

Pillars Prayers

For XPC ONLY

Importance

The importance of prayers in Islam is great as it is the foremost duty of the muslim and one of the five pillars on which the structure of Islam stands. It is the distinguishing feature between a muslim and a non-muslim. The Holy Prophet said, "What stands between a man and disbelief is the abandonment of *salat*." The Quran mention prayer many times and has laid the greatest emphasis on it, therefore, the sin of giving up prayer is great as also praying carelessly or with an absent mind. By praying, Muslims express submission, adoration and humility to Allah.

Benefits:

Individual (physical):

1. A person who offers prayers regularly becomes organized and learns the importance of time. He becomes punctual.
2. A person becomes pure and clean by daily *wudu*, five times a day.
3. The actions involved in prayer such as *ruku* and *sajdah* are like exercise for a person and is good for the health and brain.

Individual (spiritual):

1. A person becomes close to Allah as prayer is a kind of meeting with Allah. The Holy Prophet has said that when praying, you should think that Allah is in front of you. A person is really close to Allah, when in the position of *sajdah*. He establishes a relation with his Lord.
2. He is showered with rewards
3. A person gets satisfaction out of praying, as he has fulfilled an obligation.
4. By praying five times a day a person becomes aware of Allah presence and refrains from doing wrong.
5. Our faith becomes stronger by praying.

Communal:

1. When people are praying together, it is a sign of unity.
2. People learn how to be disciplined.
3. Promotes brotherhood and equality.
4. Congregational prayers increase links amongst Muslims.

Ablution:

Importance of cleanliness:

Allah says, "Indeed Allah loves those who keep themselves pure." The Holy Prophet said, "Purification is half of faith." And he also said, "Cleanliness is the key for prayer." In prayers, a person meets his Lord, so he should take care of his body and clothes. Allah does not accept the prayer if any kind of impurity is present in the body or on the place where he offers prayers. Because of cleanliness, a person's personality also becomes better, and according to a hadith, even the angels are displeased by those things which are disliked by human beings. That's why Islam discourages smoking or eating such food which produces smell in mouth and joining congregational prayers without removing the smell. We are not allowed to enter congregational

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prayers in this state. The Holy Prophet used to do *miswak* and has promised rewards on it. He also prescribed to take a bath before attending the congregation on I'd and on Friday.

Method of Ablution:

The Holy Quran says: "O you who believe! When you prepare for prayer wash your faces and hands to the elbows; rub your head; and wash your feet to the ankles." (5:6)

1. To wash the hands to the wrists thrice, first right then left.
2. To rinse the mouth thrice.
3. To put water into the nostrils thrice.
4. To wash the face from the top of the forehead to the chin and as far as each ