) <b>Al-Hajj 'An Gairih</b> (on behalf of another): During the time of incapability of the person on whom Hajj is obligatory or after his demise (death) it is performed by the person who has performed his own Hajj (on behalf of the person on whom Hajj was obligatory but he/she has not performed his/her Hajj due to serious sickness or any case). <b>Ibn 'Abbas</b> (ra) reported: A woman came to the Messenger of Allah (SAAS) and said: "Allah's obligation upon His slaves has become obligatory on my father in his old age. My father is very old and incapable of riding. May I perform Hajj on his behalf?" He (SAAS) said: "Yes", [Bukhari: 1442]. - عن عبد الله بن عباس رضي الله عنهما قال جاءت امرأة من خثعم فقالت: يا رسول الله إن فريضة الله على عباده في الحج أدركت أبي شيخاً كبيراً لا يثبت على الراحلة أفأحج عنه؟ قال: نعم، وذلك في حجة الوداع، [البخاري: 1442]. - عن أبي الغوث بن الحصين الخثعمي قال: قلت يا رسول الله إن أبي أدركته فريضة الله في الحج، وهو شيخ كبير لا يتمالك على الراحلة، فما ترى أن أحج عنه؟ قال: نعم حج عنه. قال: يا رسول الله وكذلك من مات من أهلينا ولم يوص بحج فنحج عنه؟ قال: نعم وتوجرون، قال: ويتصدق عنه ويصام عنه؟ قال: نعم، والصدقة أفضل، وكذلك في النذور والمشي إلى المسجد. (قال الحاكم: ضعيف الإسناد). [سنن البيهقي الكبرى: 8456].	
Types of Hajj (As the system of performing): Three types; like:		
(a) <b>Ifrad</b> (Only Hajj): In this type, the performer of Hajj will intend to perform the Hajj only. - Only performing the Hajj. - Not performing the 'Umrah. - No sacrificing animals generally. - Within the shortest time (shorter than <b>Tamattu'</b> and <b>Qiran</b> generally). - The intention by tongue and mind by saying: <b>"Labbaik Hajja"</b> , (لبيك حجا).	(b) <b>Tamattu'</b> (Firstly 'Umrah then Hajj individually): In this type, the performer of Hajj will intend to perform the 'Umrah, then after completing it he/she will intend to perform Hajj. (two works separately). - Firstly performing the 'Umrah, then performing <b>Halq</b> or <b>Taqsir</b> . - Then starting the Hajj. - Performing both 'Umrah and Hajj separately, and serially (in sequence). - Sacrificing animals generally. - Within a shorter time (shorter than <b>Qiran</b> ). - The intention by tongue and mind by saying: <b>"Labbaik 'Umrah"</b> , [لبيك عمرة], then: <b>"Labbaik Hajja"</b> , (لبيك حجا).	(c) <b>Qiran</b> (Firstly 'Umrah then Hajj altogether): In this type, the performer of Hajj will intend to perform the 'Umrah and Hajj altogether. - Performing the 'Umrah, and Hajj altogether serially (in sequence). - Sacrificing animals generally. - Within the highest time (longer than <b>Ifrad</b> and <b>Tamattu'</b> ). - The intention by tongue and mind by saying: <b>"Labbaik 'Umratan wa-Hajja"</b> , (لبيك عمرة وحجا).

## [3] Importance of Hajj:

- Hajj is the fifth (or fourth) pillar of Islam**: It is considered as the greatest foundation of Islam, it is a foundation that mixes body and wealth. Prophet Muhammad (SAAS) said: **"The foundation of Islam is five, (from these): Hajj in the Holy kaba"**. "بني الإسلام على خمس: ... وحج بيت الله الحرام".
- Order of Allah**: Allah (SWT) ordered all wealthy able men to do Hajj in Holy kaba. He said: **"Pilgrimage thereto is duty men owe to Allah,- those who can afford the journey"**, [03:97], (وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا).
- Encouragement from Prophet**: Prophet Muhammad (SAAS) inspired (encouraged) his followers to do Hajj if they are able for it; he also inspired them to perform Hajj as soon as possible. The demand for this Hadith is to perform the Hajj as soon as possible. He said: **"The Hajj is prescribed for you, so do the Hajj"**, [Muslim: 1337].  
عن أبي هريرة قال خطبنا رسول الله صلى الله عليه وسلم فقال أيها الناس قد فرض الله عليكم الحج فحجوا.
- The reward of Hajj**: who completes an acceptable Hajj he is as, like innocent baby, who has born just now, Prophet Muhammad (SAAS) said: **"An acceptable Hajj, there is no reward except the heaven"**, "الحج المبرور ليس له جزاء إلا الجنة".
- Punishment for who denies the Hajj**: To deny the Hajj is the sign of infidel, the Prophet Muhammad (SAAS) encouraged His followers to do Hajj to get the reward on the Day of Judgment; because otherwise we will be considered a non-believer. 'Ali (ra) narrated that, the Messenger of Allah said: **"Whoever has the provisions and the means to convey him to Allah's House and he does not perform Hajj, then it does not matter if he dies as a Jew or a Christian"**, [Tirmij: 812].  
عن علي قال قال رسول الله صلى الله عليه وسلم: من ملك زاداً وراحلةً تبلغه إلى بيت الله ولم يحج فلا عليه أن يموت يهودياً أو نصرانياً.
- Performing Hajj is a sign of Mu'min**: Performing Hajj is a sign of a believer. In this 'Ibadah, we can respond (reply) announcement of Father of Muslim Nation Ibrahim (Ah) regarding Hajj. After completing the build-up Ka'ba Allah (SWT) has ordered him to announce about Hajj. It is said in the Holy Qur'an: **"And proclaim the Pilgrimage among**



men: They will come to thee (you) on foot and (mounted) on every kind of camel, lean (bow, tend) on account of journeys through deep and distant mountain highways”, [22:27].

(وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ)

7. **Avoiding it is a sign of Infidel:** Whenever performing Hajj is a sign of believer, then avoiding it without lawful cause is a sign of Infidel. It is afraid for him or her to die either as a *Jew or as a Christian*.
8. **Opportunity to see the K'abah and pray in it:** The Ka'ba is the best place on the earth, so this 'Ibadah (As well as 'Umrah) allows us to see it by our own eyes and perform 'Ibadah in this best place.
9. **Opportunity to visit the Madina and pray in the Masque of Prophet (SAAS):** After Ka'ba, the Mosque of Prophet (SAAS) in Madina is the best place on the earth. Although, going to Madina and performing 'Ibadah in that Masque, giving Salam to Prophet (SAAS) and his followers (Ra)... these works are not works of Hajj, but this is the best opportunity to perform these works in the same journey, which is too difficult for those who visited from long distance.
10. **Combining both body and wealth:** Hajj is an 'Ibadah, which includes both sacrifices physical and financial.

#### [4] **Impact of Hajj on the Muslim Ummah/ teaching/ Lesson/ How to perform Hajj?**

These can be explained as direct and indirect Impact/ Teaching/ Lesson of Hajj, these are given below:

##### [A] **Direct Impact/ Teaching/ Lesson of Hajj/ Way to perform Hajj practically/ How to perform Hajj?+ Reachings:**

Prophet (SAAS) informed us who to perform the Hajj. **Jabir** (ra) reported, I saw Allah's Apostle (SAAS) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: *Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine*, [Muslim: 1297].

عن جابر بن عبد الله يقول روى رسول الله صلى الله عليه وسلم الجمره يوم النحر ويقول لتأخذوا عني مناسككم فإني لا أدري لعلي لا أحج بعد حجتي هذه"، [صحيح مسلم: 1297].

All works of Hajj are based on unlimited benefits; some are given below:

1. **The teaching of Ihram (wearing the fixed dress with intention of Hajj)/ To take preparation and to perform Ihram:** The *Ihram* is the sign of a pure believer. In this time a Muslim wears the dress of death (particularly for the male), and takes preparation for death, he recites the announcement of the pure oneness of Allah and His blessings and His total ownership. He recites a fixed Dua named 'Talbiah' in his mouth as well as his mind by saying:

**"LABBAIK ALLAHUMMA LABBAIK, LABBIK LA SHARIKALAKA LABBAIK, INNAL-HAMDA WAN-N'IMATA LAKA WAL-MULK, LA SHARIKALAKA".**

He was ready for death by wearing fixed cloth which is used only after death.

- From this 'Ibadah A Muslim takes the decision to believe in Allah and His oneness, and save himself from Shirk (making partner with Allah by anyways), he also becomes ready to agree with (on or to or with) full ownership of Allah in his own life, and he believes that all are given to him is not his wealth; but all are only for Allah, and Allah ordered him to spend them as his representative by following Him and His Prophet Muhammads (SAAS) direction.

2. **The teaching of Tawaf (To circle around Kaba with remembering Allah)/ To perform Tawaf:** The *Tawaf* is the sign of a believer who remembers Allah (SWT) and follows His direction in his practical life. A Muslim recites the name of Allah, the Holy Qur'an and many *Dua* in *Tawaf*. He suffers many distresses (suffering) and jams.

- So it drives him to remember Allah (SWT) all-time and prepares him to suffer for the sake of Allah (SWT).

3. **The teaching of say' (running between two fixed hills)/ To perform Say':** During the time of *Hajj*, in *say'* a Muslim runs between two hills named **Safa** and **Marwa** and remembers Allah (SWT) asking forgiveness from Him. The *Say'* was the work of "**Hazr**" (wife of Ibrahim) to save her beloved newborn child "**Ismail**", which Allah (SWT) loved and prescribed as the main work of *Hajj*.

- So it makes us ready to try with effort in His way and suffer any kinds of hardships (difficulty) in His way.

4. **The teaching of Ukuf (to stay in some places)/ To perform Ukuf:** During the time of *Hajj* A Muslim stays in many places; from these: in the Mina, Arafah and Muddalifa, the staying in these places is not comfortable; but a Muslim stays in these places to follow Allah (SWT) and His Prophets direction. He passes his all-time in prayer, reciting the Holy Qur'an, remembering Allah (SWT), *Dua* and another good work.

- These works drive him to turn to Allah (SWT) when he fills any problems, and also help him to remember Allah (SWT) at all-time.

5. **The teaching of Zimar (throwing the stone to the symbol of Shaitan)/ To throw Zimar:** During the time of *Hajj* a Muslim throws some stone's in three places (Number of stones: 7+21+21=49/ +21=70) to follow the way of the Prophet "**Ismail**" (ah), when he had thrown against the Shaitan in the place of **Mina**. Allah (SWT) has chosen this noble work and considered it as the work of *Hajj*. During this time Prophet (SAAS) used to pray by saying: **"O Allah! Make the Hajj an acceptable, and forgive the sins"**, [Musna-e-Ahamd: 4061].

عن عبد الله بن مسعود كان النبي يكر مع كل حصاة: "اللهم اجعله حجا مبرورا، وذنباً مغفوراً"، [مسند أحمد: 4061].

- Teaching from this work, as Muslims we must fight against our desire and our soul, we must deny the way of Shaitan in our total life.

6. **The teaching of Nahar (sacrificing animals for Allah)/ To perform Nahar:** During the time of *Hajj* a Muslim sacrifices animals to get the satisfaction of Allah. The Prophet "**Ibrahim**" sacrificed His beloved son "**Ismail**" on the way of Allah (SWT); but instead of it, He accepted a heavens animal. It was the ultimate obedience to Allah (SWT). So He chose (has chosen) this sacrifice and considered it as a work of *Hajj*.

- From this work, a Muslim takes the lesson that he must sacrifice his wealth and life in the way of Allah (SWT), and also he must deny all evils and save himself from the footstep of *Shaitan*.

**7. The teaching of *Halq* (shaving the head) or *Taqsir* (truncate, cutting as small)/ To perform *Halq* or *Taqsir*:** After performing the main works of *Hajj* or '*Umrah*', a Muslim must perform *Halq* or *Taqsir* conditionally. **For males:** The male should perform *Halq* (shaving the head) or *Taqsir* (truncate, cutting as small). They can perform *Taqsir* (truncate, cutting as small). **For females:** It is forbidden for them to perform *Halq* (shaving the head), they are directed to perform *Taqsir* (truncate, cutting as small).

Abdullah ibn 'Umar (ra) narrated that the Messenger of Allah (SAAS) said: "**O Allah, have mercy on those who shave their hair**". They said: "And those who shorten (their hair), Messenger of Allah". He said: "**O Allah, have mercy on those who shave**". They said, "And those who shorten, Messenger of Allah". He said: "**And those who shorten**", [Bukhari: 1640].

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "اللهم ارحم المحلقين"، قالوا: والمقصرين يا رسول الله، قال: "اللهم ارحم المحلقين"، قالوا: والمقصرين يا رسول الله، قال: "والمقصرين"، [البخاري: 1640].

- From this work, a Muslim takes the lesson that, as a Muslim, we must purify our life from all types of dust (mentally and materially) and fight against our desire and our soul, we must deny the way of Shaitan in our total life.

**8. The teaching of *At-Tawaf Al-Wida* (Last *Tawaf* and to circle around Kaba with remembering Allah)/ To perform *At-Tawaf Al-Wida*:** After performing the main works of *Hajj* and particularly the *Halq* or *Taqsir*, and before returning to own country or residence (dwelling) a Muslim must perform "*At-Tawaf Al-Wida*" (Last *Tawaf*). During this time a Muslim recites the name of Allah, the Holy Qur'an and many *Dua* in *Tawaf*. He suffers many distresses (suffering) and jams.

- So it drives him to remember Allah (SWT) and return to Him all-time and prepares to suffer for the sake of Allah (SWT).

**9. The ending (related to how to perform the *Hajj*):** After that, all Muslims have to return to their own country and residence (dwelling) remembering all teachings of *Hajj* intending to apply them in their practical life. It teaches him to complete any 'Ibadah after starting with maintaining all rules and regulations of it.

**10. The teaching of maintaining the life according to teachings of *Hajj* (related to how to perform the *Hajj*):** After performing the *Hajj*, all Muslims have to maintain his life according to its teachings (After performing *Hajj*, the performer of *Hajj* has to bear in mind that he/she has performed *Hajj*, as well as he/she has to avoid the title: *Al-Hajj* or *Hajji*).

#### **[B] Indirect Impact/ Teaching/ Lesson of *Hajj*/ How does *Hajj* help to make brotherhood and unity of Ummah?**

- 1. Generally, it is a worldwide conference:** It is considered as the greatest Conference, from many countries, their colors and languages are different, but their will is the same.
- 2. Opportunity for meeting together:** They can meet together and discuss their problems, however their colour (color), language and attributes.
- 3. Opportunity for obeying the direction of Allah:** The all-time of *Hajj* is as like a training camp; because it allows us to perform many good works altogether.
- 4. Establishing the remembrance of Allah:** All works of *Hajj* are prescribed only for establishing the remembrance of Allah (SWT). The Prophet Muhammad (SAAS) stated: "*Verily the system of *Tawaf* and *Say`* are prescribed to establish remembrance of Allah*".
- 5. Worldwide (international) brotherhood:** The *Hajj* helps us to make brotherhood, all Muslims are brothers according to the statement of Prophet Muhammad (SAAS), He said: "**All Muslims are brothers**".
- 6. Solving problems of Muslim Ummah:** The *Hajj* leads us to solve any problems related to human beings and all creations, from this worldwide conference they can decide to share to solve any problem related to them and others.
- 7. Amplification of Islam worldwide:** It helps us to impart pure Islamic guidance to another, and also helps to discuss any problems related to it.
- 8. It makes us all-time prepared for death:** It is the sign of preparing to go to Allah (SWT), the *Ihram* is the sign of the dress of death, so it helps us to prepare for the last journey for good.
- 9. Taking a commitment to establish Allah's religion on the earth:** The *Hajj* allows us to think and to take action to establish Allah's religion on the earth.

**[C] Comparing teachings of *Hajj* with our present life:** After discussing teachings of *Hajj*, it is clear to us that some Muslims don't understand these teachings, or they don't alert regarding these teachings during performing works of *Hajj*, or they understand them; but don't implement them in their life. For this reason, sometimes; we don't see its positive expected effect in our inner life and our society. So, sometimes, we don't see expected change in our life and our attitude before *Hajj* and after it; though, there are some Muslims, who learn its lessons in their life and guide their life according to these teachings.

If we are careful about all teachings of *Hajj*, understand these and implement these in our practical life then we can change our life, society, and country.

**[5] Arkan (pillars) of Hajj/ Farad acts of Hajj:**

Opinion of Muslim Scholars regarding Arkan acts (Pillars) of Hajj:

- 1- **According to the statement of Hanafi Muslim Scholars:** We knew that the pilgrimage has only **two** pillars: (a) Standing 'Arafah and (b) Circumambulation (go round, revolve, and rotate).
- 2- **According to the statement of Maaliki and Hanbali Muslim Scholars:** The pillars of Hajj **four**: (a) Ihram (b) stand Arafah (c) circumambulation and (d) sa'i.
- 3- **According to the statement of Shaafa'i Muslim Scholars:** The pillars of Hajj are **five**: (a) Ihraam (b) standing in 'Arafah (c) tawaaf (d) sa'i and (e) Remove the whole head of hair or shorten it.<sup>1</sup>

**[6] Wajib acts (Duties) of Hajj:** Opinion of Muslim Scholars regarding Wajib acts (duties) of Hajj:

1- **According to the statement of Hanafi Muslim Scholars:** Wajib acts (duties) of Hajj are **five**, these are: (a) Running between Safa and Marwah (b) staying in Muzdalifa (c) throwing the Jamara (d) Removing the whole hair of the head or shorten it and (e) circling the Kaba as a farewell, as well as, to do all works of Hajj serially (in sequence). [The Muslim Scholar Ibnul Humam al-Hanafi added another two wajib acts, like: (f) Ihram from the Miqat and (g) To stay in 'Arafah up to sun set].<sup>2</sup>

2- **According to the statement of Shaafa'i Muslim Scholars:** Wajib acts (duties) of Hajj are **five**, these are: (a) Ihram from the Miqat (b) staying in Muzdalifa (c) throwing the Jamara (d) staying in Mina (e) Saving us from forbidden works during the time of Hajj (avoiding the *Muhramat*).

3- **According to the statement of Hanabila Muslim Scholars:** Wajib acts (duties) of Hajj are **seven**, these are: (a) Ihram from the Miqat (b) staying in 'Arafah up to sunset (c) staying in Muzdalifa (d) staying in Mina for days of Tashriq (e) throwing the Jamara serially (f) Remove the whole head of hair or shorten it (g) circling the Kaba as a farewell, as well as, doing all works of Hajj serially (in sequence).<sup>3</sup>

**[5+6] Main works of Hajj: + Teachings:**

(5) **Arkan (pillars) of Hajj/ Farad acts of Hajj:**

(6) **Wajib acts (Duties) of Hajj:**

**[4] Impact of Hajj on the Muslim Ummah/ teaching/ Lesson:**

Additional topic	Place of discussion
<b>[7] Way to perform Hajj practically:</b>	Collect it from Additional Lecture Sheet (PDF file)
<b>[8] Historical Background of Hajj:</b>	
<b>[9] MAHZURATUL IHRAM (محظورات الإحرام):</b>	

<sup>1</sup> - [http://www.islamilimleri.com/Kulliyat/Fkh/4Hanbeli/pg\\_081\\_0063.htm](http://www.islamilimleri.com/Kulliyat/Fkh/4Hanbeli/pg_081_0063.htm)

<sup>2</sup> - <https://www.alukah.net/sharia/0/70380/>

<sup>3</sup> - [http://www.islamilimleri.com/Kulliyat/Fkh/4Hanbeli/pg\\_083\\_0046.htm](http://www.islamilimleri.com/Kulliyat/Fkh/4Hanbeli/pg_083_0046.htm)

**Chapter-Eight: Defense system of Islam: (a) Definition and classification of Jihad from various aspects (b) Importance of Jihad (b) Differences between Jihad and Terrorism.**

**Introduction:**

The defense system of Islam is understood as Jihad, it is not a fundamental tenet (ideology) but its need and importance have been repeatedly (again and again) highlighted in the Qur'an and the Hadith. Prophet Muhammad (SAAS) considered it as the best 'Ibadah. It is narrated by "Abdullah Ibn Salam", Prophet Muhammad (SAAS) said: "from the best 'Ibadah: to believe in Allah and His Messenger, Jihad in His way and acceptable Hajj". [Ibn Hibban]. Some Muslim Scholars said that it is also from the foundation of Islam; but the famous opinion is it is not the foundation of Islam, but it is from the best 'Ibadah. It is reported in Hadith, Jihad is included in the pillars of Islam. (Musnad Ahmad: 4567).

عَنْ ابْنِ عُمَرَ قَالَ قَالَ بَنِي الْإِسْلَامُ عَلَى خُمْسِ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَحَجَّ الْبَيْتِ وَصَوْمَ رَمَضَانَ، قَالَ فَقَالَ لَهُ رَجُلٌ: وَالْجِهَادُ فِي سَبِيلِ اللَّهِ، قَالَ ابْنُ عُمَرَ: الْجِهَادُ حَسَنٌ، هَكَذَا حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

**[1] Definition/ meaning of Jihad:**

**[1] The literal meaning of Jihad:**

(1) Dr. Sayed Mahmudul Hasan said in his book ISLAM:

- 1- The meaning of the noun of action Jihad is the exerting (express) of one's utmost (ultimate) power, efforts (labors), endeavors (try), and ability in contending (opposing, opposite) with an object of disapprobation (disagreement). [T Arnold, The preaching of Islam].
- 2- The word is derived from Juhd, meaning power exerted (apply) in repelling (drive back, keep away) the enemy without the implication (display, showing) of war. [Islam, Mahmudul Hasan, pg: 190].

(2) It is said in the dictionary **Al-Mawrid**:

- 1- **Jihad**: Jihad, Holy war (by Moslems), struggle (fight), strife (conflict), fight (ing), battle.
- 2- **Juhd**: effort (try), endeavor (try, attempt), attempt (labor), pains (pain), trouble (problem), exertion (action), strain (nervous tension), low energy (low energy), toil (work hard), hard work, power.

(3) It is said in A study of Qur'an and its teachings: Jihad means: to endeavor (try), to strive (try hard), to labor (work), to take pains (pain) over something, to apply (combine) one's self, to concentrate (center) on something, to work hard...

**[2] Terminological meaning of Jihad:**

- 1- Jihad in Islamic terms: To call another to the religion of Islam, and to fight against those who deny it and try to demolish it.
- 2- It is said in a Journal "A study of Qur'an and its teachings": Those who exert (use) themselves physically or mentally or spend their wealth in the way of Allah are waging (apply) Jihad.
- 3- It is said in **Towards Understanding Islam: In the language of the Shariah**: this word is used particularly (mainly) for the war that is waged (apply) solely (only) in the name of Allah and against those who does oppression (violence, torment) as enemies of Islam.
- 4- **Ibnul-Qayyum** said: Jihad is to try to fight in the way of Allah directly or to help another for it by wealth or mouth (conditionally).

**[2] Significance of Jihad/ Misunderstand about the meaning of Jihad/ Philosophy of Jihad:**

Jihad is misunderstood in our society in two ways, like: Misunderstanding in meaning & Misunderstanding in appliance/ application, whose details are given below:

**(A) Misunderstanding in its meaning:** Jihad is understood only as fighting. It is wrong (a wrong) information, because there are five religious meanings mean by the term Jihad, these are:

**1- To call another to the way of Allah:** To call another to our Religion is a Human Right, and every person's right is either obeys or rejects. So the first stage of Jihad is to call all human beings to Allah, and it is happened by speech, writing, calling, guiding ... etc. Allah said: **Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?**, [41: 33].

(وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ)

**2- To make us as a model of a pure Muslim:** The second stage of Jihad is to prepare ourselves as a model of a pure Muslim, who practices all rules of Islam in his practical life. It is a sign of the follower of Muhammad (SAAS), Allah said: **"Thus, have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves..."**, [02:143]. (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا )

**3- To fight in the way of Allah by our soul and wealth:** In case of the time of the fight, fighting against Infidel and Hypocrite for establishing Islam is the third stage of Jihad. Allah (SWT) regards it as a beneficial trade, He said: **"O you who believe! Shall I lead you to a bargain (business) that will save you from a grievous Penalty? That you believe in Allah and His Messenger, and that you strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if you but knew!"**, [61:10-11].



يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُجِيزُكُمْ مِنْ عَذَابِ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

**4- To establish His Deen (Religion) on the earth:** All messengers and Prophets were sent down with a special objective, this is: to establish Allah's Religion and His command in this earth. From Adham (Ah) to Muhammad (SAAS), all of them were entrusted to establish Allah's religion over all others. He said in the Holy Qur'an: **"It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religions, even though the Pagans may detest (it)"** [09:33], {YUSUFALI}. (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ). He also said in another Ayah: **"It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness"**, [48: 28].

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيداً)

This work is for all messengers and Prophets, Allah said in the Holy Qur'an: **"The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that you should remain steadfast in religion, and make no divisions therein..."**, [42: 13].

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ)

**5- Ordering what is good and forbidding from what is evil:** The 5<sup>th</sup> stage of Jihad is ordering what is good and beneficent for Islam, it happened after acquiring power of order, otherwise it will be as request and advice. So request and advice are not the 5<sup>th</sup> meaning of Jihad, but it is the first meaning of it. Allah (SWT) said: **"(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs"**, [22:41].

(الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ)

**Forbidding from what is evil:** It is also from the fifth stage of Jihad, it includes in it: to save our selves from all evils, to try to save our family, friends and thus all men from evil, by creating pressure upon them, as like ordering them, not advice and request. There are three stages serially: by hand (power), or by the tongue (speech), or by heart (thinking about changing it). It is narrated by **Abu sayed**, he said, he heard that Prophet Muhammad (SAAS) said: **"Who beholds any evils, he must change it by his hand, if he is unable he must change it by his tongue, if he is unable he must change it by his heart; because it is (to change by heart) the last stage of Iman"**, [Muslim].

عن أبي سعيد قال سمعت رسول الله يقول: "من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان".

**(B) Misunderstanding in appliance/ application:** It is said -as criticism- that Islam is the religion of blood, it is preached by the sword, it is the wrong attitude and misunderstanding about the main meaning of Jihad, the term Jihad is free from all these criticisms.

**1- Generally, all men can practice their religion freely:** Islam has confirmed this right first. Allah said: **"There is no compulsion in religion; truly the right way has become distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing"**, [02: 256].

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ)

So who accepts the right way he can accept it without any compulsion (force), He said in another verse: **"To you be your Way, and to me mine"**, [109: 06], (لَكُمْ دِينُكُمْ وَلِيَ دِينِ).

**2- Practicing rules of Islam only for believers:** It is his duty, who have entered into Islam: to practice all Islamic rules perfectly, so for practicing Islamic rules accepting Islam is compulsory for us. So who is a nonbeliever he is not ordered to practice Islamic rules, but if he accepts Islam in his body and mind and enters into Islam, then he is ordered to practice all rules like other Muslims. Allah (SAAS) ordered us to enter into Islam completely by practicing its all rules. He said: **"O you who believe! Enter into submission (Islam) one and all and do not follow the footsteps of Shaitan; surely he is your open enemy"**, [02: 208], (يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ).

**3- Jihad against who hamper another from practicing his Religion:** Religious right is our human right, so who hampers us and forces to stop it, Jihad will be must be declared from Islamic Government against them. Allah (SWT) allowed (licensed) Jihad for those who are Oppressed (tormented). Allah (SWT) said: **"To those against whom war is made, permission is given [to fight] because they are wronged and verily Allah is most powerful for their aid"**, [22:39].

(أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَالِمُونَ وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ).

**4- Stages in Jihad:** Jihad in Islam is not declared in the meaning of fight, but there are three stages, whose must follow at the time of Jihad: (a) To call the enemy to the fundamental teachings of Islam. If they agree with it (on or to or with), there is no scope of Jihad (b) Otherwise to call them to agree with it (on or to or with) the submission of Muslim and Islamic power in their locality by paying tax named Jizyah, so if they agree to it then there is no scope of Jihad (c) Unless Jihad will be declared from the Islamic Government or famous Islamic group, not from a simple person.

**5- Courtesy in Jihad:** There are many courtesies in the Jihad, from these: Abstaining from killing women, Childs, old men, general men who do not participate in the fight, abstaining from demolishing (destroy) animals, plantations, following stages of Jihad, starting at the first time of day, starting by the name of Allah...etc. **Allah's Messenger** (Peace be upon him) used to say the following words to his troops (army) before sending them to war: **"Go forward in the name of Allah. Do not kill an elderly person, neither a child, nor a woman, and do not exceed (surpass) the bounds"**, [Muwatta].

It was narrated from Anas Ibn Maalik that the Prophet said: *"Go forward in the name of Allah and the way of Messenger of Allah, don't shoot an old man and, child, young, woman, and don't embezzle (misuse), and included your spoils (Ganimath) and make amends and do good that Allah loves the doers of Benefactors"*. [Abu Daud: 2614].

عن أنس بن مالك أن رسول الله صلى الله عليه وسلم قال: "انطلقوا باسم الله وبالله وعلى ملة رسول الله، ولا تقتلوا شيخا فانيا ولا طفلا ولا صغيرا ولا امرأة، ولا تغلوا، وضموا غنائمكم وأصلحوا وأحسنوا إن الله يحب المحسنين"، [سنن أبي داود، رقم الحديث 2614].

**6- Islam is preached by the Justice of Muslims and their character:** Islam not preached by the sword, the history of Muslims is not full of blood, but actually, Islam is preached by his brotherhood, justice, equality, and forgiveness.

**7- Example of Islamic forgiveness in Jihad:** All Islamic victories are good examples of forgiveness and justice. Some enemies try to color Islam, its history, and the defense system of Islam in his misunderstanding, but in fact, Islam is free from it. If we find in Islamic History, we find the victory of Makkah, the victory of Taief, the victory of hittin...etc.

**8- Jihad in Islam is defensive, not offensive:** Islam wants to establish peace and tranquility in our body, mind and society; generally, it is our right that we practice our religion, so Islam does not constrain (force, impose oneself) upon another. The defense system of Islam is to save its followers, not to attack upon another, so Jihad in Islam is defensive; not offensive. It is a balance between two extreme levels.

### **[3] Importance and Impact/ consequence:**

1. **Generally:** Majority of Muslim Scholars said: Jihad is *Faridh al-kifiyah*, which means: in the time of peace it obligatory for a part of Muslim, so Muslim Army is responsible for Jihad, but if the enemy attack on Muslim locality or Muslim Army can not able to defend the enemy and head of Islamic Country order; then it will be compulsory for all capable person.

2. **The best business:** Allah (SWT) considered it as the best business that it is the way to save us from great penalty. Allah (SWT) said: "O you who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?- That you believe in Allah and His Messenger, and that you strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if you but knew!" [61:10-11]

(يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ. تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ)

3. **The objective of Jihad is to remove all injustice:** Allah ordered us for Jihad to establish His Religion on the earth, and to remove all problems. He said: "And fight them on until there is no more **Tumult** or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practice (practice) oppression", [02:193], (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ).

4. **Jihad is a sign of believer:** Islam inspires (encourages) Jihad, it is considered as the sign of a believer. The Prophet Muhammad (SAAS) ordered us to practice Jihad. It is narrated by **Haras al-Ashari**, he said: Prophet Muhammad (SAAS) said: *"I am ordering you five things, which Allah (SWT) ordered me: ... from these: Jihad in the way of Allah"*. [Tirmidhi: 2863].

5. **To deny Jihad is a sign of hypocrisy:** To save us from Jihad is considered as the sign of hypocrisy, so as a Muslim Jihad is obligatory for us. Allah (SWT) said: "Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight you against the friends of Satan..." [04:76].

(الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا)

### **[4] Classification/ various form/ kinds and its rules:**

There are many kinds of Jihad, from these:

**(1) Generally:** Generally, *Jihad* is two kinds:

1- Defensive: generally Muslim save themselves from the enemy, so they stay in their locality and the enemy attacks them

2- Offensive: It means Muslim army will go out to attack enemy, it happens when they encounter (come across) Muslim army, disturb them, or hamper and forces to prohibit from their religious right and try to stop it, and Muslim government declared for Jihad then Muslim army apply stages of Jihad and attack them, it is called offensive Jihad.

**(2) Mainly:** Mainly *Jihad* is two kinds:

1- **Jihad Al-Akbar (major):** There are five stages of Jihad, so all stages are included in this kind. So from calling men to the way of Allah to fighting against the enemy of Muslims on the battlefield are from Jihad.

2- **Jihad Al-Asgar (minor):** To fight against our soul and save ourselves from all evils is from this kind.

**(3) Another Main kind:** Remember, there is another opinion against this opinion; **but this opinion is a weak** opinion, like:

1- **Jihad Al-Akbar (major):** Fighting against our soul is considered as Jihad Al-Akbar

2- **Jihad Al-Asgar (minor):** So following all stages of Jihad is considered as Jihad Al-Asgar.

Prophet Muhammad (SAAS) once said: *"We returned from Jihad Al-Asgar (fighting against the enemy of Islam) to Jihad Al-Akbar (fighting against soul)"*. "رجعنا من الجهاد الأصغر إلى الجهاد الأكبر"

**(4) Its another kind:**

1- **Jihad for women:** Hajj is the Jihad for women. It is narrated by Ayasha, she said, Prophet Muhammad (SAAS) said: *Your (women) Jihad is Hajj*, [Al-Bukhari].

2- The best Jihad: True speech against the unjust ruler is the best Jihad.

It is narrated by *"Abu Sayed"* he said, Prophet Muhammad (SAAS) said: *"To speak truth against the unjust ruler is the best Jihad"*. [Musnad-e- Shihab].

## **[5] Difference Between Jihad And Terrorism (Jihad vs Terrorism):<sup>1</sup>**

### **Jihad:**

1. Jihad is an Islamic term used to describe one's duty towards Islam.
2. Jihad as per Islam stands for struggle. This struggle can be to protect one's country, religion, family, or to save someone else's life;
3. Jihad can even be one's struggle to make himself a better human being. This has been called the greater jihad by some;
4. Both these terms are vastly misused. While politicians the world over have often discredited their political rivals (competitor) by calling or classifying them as terrorists and their struggles as terrorism, terrorists, on the other hand, have always tried to justify their acts and deeds by calling and categorizing them as jihad;
5. However, there is no reference in Islam or any other religion where jihad justifies the killing of innocent people or damage to property.

### **Terrorism:**

1. Terrorism, on the other hand, is the act of trying to instill (fill) feelings of terror (fear) in the general population by acts or deeds.
2. Terrorism, however, is never to protect. The sole purpose of terrorism is to cause enough harm, pain and agony (woe) to someone to make him feel insecure.
3. The word Terrorism would normally be used when referring to systematic episodes (event) of mass (gathering) destruction (demolition) or killings. It would not be normally used for petty (little) crimes. It has nothing to do with religion as neither Islam nor any other religion in the world preaches (lecture) destruction and killings.
4. Terrorism is often fueled by materialistic (worldly) or territorial goals generally with no regard to religion; whereas a Jihad is the struggle in the path of Allah (SWT) and has no other goal apart from this.
5. Terrorism is always directed towards the killing of innocent civilians and maybe by way of explosions, attacks, etc, while, jihad is not permitted against innocent.

### **As a summary:**

#	Jihad	Terrorism
1	Jihad is the term used to describe one's duty towards Islam.	While terrorism is an act committed to instilling fear in the population.
2	Jihad need not always be violent.	However, terrorism is always violent.
3	Jihad is always performed for Allah (SWT).	While terrorism always has materialistic goals.
4	Jihad does not permit to harm of innocent civilians.	Terrorism is always directed to harm innocent civilians.

### **[Dua after ending program]**

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ : سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ : إِلَّا غَفَرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ " ، [ رواه الترمذي ] .

**"Subhanaka Allahumma wa bihamdika ashadu alla ilaha illa anta astakfiruka wa atubu ilika"**

"Abu Hurayrah" (may Allah be pleased with him) reported, The Messenger of Allah (peace be upon him) said: "Who sat

## **Reminder: As per University rule:**

- ☐ Attendance of this course is obligatory, so try to attend the classes ...
- ☐ The range of class attendance for non-collegiate is 60% to 69% ...
- ☐ The range of class attendance for dis-collegiate is below 60% ...
- ☐ In case, if you repeat this course, you have to start from zero, means: You have to attend the in classes, submit Assignments, attend the Midterm and Final Examinations; your previous performance will be deleted.
- ☐ If you have any problem regarding Attendance; then you have to collect permission (in black and white) from the chairman of the department' or 'co-ordinator' and submit it to the course instructor in due time to save yourselves from dis-collegiate or non-collegiate and improve your Attendance.
- ☐ No application will be accepted after the 13<sup>th</sup> week from starting the semester (one week before starting the Examination).
  - ☐ No Attendance marks for the dis-collegiate student; their marks: 0.

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<sup>1</sup>- <http://www.differencebetween.net/miscellaneous/difference-between-jihad-and-terrorism/>

**[09] Salat al-Jumu'ah/ Jumu'ah Prayer: Friday prayer:**

**(1) Conditions for Validity/ Obligation:**

1. **Place:** Jumu'ah is not valid except in a large town, or in the playground of the large town. It is not permissible in villages. (Village meanse, where have not any shop, otherwise, it is not mean by the term of the village).
2. **Under the supervision of the ruler or his representative:** It is not permissible to establish it except with the ruler, or one whom the ruler has ordered [to establish it].
3. **Time of Salah of Zuhr:** Among its conditions is the time. It is valid in the time of zuhr, and it is not valid after it.
4. **Khutbah:** Among its conditions is the **Khutbah** before the Salah. If he restricted (limited) himself to the remembrance of Allah, it is valid according to Abu Hanifah. Abu Yusuf and Muhammad said: It is essential to have a long reminder which could be called a **Khutbah**.
5. **Presence of a group (jama'ah):** Among its conditions is a group (jama'ah). Their minimum according to Abu Hanifah is three apart from (except) the **Imam**. Abu Yusuf and Muhammad said: Two apart from the **Imam**.

**(2) The obligation of Jumu'ah/ For whom Salat al-jumu'ah is obligatory and for whom it is not obligatory?**

**(a) For whom Salat al-jumu'ah is obligatory?**

1. Jumu'ah is obligatory on each male, Muslim, sane, adult, liberated person.
2. It is obligatory for as each *Musafir* (traveler) who has not permitted for *Qasar*, like: His palace is not permissible for *Qasar* (He travels is not for too long distance) or as travel in an invalid way.
3. The resident: Who is present in his residence or outside of his place; and if he hears the Adhan then it is obligatory for him.

**(b) For whom Salat al-jumu'ah is not obligatory?**

It is not obligatory for particular persons, like:

- (a) Jumu'ah is not obligatory on a traveler (who travels for long distance).
  - (b) Jumu'ah is not obligatory on a woman.
  - (c) Jumu'ah is not obligatory on so sick who can't able to perform *Salah al-Jumu'ah*.
  - (d) Jumu'ah is not obligatory on a servant.
  - (e) Jumu'ah is not obligatory on a blind person.
- But, if they attend and pray with the people, it suffices them for the **Fard** of the time.
  - It is permissible for travelers, slaves and the like to lead (direct) in jumu'ah.
  - It is disliked for excused people to pray Zuhr in Jama'ah on the day of **Jumu'ah**, and similarly the people of a prison.

**(3) Regulations of the Salah:**

1. **Reciting loudly:** The **Imam** recites audibly (loudly) in the two *Rak'ahs*.
2. **Reciting a particular Surah is no need:** There is no specific surah to recite in them. (It is better to recite Surah Al-'Ala in first Rak'ah, and Surah Al-Ghashiah in the second Rak'ah).
3. **Delivering two Khutbah:** It is better to deliver the khutbah in Arabic.
4. **Performing to Rak'ahs of Salah al-Jum'ah:** After delivering the Khutbah the **Mu'adhdhin** dealers the Iqamah for *Salah al-Jum'ah*, then the followers perform two Rak'ahs Salah with Imam.
5. **Who missed the Jum'ah fully or partly:** Whoever joined the **Imam** on the day of jumu'ah prays with him whatever he caught, and builds jumu'ah on that basis. If he joined him in the **Tashahhud**, or in the Prostrations of Inattentiveness, he performs jumu'ah accordingly - according to Abu Hanifah and Abu Yusuf. Muhammad said: If he caught with him most of the second *Rak'ah*, he performs jumu'ah accordingly, but if he caught less than that, he completes it as Zuhr. (This last opinion is also said by Shaikh Salah bin Muhammad Al-'Usimin).

**(4) Sunnah Aspects of the Khutbah:**

1. **Avoiding Prayer and speaking:** When the **Imam** ascends on the **Minbar** on the Day of Jumu'ah, people stop performing Salah, and [stop] talking until he has finished his khutbah.
2. **Second Adhan:** When the **Imam** ascends the minbar, he sits down, and the mu'dhin calls [the second] **Adhan** in front of the minbar.
3. **Delivering the Khutbah with Ablution:** The **Imam** delivers two khutbahs, separating them with a sitting. If he delivered the khutbah, not in a state of purity, it is valid, but disliked.
4. **Standing for delivering the Khutba:** He delivers the khutbah standing, in a state of purity. If he delivered the khutbah sitting it is valid, but disliked.
6. **Salah al-Jum'ah after Khutbah immediately:** When he has finished from the khutbah, he calls the **Mu'adhdhin** for *Iqamah* for the *Salah al-Jum'ah*. It is disliked to delay for Salah.

**Other rulings of Salat al-Jumu'ah:**

- The Salah of one who prayed *Zuhr* at home on the day of **Jumu'ah**, before the **Imam**'s Salah, without an excuse, is valid, but that is [prohibited] for him. If it occurs to him to attend jumu'ah, such that he set out (start) towards it, the zuhr

Salah is invalidated by his setting forth (forward)- according to Abu Hanifah. Abu Yusuf and Muhammad said: **“It is not invalidated until he enters [into Salah] with the Imam”.**

- When the **Mu’adhdhin** calls the second **Adhan** on the day of jumu`ah, people stop buying and selling, and set out for **Salat al-jumu`ah**. (According to the statement of Majority of Muslim Scholars: This ruling for second **Adhan**. Some said: First **Adhan**, Some said: When the time of jumu`ah is started; but second **Adahan** is the most acceptable opinion).<sup>1</sup>

#### **[10] Salat al-Janazah: The funeral prayer:**

\* **Ruling:** This Salah is **Fard al-kifayah** (obligatory for a certain group, if they performed it then it is sufficient for all, if any group doesn’t perform then blame for all).

#### **[1] Preparation of the Body:**

**1. Reciting testification before the death:** When the **death** approaches a man, he is turned towards the qiblah on his right side, and the two **Testifications** (*Kalimah*) are suggested to him.

**2. Shutting mouth and eyes:** Then, when he dies, they tie his jaws (mouth) and shut (close) his eyes.

#### **3. Washing the dead body:**

- When they want to wash him, they put him on a dais, place a cloth over his nakedness and remove his clothes.
- They perform Ablution (*Wudu*) for him, but do not rinse his mouth, nor his nostrils (unless he was in janabah).
- Then, they pour water over him. The dais is perfumed thrice with incense.
- The water is boiled with lote-leaves, or with saltwort, but if there is none then pure water [is used].
- His head and beard are washed with marsh (fen) mallow.
- Then, he is made to lie on his left side, and is then washed with water and lote until it is seen that the water has reached to that [part] of [the body] adjacent (nearby) to the dais (pulpit). Then, he is made to lie on his right side, and then washed with water and lote until it is seen that the water has reached that [part] of [the body] adjacent to the dais.
- Then [the washer] makes him sit up, and to lean (bend) against him, and he wipes (clean) his stomach with a gentle stroke (knock). Then, if anything emerges (come out) from him, he washes [that area], but does not repeat his ghusl.
- Then, he wipes (cleans) him with a cloth and puts him in his shrouding (covering) garments. He puts hunt on his head and his beard, and **camphor** on the places of prostration (*Sijdah*).

#### **[2] Shrouding (covering, enshrouding):**

**1. Essential shrouding for Male:** The Sunnah is that a man is shrouded in **three** shrouds (pall, veil): **(a)** A waist-wrapper ((loin/ *Izar*) **(b)** An upper garment (*Qamis*) and **(3)** A wrapper (binding) (*Lifafah*).

- If they restrict [it] to two shrouds, it is permissible. When they desire to wrap the wrapper around him, they begin with the left side, putting [the shroud] over it, then the right side.

- If they fear the shroud may unfold (open out) from him, they tie it.

**2. Essential shrouding for Females:** A woman is shrouded in **five** garments: **(a)** A waist-wrapper (*Izar*) **(b)** An upper-garment (*Qamis*) **(c)** A Scarf **(d)** A piece of cloth with which her breasts are tied, and **(e)** A wrapper (*Lifafah*).

- If they restrict [it] to three shrouds, it is permissible.

- The scarf should be on top of the upper garment under the wrapper.

- Her hair is placed on her chest.

**3. About the hair, beard and nail:** The deceased (dead body)’s hair is not combed (use comb), nor his beard, nor are his nails cut, nor is his hair braided (arranged).

**4. Using perfume:** The shrouds are perfumed with incense (resin:  $\text{كافور}$ ) an odd number of times before he is inserted into them.

**5. Funeral prayer:** When they are done with this, they pray over him.

#### **[3] The Funeral Prayer:**

**1. Who is eligible to pray for him as Imam:** The most worthy of people to pray over him is the ‘**Ruler**’ if he is present. But, if he is not present then it is recommended to send ahead (forward) the **Imam** of his locality, then the ‘**Waliy**’.

If [someone] other than the **Waliyy** or the **Ruler** prayed over him, the **Waliy** can repeat [the prayer], but if the **Waliy** prayed then it is not permissible for anyone to pray after him.

**2. Place:** The prayer should not be performed over the deceased (dead body) in a group (*Jum’ah*) Mosque. (It is performed out of Mosque or on ground, so that many people can attend it).

#### **3. System of Funeral Prayer:**

**(a) Intention:** Intention (*Niyah*) must be for all prayers, the intention by heart; not by the tongue.

**(b) Four Takbirs:** this prayer is performed by four **Takbirs**, like:

1. **First Takbir:** The Imam of this prayer and his followers pronounce the first **Takbir**, extolling (praising) Allah, the Exalted (glorious), after it. Then,
2. **Second Takbir:** All pronounce the second **Takbir**, and [then] send salutations on the Prophet (SAAS). Then,
3. **Third Takbir:** All pronounce the third **Takbir**, supplicating therein for himself, for the deceased (dead body) and for the Muslims. Then,

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<sup>1</sup> - <http://amjads.wordpress.com>

4. **Fourth Takbir:** All pronounce the fourth Takbir and pronounce (After fourth Takbir they can pray for dead body slightly, or they can not pray for him in this time, after that they pronounce) *Taslim (Salam)*.

**(b) What they recite in Funeral Prayer:**

1. **After the first Takbir:** *Subhanaka Allahumma wa-bihamdika, wa-Tabarak as-muka, wa-Tala' jadduka, wa-jalla thanuk.*
2. **After the second Takbir:** *Allahumma salli 'ala Muhammadu, wa-'ala ali Muahammdu, kama sallita 'ala Ibrahima, wa-'ala ali Ibrahim, innaka hamidum majid. Allahumma barik 'ala Muhammadu, wa-'ala ali Muahammdu, kama barakta 'ala Ibrahima, wa-'ala ali Ibrahim, innaka hamidum majid.*
3. **After the third Takbir:**
  - (a) If he is an adult man: *Allahummagfir li hyyina, wa-mayyitina, wa-shahidina, wa-gaibina, wa-sagirina, wa-kabirina, wa-jakarina, wa-unthana. Allahumma man ah-aitahu minna fa ah-ieehe 'alal Islam. Wa-man tawaffitahu minna fa tawaffahu 'alal Iman.* (He/ Him).
  - (b) If she is an adult woman: *Allahummagfir li hyyina, wa-mayyitina, wa-shahidina, wa-gaibina, wa-sagirina, wa-kabirina, wa-jakarina, wa-unthana. Allahumma man ah-aitaha minna fa ah-ieeha 'alal Islam. Wa-man tawaffitaha minna fa tawaffaha 'alal Iman.* (She/ Her).
  - (c) If he is a male child: *Allahummj' alhu lana farataw; waj'alhu lana ajraw wa-jukhraw; waj'alhu lana shafi'aw wa-mushaffa'ah.* (He/ Him).
  - (e) If she is a female child: *Allahummj' alha lana farataw; waj'alha lana ajraw wa-jukhraw; waj'alha lana shafi'aw wa-mushaffa'ah.* (She/ Her).
4. **After the fourth Takbir:** If there is time slightly, then we can pray by saying: *Allahummagfirhu/ Allahummagfirha*. Otherwise, we complete Funeral Prayer by Salam; by saying: *As-Salamu 'Alikum wa-Rahmatullah.* (To two sides or one side).

**4. Ruling regarding burial without Funeral Prayer:** If he was buried without the prayer being performed over him, it is performed over his grave.

**5. Regarding baby who dies after birth immediately:** Any [fetus] that produces a sound after birth is prayed over. If it did not produce a sound, it is wrapped (cover) in a cloth, and it is not prayed over.

**[4] Burial:**

1. **Carrying deceased (dead body) swiftly:** Then, when they carry him on his dais (pulpit), they hold its four 'legs', walk with it swiftly [but] without racing.
2. **Standing until it is let down:** Then, when they reach his grave, it is disliked for people to sit before it is let down from the men's shoulders (ষাড়).
3. **Preparing grave previously:** The grave is dug and an incision (কাটা স্থান) is made in the *Qiblah*-side wall.
4. **Putting the deceased (dead body) in the grave:** It should be entered from [the side] adjacent to the *Qiblah*.
5. **Reciting the Dua:** When he is placed in the incision, the one placing him says, *Bismillah wa-'ala millati Rasulillah*, and faces him to the *Qiblah*.
6. **Preparation to exit out from the grave:** He unties the knot, and arranges unbaked (dry) bricks in [the incision]. It is disliked to use baked bricks and wood. There is no harm in [using] straw (খড়) [in addition].
7. **Putting soil on the grave:** Then, the soil is piled on. The grave is raised like a camel's hump (বুঁটি), and not flattened (সঙ্কুচিত).
8. **Asking forgiveness for them:** After completing this work they stay slightly nearby the grave and ask forgiveness for this person and another (individually).

**[11] Salat-ul-Musafir: Prayer of the traveler:**

**[1] Qualification for the concession:**

1. **Distance of journey:** The journey whereby (যার দ্বারা) regulations (law) become altered (changed) is that a man intends (aim) [to reach] a place [which is such that] there is between him and it [a distance of] three days' or nights' journey, according to the progress of a camel or [that] by foot. That is not considered [in the same way] for travel by sea.
2. **Type of journey:** The disobedient and the obedient on a journey are equal in the dispensation (প্রয়োগ). (Some Muslim scholars opine that, this opportunity is given for those who travel in obedient; not disobedient).

**[2] System of Salat-ul-Musafir (Qasr):**

1. **The number of Rak'at:** The *Fard* of the traveler, according to us, is **two Rak'ah** in every **four-Rak'ah** prayer, it is not permissible for him to add [two more] to them. But, if he prayed **four [Rak'ah]**, and had sat in the second for the measure of the *Tashahhud*, [the first] two *Rak'ah* suffice him for his *Fard*, and the last two are *Nafil* for him. However, if he did not sit for the measure of the *Tashahhud* in the first two *Rak'ah*, his *Salah* is invalidated.
2. **When he starts it:** One who sets out as a traveler prays two *Rak'ah* [instead of four] when he leaves behind the houses of the settled area.
3. **Performing Salat-ul-Musafir (Qasr) behind Imam [Imam is resident (Muqim) and follower is a traveler (Mussafir)]:** When a traveler prays behind Imam then he prays like Imam. When a traveler enters into [group] prayer of a resident, while the time [of the *Salah*] remains, he prays the *Salah* in full (If the Imam is out of traveler for long distance). But, if he enters with [the resident] in a missed prayer (*Salah al-Qada*), his *Salah* is not valid behind him.

**4. Imam is a traveler (*Musafir*) and follower is resident (*Muqim*):** When a traveler (*Musafir*) leads (guides) residents (*Muqim*) in **two Rak'ah**, he performs *Taslim* (*Salam*), and then the residents (*Muqim*) complete their Salah. It is recommended for him, when he performs *Taslim*, to say: **“Complete your Salah, for we are journeying people”**.

**5. Makeup a missing prayer:** Whoever misses a prayer on a journey, makes it up as two *Rak'ah* [even if he makes it up] in residence. Whoever missed a prayer in residence makes it up as four *Rak'ah* [even if he makes it up] on a journey.

### [3] Breaking the Journey:

**1. Duration of journey:** He continues to apply the regulations of travel until he intends to remain in a city for **fifteen days** or more, at which point he is required to pray in full. If he intends to remain less than that, he does not pray in full.

**2. Hesitation regarding the intention of a journey:** Someone who enters a city, and does not intend to remain there fifteen days, but rather says [each day], ‘Tomorrow I will depart (leave), or the day after I will depart,’ until he remains in this way for years [remains a traveler, and thus] prays two *Rak'ah*.

**3. Ruling regarding army of war:** When an army enters the land of war, and they intend to remain there fifteen days, they do not pray the Salah in full. (According to another Muslim scholar, they don't perform half, but they perform fully).<sup>1</sup>

**4. Returning from the journey without wishing to remain there:** When the traveler enters his home-town, he prays the Salah in full, even if he did not intend to remain there.

**5. Taking residence in another land:** Whoever has a home-land, and then moves from it and takes up residence in another land, and then travels and enters his first home-land, does not pray the Salah in full. (If the distance is a distance of travel, means (80 k.m) from his new and permanent residence).

**6. Prayer in Makkah and Mina:** If the traveler intends to remain in Makkah and Mina for fifteen days, he does not pray the Salah in full. (Remember, there are other opinions regarding this ruling).<sup>2</sup>

### [12] Salat-ul-Eid/ Salat al-`Id (Eid prayer):

**\* Ruling:** This Salah is Wajib (nearby Fard/ obligatory).

**1. Nafl prayer before Salatul `Id:** It is better to perform this Salah in the ground. One does not perform nafl Salah in the prayer-ground before salat al-`id. (If one performs this Salah in Mosque then performing two Rak'ahs is not forbidden).

**2. Time:** When the Salah becomes permissible, by the sun ascending [a spear's (lance) height after sunrise], the time for [Salat al-`Id] has entered, [and it remains] until midday.

- **Delaying Salatul `Id al-Fitr:** If the new crescent was obscured (unclear) from people, such that they testified before the **Imam** about seeing the crescent after midday, [the **Imam**] performs `id [Salah] the next day. Then, if some excuse occurs, preventing (avoid) the people from Salah on the second day, he does not perform it after that.

- **Delaying Salatul `Id al-Adh-ha:** If an excuse occurred preventing the people from [performing] the Salah on the Day of Sacrifice, he performs the Salah the next day, or the day after. He does not perform it after that.

**3. How many Rak'ah are performed:** The **Imam** leads the people in **two Rak'ahs**.

**4. System of performing it:**

- **Intention:** Intention (*Niyah*) must be for all prayers, the intention by heart; not by the tongue.

- **First Rak'ah:** In the first [*Rak'ah*] he pronounces the opening **Takbir**, and three [**Takbirs**] after it raising two hands. Then, he recites the **Surah al-Fatiha** and a Surah with it. Then, he pronounces a **Takbir**, going into *Ruku`* with it.

- **Second Rak'ah:** Then, he starts the second *Rak'ah* with recitation. When he has finished the recitation, he pronounces three **Takbirs** raising two hands. He pronounces the fourth **Takbir**, going into *Ruku`* with it.

- **Raising two hands in additional Takbirs:** One raises one's hands in each **Takbir** of the two `ids.

- **Completing it:** Then, he completes it like another Salah by *Salam*.

- **Khutbah:** Then, he delivers **two Khutbah** after the Salah teaching people about *Sadaqat al-Fitr* and its regulations [on `Id al-Fitr]. [On `Id al-Adha] he delivers two khutbahs after [the Salah] teaching people therein about the **Sacrifice** and the **Takbir** of *Tashriq*: **“Allahu Akbar Allahu Akbar, La ilaha illallahu Wallahu akbar, Allahu Akbar wa-Lillahil-Hamd”**.

**5. Makeup of Salatul `Id:** Whoever misses salat al-`Id with the **Imam** does not make it up. (Making up Takbir).

**6. Salatul `Id for female:** Prophet (SAAS) has given permission for the female to attend in the ground of `Id for prayer, but this permission according to some conditions, like: Maintaining dress code, fixing separate and safe place, avoiding gathering of male ... etc. So without confirming about these conditions, it is forbidden for them to attend it pray ground; and it is according to the direction of the mother of faithful believe Ayasha (Ra).

**7. At-Takbir at-Tashriq:** The **Takbir** is after the **Fard** prayers. (Takbir is for both male and female)

- **Starting:** The first of the **Takbirs** of *Tashriq* is after salat al-fajr on the **Day of `Arafah** (9<sup>th</sup> Dilhajj).

- **Finishing:**

- According to “Imam Abu Hanifah”: The last of it is after **Salat al `Asr** on the [first] Day of Sacrifice.

- Abu Yusuf and Muhammad said: [It lasts] Until **Salat al-`Asr** of the last of the Days of Tashriq.

<sup>1</sup> - <http://islamancient.com/play.php?catsmktba=5866>

<sup>2</sup> - <http://islamselect.net/mat/60650>

### [13] How to perform the Salah in detail (practically)?

Process of performing Salah: Two or Three or Four Rak'ahs:

Main works	Details
<b>[1] Two Rak'ahs of Fard (obligatory) [Such as Salat-ul-Fajr]</b>	
<b>First Rak'ah</b>	
<b>1-Preparation:</b> Shurutus-Salah/ Conditions for Prayer	<p>(1) Purity of body: By ablution (<i>Wudu</i>) if it is enough; otherwise washing the whole body by <i>Gusl</i>.</p> <p>(2) The purity of the clothes: Wearing pure clothes.</p> <p>(3) The purity of the ground: Performing Salah in a pure place.</p> <p>(4) Dressing properly: Maintaining dress code (Is mentioned previously).</p> <p>(5) The appearance of time of Salah: It is from <i>Subhe-Sadik</i> (dawn). (Conviction that the time of Salah has entered).</p> <p>(6) Facing the right direction of <i>Qiblah</i>: The direction of the <i>kabah</i>.</p> <p>(7) Intention: Declaring the <u>intention of prayer</u> (<i>Niyyah</i>), <u>intention by heart only, not by the tongue</u>. (Some Muslim Scholars said, Intention of Salah is from <i>Arkanus-Salah</i>, not <i>Shurutus-Salah</i>).</p>
<b>2-Main works of</b> <b>Salah:</b> Arkanus-Salah/ Pillars of Salah	<p>(1) Intention: (It is mentioned previously).</p> <p>(2) <b>At-Takbir At-Tahrira:</b> Starting Salah by saying '<i>Allahu Akbar</i>' (الله أكبر), after that, putting two hands on the chest or under umbilic; right hand on the left hand.</p> <p>(3) <b>Al-Quiam (Standing):</b> Standing up is obligatory for <i>Fard</i> Salah; if he/ she has any excuse then it is permitted for him/ her to sit down.</p> <p>(4) <b>Al-Quirah (Reciting the Holy Qur'an):</b> Specially Surah Al-Fatihah at all-time, and another Surah fully or partly conditionally.</p> <p>(5) <b>Ruku' (bow down the head):</b> After it he/ she will bow down him/ her head to Allah (SWT) by saying: '<i>Allahu Akbar</i>' (الله أكبر) then they will recite Dua': "<i>Subhana rabbi al-a'zim</i>", (سبحان ربي العظيم) (Minimum three times).</p> <p>(6) <b>Two Sijdahs (prostrations):</b> After <i>Ruku'</i> a believer ultimately surrender to Allah (SWT) and become near by Him, so he/ she will go to perform prostration (<i>Sijdah</i>) by said: '<i>Allahu Akbar</i>' (الله أكبر), he/ she will say in prostration: "<i>Subhana rabbi al-a'la</i>" (سبحان ربي الأعلى). (Minimum three times).</p> <p>- Then he/ she will sit down properly, and wait slightly (and recite: <i>Allahumma IGFIRli</i>) [if it is possible].</p> <p>- Then he/ she will perform the second <i>Sijdah</i> like the first <i>Sijdah</i>.</p> <p>- Then he/ she will stand up for the next Rak'ah.</p>
<b>Second Rak'ah</b>	
	<p>(1) <b>Al-Quiam (Standing):</b> Like previous <i>Rak'ah</i>.</p> <p>(2) <b>Al-Quirah (Reciting the Holy Qur'an):</b> Like previous <i>Rak'ah</i>.</p> <p>(3) <b>Ruku' (bow down the head):</b> Like previous <i>Rak'ah</i>.</p> <p>(4) <b>Two Sijdahs (prostrations):</b> Like previous <i>Rak'ah</i>.</p> <p>(5) <b>Al-Julus al-Akhir (Last sitting):</b> After two <i>Sijdahs</i> he/ she will sit down for it. Then he/ she will sit down for completin Salah. So he/ she will recite Tashahhud, Darud-e-Ibrahim and Dua-e-Mathura. (Serially), these du'as are:</p> <p>- <b>Tashahhud:</b> "<i>Attahiieatu lillahi wa-salatu wat-tawiibatu, As-salamu 'alika aiiuhannabiu wa-rahmatullahi wa-barakatuh. As-salamu 'alina wa-'ala 'ibadillahis salihin. Ash-hadu al la ilaha illahu wa ash-hadu anna Muhammadan 'abduhu wa-rasuluh</i>".</p> <p>"التحيات لله والصلوات والطيبات. السلام عليك أيها النبي ورحمة الله وبركاته. السلام علينا وعلى عباد الله الصالحين. أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله".</p> <p>- <b>Darud-e-Ibrahim:</b> "<i>Allahumma salli 'ala Muhammad, (Muhammadiu) wa 'ala ali Muahammad, (Muhammadin) kama sallita 'ala Ibrahim, (Ibrahim) wa 'ala Ibrahim, (Ibrahim) innaka hamidum majid</i>". "<i>Allahumma barik 'ala Muhammad, (Muhammadiu) wa 'ala ali Muahammad, (Muhammadin) kama barakta 'ala Ibrahim, (Ibrahim) wa 'ala Ibrahim, (Ibrahim) innaka hamidum majid</i>".</p> <p>"اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد".</p> <p>- <b>Dua-e-Mathura:</b> "<i>Allahumma inni dhalamtu nafsi dhulman kathiran wa la iagfiruj junuba illa ant, (anta) fagfirli magfiratm min 'indik, ('indik) war hamni innaka antal gafurur rahim</i>".</p> <p>"اللهم إني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب إلا أنت فاغفر لي مغفرة من عندك وارحمني إنك أنت الغفور الرحيم".</p> <p>(6) <b>Taslim:</b> Then he/ she will turn to right by saying: "<i>As-Salamu 'Alikum wa-Rahmatullah</i>", then left side by saying: "<i>As-Salamu 'Alikum wa-Rahmatullah</i>".</p> <p>(By this <i>Taslim</i> his/ her Salah will be completed).</p>
	<p><b>1- After At-Takbir At-Tahrira:</b></p> <p>(a) <b>Isti'adha and Basmalah:</b> After At-Takbir At-Tahrira all will recite Isti'adah: "A'uju Billahiminash Shaitanir Rajim" (أعوذ بالله من الشيطان الرجيم), then Basmalah: "Bismillahir Rahmanir</p>



<b>3. Additional works (Optional)</b>	<p>Rahim” (بسم الله الرحمن الرحيم)</p> <p>(b) <b>Thana:</b> After <b>Isti’adha</b> and <b>Basmalah</b> all will recite Thanah: “Subhanaka Allahumma wa-Bihamdika, wa-Tabarakas muka, wa-Ta’la jadduka, wa-La-Ilaha Gairuka” (سبحانك اللهم وبحمدك، وتبارك اسمك، وتعالى جدك، ولا إله غيرك)</p> <p>2- <b>After Ruku’:</b> Then he/ she will stand up by saying: <i>Sami‘allahu liman hamidah, Rabbana lakal hamd</i>, (سمع الله لمن حمده، ربنا لك الحمد) (and additional Dua may if it is possible like: <i>Hamdan kathiran tayeekan mubarakan fih</i> (حمداً كثيراً طيباً مباركاً فيه). (If he/ she pray behind Imam then they will say: <i>Rabbana lakal hamd</i>).</p> <p>3- <b>Between to Sijdah:</b> “<i>Allahummag firli, war-hamni, wah-dini, war-jukni, wa-‘afini</i>”, [Abu Daud]. "اللهم اغفر لي وارحمني واهدني وارزقني وعافني".</p> <p>In another Hadith, with this Dua’, another word: “Waj-birni”, (واجبرني). [Musannafi ‘Abdurrajaqu].</p>
<b>[2] Three or four Rak’ahs of Fard and Sunnah (obligatory) [Such as Salatul Magrib and ‘Isha]</b>	
<b>Three or Four Rak’ah</b>	<p>(1) Performing the first two Rak’ahs.</p> <p>(2) <b>Al-Julus al-Awal (First sitting) by Tashahhud only:</b> As it is mentioned previously.</p> <p>(3) <b>Standing for the third Rak’ah: If it is Fard Salah</b>, then <u>only Surah Al- Fatiha</u>. <b>If it is Sunnah Salah</b>, then he/ she will recite <u>another Surah with Surah Al- Fatiha</u>. (If this Salah is Fard and it is performed individually; if it is performed with Iman then he/ she can recite Surah Al-Fatiha only, not another Surah with it).</p> <p>(4) <b>Ruku’ and Sijdah and Standing for the fourth Rak’ah:</b> like the previous system.</p> <p>(5) <b>Al-Julus al-Akhir (Last sitting):</b> In this time (then) he/ she will finish it by second <b>Tashahhud</b>, then <b>Darud-e-Ibrahim</b> and <b>Dua-e-Mathura</b>. (As these systems are mentioned previously).</p>

**Additional Question related to Sawm (Fasting): Collect it from Additional Lecture Sheet (PDF file)**

**[5] Who must fast?**

The fasting of Ramadan is compulsory upon every Muslim: male or female, who has these qualifications:

1. **To be mentally and physically fit:** It means to be sane (rational) and able (capable).
2. **To be of full age:** The age of puberty (youth) and discretion (carefulness), this is normally about fourteen (14). Children under this age should be encouraged (support) to start this good practice on easy levels, so when they reach the age of puberty (youth) they will be mentally and physically prepared to observe (practice) the fasting.
3. **To be present at your permanent settlement:** Your home town, your farm, your business premises (building, property) ... etc. this means not to be traveling on a journey of about fifty miles or more.
4. **Save from any harm, physical and mental:** To be fairly (completely) certain (sure) that the fasting is unlikely (doubtful) to cause (reason) you any harm, physical (bodily) or mental, other than the normal reactions (response) to hunger, thirst are not countable as hardship... etc.

**[6] Exemption (release) from Fasting:**

**[A] Who is out of fasting generally?**

These said qualifications (who must fast?) exclude (prohibit, keep out) the following categories:

1. **Out of puberty and discretion:** Children under the age of puberty and discretion (capable).
2. **Who is insane:** The insane (mad, unconscious) people who are not accountable (blamed) for their deeds. People of these two categories are exempted (release) from the duty of fast, and no compensation (return) or any other substitute (alternate) is enjoined (command) on them.
3. **Men and women who are too old and too feeble:** Men and women who are too old and feeble (weak) to undertake (accept) the obligation of fast and bear its hardships. Such people are exempted from this duty, but they must offer, at least, one needy poor Muslim an average full meal or its value per person per day. This compensation indicates that whenever they can fast even for one day of the month, they should do so, and compensate for the rest. Otherwise, they are accountable (blamed) for their negligence (carelessness).
4. **Sick people who are severely affected (unnatural):** Sick people whose health is likely to be severely affected by the observance (performance) of fast. They may postpone (delay, suspend) the fast, as long and they are sick, to a later date and make up for it, a day for a day.

**[B] Who is out of fasting temporarily? (They make up for it later).**

1. **Traveler (If they want):** People may break the fast temporarily during their travel only and make up for it later days, a day for a day. But it is better for them, the Qur’an tells, to keep the fast if they can without causing (cause) extraordinary (unusual) hardships. (If they break fasting then make up for it later).
2. **Expectant woman and woman during nursing their children:** Expectant (hoping) women nursing their children may also break their fast, if its observance (performance) is likely (possible) to danger their own health or that of their infants (baby). But they must make up for the fast at a delayed time, a day for a day. (They make up for it later).
3. **Women in the period of menstruation or of confinement:** Women in the period of menstruation (of a maximum of ten days) or of confinement (detention) {of a maximum of forty days}. These are not allowed to fast

even if they can and want to. They must postpone (suspend) the fast till recovery (improvement) and then make up for it, a day for a day. (They make up for it later).

4. **People in distress (Who have hope to recover):** People in distress (suffering), hardship (pain) or inconveniences (problem) are exempted (excused) from fasting; but have to make the lost fasting afterward. (They make up for it later). Allah said: “Fasting is for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number should be made up from days later. For those who can do it with hardship is a ransom (compensation), the feeding of one that is indigent (needy). But he that will give more of his own free will - it is better for him. And it is better for you that you fast”. (Q2: 184).

(أَيَّاماً مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْراً فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ)

• Obviously (clearly), this permission not to fast during sickness or journey is given to avoid the unnecessary inconvenience (problem) and hardship to believers.

#### [7] Recompense (make up for) of mistake:

(A) **For a lawful (legal) reason:** To make up for that fast later, a day for a day: When the fast of days other than those of Ramadan is broken for a lawful (legal) reason like those classified under the heading “**Exemption**” above (above-mentioned), the person involved (concerned) must make up for that fast later, a day for a day.

(B) **By mistake:** He stops doing that, his fast stands valid: If anyone, by mistake, does something that would ordinarily (normally) break the fast, his observance (performance, ceremony) is not nullified (invalidate), and his fast stands valid, provided (if) he stops doing that thing the moment he realizes what he is doing.

(C) **without lawful reason:** Then he follows any three things by stages: And if this is done deliberately (knowingly) without any lawful reason, the **penalty is to observe:**

1. To emancipate (liberate) a slave from his bondage, or (Two Alternatives)
2. (As a first alternative), to Fast of sixty consecutive days, or,
3. (As a second alternative) To feed sixty poor people sufficiently, besides observing the fast of one day against the day whose fast was made void (cancel).

(D) **All-time distributing Zakah al-Fitr or Sadkah al-Fitr:** On completion (conclusion) of the fast of Ramadan, the special charity is known as *Sadaqatul Fitr* (Charity of fast-breaking) must be distributed **for recompense of mistake**. It is narrated by “Abdullah Ibn Abbas”, The Prophet Muhammad (SAAS) said: “*The Messenger of Allah has prescribed Zakah al-Fitr for who fast to purify ourselves from mistake and obscenity (impurity, dirtiness), and feeding to hunger*”, [Abu Daud: 1609]. عن عبد الله بن عباس قال: فرض رسول الله صلى الله عليه وسلم زكاة الفطر؛ طهرة للصائم من اللغو والرفث، وطعمة للمساكين.

#### Additional Question related to Hajj (Pilgrimage): Collect it from Additional Lecture Sheet (PDF file)

#### [7] Way to perform Hajj practically:<sup>1</sup>

Days of Hajj	Works of Hajj in this day	Ruling
8 Zil Hijjah (First Day of Hajj)	(1) <b>Hajj Preparations:</b> The date 8 Zil Hijjah starts after the <i>Maghrib</i> prayer of 7 Zil Hijjah. Complete all the Hajj preparations during these night hours.	
	(2) <b>Preparations for Ihram (Ihram from the Miqath):</b> Comb your hair, trim (arrange) the beard, trim your mustache (whiskers), cut your nails, and remove unwanted body hair.	<u>Wajib</u>
	(3) <b>Bath:</b> Take a bath with the intention of Ihram otherwise do <i>wudu</i> .	
	(4) <b>Ihram:</b> <u>Men</u> should wear a sheet of white cloth around the waist and cover the upper body with the other sheet. <u>Women's</u> ordinary clothes are their Ihram. <u>Both</u> should wear flip-flops ( <i>Hawai chappal</i> ), so that the middle bones of the upper part of the feet are not covered.	
	(5) <b>Nafl Salah:</b> If it is not <i>Makruh</i> (undesirable) time, men offer two <i>Rakat</i> of <i>Nafl</i> for <b>Ihram</b> in the <i>Haram Sharif</i> by covering their heads. Women can offer these <i>Nafls</i> at home.	
	(6) <b>Ihram(Intention and Talbiyah):</b> Now uncover your head and declare your intention saying: "O Allah! I intend to perform Hajj. Please make it easy for me and accept it from me. Amen." Immediately after that utter the words of Talbiyah three times and as often afterward as possible. Men should say it in a loud voice but women should say it in a subdued tone.	<b>Fard</b> (Not according to Hanafi Mazhab)
	(7) <b>Prohibitions of Ihram:</b> Now the prohibitions of Ihram start. Recall their detail and follow the rules. From this point on men cannot cover their heads for the duration of Ihram.	
	(8) <b>Departure (exit) to Mina:</b> After the sunrise; proceed (go on) towards Mina. On the way, pronounce <i>Talbiyah</i> as often as you can and also utter other supplications. But it is ok to follow the procedure of your <i>Mu'allim</i> who usually arranges for hajis to leave for Mina during the night after <i>Isha</i> prayers.	
	(9) <b>In Mina:</b> In Mina offer <i>Zuhar</i> , <i>Asr</i> , <i>Maghrib</i> and <i>Isha</i> prayers. Spend that night in Mina and on 9 <sup>th</sup> Zil Hijjah, offer <i>Fajr</i> prayer there.	
9	1. <b>Departure for Arafat:</b> Offer <i>Fajr</i> prayer in Mina, say Takbir Tashriq ( <i>Allah-u Akbar</i> ,	

<sup>1</sup> - [http://www.hajjumrahguide.com/hajj\\_stepbystep.html](http://www.hajjumrahguide.com/hajj_stepbystep.html)

	<i>Allah-u Akbar La Ilaha ill-Allah wa-Allah-u Akbar, Allah-u Akbar wa Lillah-il-hamd) and Talbiyah. Get ready and reach Arafat by <u>zawal</u> (declining of the sun).</i>	
	<b>2. Bath or Wadu:</b> Take a bath, if possible, otherwise perform wudu and have meals. Packages of food are usually provided by the Mu'allim. Also, take some rest.	
	<b>3. Waquf-e-Arafat:</b> Waquf is started at the beginning of zawal (declining of the sun) and ends at the sunset. Spend this time uttering Talbiyah, repent (be sorry) on your sins, seek forgiveness and mercy of Allah, say <i>Darud Sharif</i> and utter all the supplications ( <i>du'as</i> ) in Arabic and your language. It is better to do Waquf while standing but sitting down is also allowed.	<b>Fard</b> (According to all)
	<b>4. Zuhr and 'Asr Prayers:</b> In <b>Masjid-e-Namirah</b> , the <i>imam</i> leads Zuhr and Asr prayers, combined and shortened, at <b>Zuhr</b> time with <u>one Adhan</u> but <u>separate iqamahs</u> . At other places in Arafat, some people similarly combine these two salats.	
	<b>5. Departure for Muzdalifah:</b> When the sun sets in Arafat, proceed (go on) to Muzdalifah without offering Maghrib prayer reciting Zikr and Talbiyah on the way.	
	<b>6. Maghrib and Isha Prayers:</b> In Muzdalifah offer Maghrib and Isha prayers together at Isha time. For both prayers, there is one <i>adhan</i> and one <i>iqamah</i> . <ul style="list-style-type: none"><li>Firstly, offer Fard prayer of Maghrib with jama'at. Then say Takbir Tashriq and Talbiyah.</li><li>Immediately after that offer Fard prayer of Isha with jama'at.</li><li>After this offer two Raka'hs of Sunnah of Maghrib.</li><li>Then offer two Sunnah of Isha followed by Witr prayer.</li><li>Offering Nafl prayer is optional.</li></ul>	<i>Wajib</i>
	<b>7. Zikr and Du'a:</b> This is a very blessed night in which glorify Allah, recite Darud Sharif, read Qur'an, utter Talbiyah and supplicate very humbly. Also, <u>take some rest</u> .	
	<b>8. Pebbles:</b> Pick up forty-nine pebbles (stone) of the size of big <u>grams</u> (chick peas) if <i>Rami</i> is to be performed for three days and seventy if for four days.	
	<b>9. Fajr Prayer and Waquf (To stay in Muidalifa):</b> At the Fajr time after two <i>Rakat</i> Sunnah, offer Fard prayer with jama'at. Then perform waquf.	<i>Wajib</i>
	<b>10. Return to Mina (To stay in Mina on the 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> for those who want to stay):</b> Proceed to Mina when the sun is about to rise.	<i>Wajib</i>
<b>10 Zil Hijjah (Third Day of Hajj)</b>	<b>1. Rami of Jamrah Aqabah:</b> In Mina, hit Jamrah Aqabah with seven pebbles one after the other. On account of risk to life, the old, weak or sick people can perform Rami a little before sunset or at night.	<i>Wajib</i>
	<b>2. Stop Talbiyah:</b> Stop saying Talbiyah when you throw the first pebble. Also, don't stop for du'a. Just go to your residence and do <i>Qurbani</i> (animal sacrifice).	
	<b>3. Qurbani (Animal Sacrifice):</b> There are three days designated for <i>qurbani</i> , i.e., 10, 11 or 12 Zil Hijjah. It can be done any time during the day or night. It is usually easy to sacrifice an animal on 11 Zil Hijjah. Do qurbani yourself or ask a reliable person to do it for you.	<i>Wajib</i> (Not according to Hanafi Mazhab)
	<b>4. Halq or Qasr:</b> After qurbani men should preferably get their whole head shaved (Halq) but it is permissible to cut the hair (Qasr) of their whole head equal in length to a joint of a finger (about an inch). It is also permissible to cut the hair (about an inch) of one-fourth of the head. A <u>woman is prohibited to shave her head</u> . <u>She can cut about an inch long hair of one-fourth of her head</u> . But according to <b>some Scholars</b> , it is sufficient for a woman to have a lock of her hair clipped. <ul style="list-style-type: none"><li>If the sacrifice is postponed until the next two days, Halq or Qasr is also postponed because it comes after the sacrifice.</li><li>Halq or Qasr can be done at any time up to the 12 of Zil Hijjah even if the sacrifice is not postponed. After Halq or Qasr, all prohibitions of Ihram are lifted except the private relations between husband and wife which are permissible after Tawaf-e-Ziarah.</li><li>Halq or Qasr in Mina is a Sunnah. But you are allowed to do it anywhere in Haram. If done outside the precincts of Haram, it requires a Dam.</li><li>You have to make sure that Rami, sacrifice and shaving or clipping of the hair are performed in the order in which they are listed otherwise a Dam is required as a penalty.</li></ul>	<i>Wajib</i>
	<b>5. Tawaf-e-Ziarat:</b> Now perform Tawaf-e-Ziarat. It can be performed any time, day or night, from 10 Zil Hijjah to the sunset of 12 Zil Hijjah. Usually, it is convenient to do it on 11 Zil Hijjah. Its procedure is similar to that of Tawaf of Umrah and you must performed <i>wudu</i> . According to Sunnah this tawaf is to be performed after Rami, sacrifice and shaving or clipping of the hair, and every effort should be made to do that, but the Fard stands discharged even if Tawaf-e-Ziarat is performed before all these practices. As mentioned earlier, Halq or Qasr after Qurbani lifts all the prohibitions of Ihram but the private relations between man and wife are permitted only after this Tawaf.	<b>Fard</b> (According to all)

	6. <b>Sa'ey of Hajj:</b> After this perform Sa'ey. Its procedure is the same as that of Sa'ey of Umrah. It is a Sunnah to make sure that your <i>wudu</i> is intact	<i>Wajib</i>
	7. <b>Return to Mina:</b> Return to Mina when Sa'ey is done and spend the night there.	
11 Zil Hijjah (Fourth Day of Hajj)	1. <b>Rami of Jamrarat:</b> Throw seven pebbles on each of three Jamarat after <i>zawal</i> (the decline of the sun). Rami is usually easy a little before sunset and at night. And it is permissible to do Rami at night if there is a risk to life.	<i>Wajib</i>
	2. <b>Supplicate:</b> Throw seven pebbles at Jamrah Oolah. Then move a little forward. And with your hands raised and facing <i>Qibla</i> , praise Allah and recite Arabic du'as or supplicate in your own words. There are no prescribed du'as.	
	3. <b>Supplicate:</b> After this throw seven pebbles at Jamrah Wustah. Here too facing Qiblah, praise Allah and earnestly seek his mercy and blessings. No particular du'a is prescribed here either.	
	4. <b>Do not supplicate:</b> Then throw seven pebbles on Jamrah Aqabah. But this time do not supplicate at all, after <i>Rami</i> just return to your place.	
	5. <b>The second chance for Tawaf of Ziarah:</b> If you could not do Tawaf-e-Ziarah yesterday, do it today and return to Mina for an overnight stay.	
	6. <b>Zikr and Ibadah:</b> At your residence, recite Qur'an, glorify Allah, repent of your sins, and seek forgiveness. Ask Allah whatever you want and don't commit any sin.	
12 Zil Hijjah (Fifth Day of Hajj)	1. <b>Rami of Jamrarat:</b> Throw seven pebbles on each of three Jamarat after <i>zawal</i> (decline of the sun). Rami is usually easy a little before sunset and at night. And it is permissible to do Rami at night if there is a risk to life.	<i>Wajib</i>
	2. <b>Supplicate:</b> Throw seven pebbles at Jamrah Oolah. Then move a little forward. And with your hands raised and facing <i>Qibla</i> , praise Allah and recite Arabic du'as or supplicate in your own words. There are no prescribed du'as.	
	3. <b>Supplicate:</b> After this throw seven pebbles at Jamrah Wustah. And facing Qiblah, glorify Allah, recite Darud Sharif and supplicate earnestly for whatever you desire. There is no du'a prescribed for this occasion.	
	4. <b>Do not supplicate:</b> Then throw seven pebbles on Jamrah Aqabah and come back to your residence without any du'a.	
	5. <b>Last chance for Tawaf of Ziarah:</b> If you could not do Tawaf-e-Ziarah earlier, it is essential to do it today before <i>Maghrib</i> .	
	6. <b>Option:</b> After today's Rami, you have the option to return to Makkah before sunset. But if the sun sets before you can depart, remain in Mina for the third night and throw pebbles the next day in the same order.	
	7. <b>Tawaf-e-Wida:</b> After Hajj, when you intend to return to your country from Makkah, it is <i>Wajib</i> (obligatory) to perform <i>Tawaf-e-Wida</i> (Farewell Tawaf). Its procedure is the same as that of a Nafl Tawaf. <b><u>It is wajib for who is out of Makkah.</u></b>	<i>Wajib</i>

### [8] Historical Background of Hajj:

(1) Position of Prophet Ibrahim and his father (2) Starting guidance by Ibrahim (3) Guiding them to Tawheed (4) Reaction against Ibrahim (5) Journey to Makka (6) Condition of this place (7) Abnegation (sacrifice) of Ibrahim (8) Solicitude (kindness) of Hajra to save her son "Ismail" (9) Genesis (beginning) of Zamzam (10) Hajra's running is considered as the work of Hajj (11) The Dream and Allah's order (12) Consultation with Ismail (13) Ismail's reply (14) Trying to practice Allah's order (15) Replacement by a haven-camel (16) Announcement for Hajj (17) Starting system of Hajj (18) Endless system until the Doom day.

### [9] MAHZURATUL IHRAM (محظورات الإحرام):<sup>1</sup>

If a person enters the state of ihram **he must avoid doing certain things that are forbidden during the state of ihram**, and which may render his Ihram defective. They include the following:

(1) **Shaving the head:** First prohibition is shaving the head owing to the words of Allāh, the Almighty: **"And do not shave your heads until the Hady reaches the place of sacrifice"**, [Al-Baqarah: 196]. (وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ). Shaving the hair on other parts of the body is forbidden as well. An-Nawawi said: « The prohibition is not only in respect of shaving the head but it includes hair removal before the obligation of At-Tahallul and expiation is compulsory for it whether the hair removed was on the head or beard or mustache or armpit or pubic hair or any other part of the body and whether the removal was by means of shaving or reducing or removal by plucking or incineration and others » (Al-Majmu' Sharh Al-Muhad-dhab).

Muslims are unanimously agreed that it is forbidden to shave the head, for both the men and women. However, if the Muhrim finds it hurting to keep the hair, he may remove his hair, but he must pay ransom for that. Allāh, the Most High, said: **"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah**

<sup>1</sup> - <https://khutabaa.com/en/article/things-prohibited-state-ihram>

(ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)", [Al-Baqarah : 196]. (فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ).

Ka'b bin 'Ujrah reported saying, the Messenger of Allâh (May the blessings and peace of Allâh be upon him) came to me while I was lighting a fire under a pot, and lice were falling on my face, or on my eyebrows. He said: 'Are your lice bothering you?'" [He said:] "I said: 'Yes.' He said: 'Then shave your head and offer a sacrifice, or fast three days, or feed six needy people» (An-Nasa'ei).

This is when he deliberately has his hair cut, but if he scratches his head and as a result, some of his hair falls, without intention, there is nothing binding him in this regard.

**(2) Having the nails cut:** Second prohibition is having the nails cut. The Muslim jurists have drawn analogy between it and shaving the hair, and some of the learned scholars cited as evidence to forbid the Muhrim from trimming his nails the saying of Allâh, the Almighty: **“Then let them complete their prescribed duties (Manâsik of Hajj)”**, [Al-Hajj: 29]. (ثُمَّ لْيَقْضُوا تَفَثَهُمْ).

In regards to this verse, Ibn Abbas, Abu Ubaidah, Ikrimah, Mujahid and others have said that completing their prescribed duties is to remove the body filths through shaving, trimming the mustache, plucking the armpit hair, trimming the nails and shaving ...

Moreover, Ibn al-Mundhir transmitted the consensus of the learned scholars on this point.

**(3) Use of perfume in clothes or body:** Third prohibition is use of perfume in clothes or body by the person in state of Ihram ... due to the words of the Messenger of Allâh, (May the blessings and peace of Allâh be upon him) : « A Muhrim should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or Wars or khuffs; and if slippers are not available he can wear Khuffs (socks made from thick fabric or leather) but he should cut them so that they reach below the ankles » (Agreed upon).

This is due to the hadith of Ibn Abbas as well who said, While a man was at `Arafat (for Hajj) with Allâh's Messenger (May the blessings and peace of Allâh be upon him) he fell down from his Mount and broke his neck (and died). So Allâh's Messenger (May the blessings and pace of Allâh be upon him) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allâh will resurrect him on the Day of Resurrection and he will be saying 'Labbaik» (Agreed upon).

The forbidden thing is to apply perfume after Ihram. As for applying perfume before assuming the intention of Ihram, there is nothing wrong with that, even though its signs remain after assuming the intention of Ihram. Aisha, May Allâh be pleased with her says, « I used to put perfume on the Messenger of Allâh (May the blessings and peace of Allâh be upon him) and he would go around to all his wives, then enter Ihram in the morning with the smell of perfume coming from him» (Agreed upon).

She added: "It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim". (Agreed upon).

**(4) Fore play and acts that may lead to sexual intercourse:** Fourth prohibition is foreplay and acts that may lead to sexual intercourse. This is because it is encompassed by the general implication of the words of Allâh: **“Then he should not have sexual relations (with his wife)”**, [Al-Baqarah: 197]. (فَلَا رَفَثَ )

Moreover, because it is not permissible for a Muhrim to even conduct a marriage contract for the saying of the Prophet, (May the blessings and peace of Allâh be upon him): «A Muhrim (one in the state of Ihram) must not contract marriage, nor help others contract marriage, nor get engaged to marry» (Muslim). So, this is more likely to be impermissible.

In Al-Majmu' by Imam An-Nawawi: «It is forbidden to the Muhrim to engage in foreplay that involves sexual desire such as placing the woman on one's lap, kissing, and sexual desire drive touching before both periods of Tahallul [state of disengagement from Ihram, both the minor (first) and major (second) ones]. However, they differ with regards to the period between both ... and when prohibition is proven and anyone intentionally and lustily engage in foreplay, he must pay ransom (fidyah).

**(5) Sexual intercourse:** Fifth prohibition is sexual intercourse. It is the greatest prohibited act during Ihram, and the most influential. Allâh the Almighty said: **“Whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj”**, [Al-Baqarah: 197]. (فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ).

Ar-Rafath as used in the verse means having sex: sexual intercourse, but some said it refers to foreplay. Therefore, anyone that has sex before the first state of disengagement from Ihram (first tahallul) will have his Hajj invalidated and must carry on and complete the Hajj despite its invalidity; for saying of Allâh, the Almighty: **“And fulfil the pilgrimage and Umrah for Allâh”**, [Al-Baqarah: 196]. (وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ).

Moreover, they both will have to perform another Hajj the following year, and a ransom of camel, which shall be slaughtered and its meat given as charity to the poor either in Makkah or in Mina.

**(6) Hunting:** Sixth prohibition is hunting. Allâh, the Most High, has declared the sanctity of hunting for the Muhrim, as well as the penalty of hunting saying thus: **“O you who believe! Kill not game while you are in a state of Ihrâm for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution”**, [Al-Maedah: 95].

( يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهُ عَفَا اللَّهُ عَنْمَا سَلَفٌ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ )

Such act is forbidden whether it were flying birds such as doves or walking animals such as antelopes and rabbits. So, whoever that kills an animal deliberately, he will face the penalty, which is either slaughtering the like of camels or cows or sheep, and give it out as charity to the poor in Makkah or Mina, or otherwise he may value it in dirhams and give out its food equivalent as charity to the poor in Makkah or Mina, giving each poor person one quarter of saa 'of wheat, or half of a sa'a from other kinds of food, or to fast one day in lieu of the feeding for each poor person. As regards cutting trees, it has nothing to do with ihram. Hence, it is permissible for the Muhrim and non-Muhrim to cut trees outside the holy precincts, such as Arafah. However, he may not cut trees while within the holy precincts like Muzdalifah, Mina and Makkah, except that which the person cultivated by himself. It is also permissible for a person to put a rug on the ground at Mina or Muzdalifah or other parts of the sacred sanctuary, even if it has green lawn if one did not intend to destroy it.

**(7) Wearing sewn garments and this is peculiar to men:** Seventh prohibition is wearing sewn garments and this is peculiar to men. It involves five things: the shirt, the hooded cloak, pants, turbans and leather slippers. On the authority of Abdullah bin Umar, a man asked the Prophet, (May the blessings and peace of Allāh be upon him) and said: O Messenger of Allāh, What do you order us to wear when we assume the state of Ihram?" The Prophet (May the blessings and peace of Allāh be upon him) replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuffs (socks made from thick fabric or leather), but if a man has no sandals, he can wear Khuffs after cutting them short below the ankles» (Agreed upon).

Al-Makhit does not mean what involves stitching, but what is sewn to fit the size of an organ of the body, such as shirt and trousers ... The Muhrim may shade himself with something that is not in direct contact with the head such as the umbrella and the like; because what is forbidden is to cover the head and not shading it. In addition, he may wear wristwatch, glasses, headset, ring and belt for money...

**(8) The face veil and this is peculiar to the women:** The eighth prohibition: The face veil. This is peculiar to the women because the Messenger of Allāh, (May the blessings and peace of Allāh be upon him) said: « A woman in ihram should wear neither a veil nor gloves » (Agreed upon).

However, if she fears that men may see her she may let down something from over her head to cover her face, because Aishah narrated via a weak chain of transmission saying: « Riders would pass us when we accompanied the Messenger of Allāh (May the blessings and peace of Allāh be upon him) while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces » (Ahmad).

#### **Recompense of mistake:**

Anybody who does any of these prohibited things while in the state of Ihraam out of ignorance or by mistake, or under duress, there is nothing imposed upon him as expiation as Allāh, the Almighty said: **“And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful”**, [Al-Ahzab: 5]. (وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا )

Moreover, in hunting animals, Allāh also stipulated the condition of intentionality for the obligation of some penalty, saying: **“And whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed”**, [Al-Maedah: 95]. ( وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ )

Nevertheless, he must as soon as he remembers or he is conscious about that or when the duress is off give up the prohibited act he was doing.

**=The end=**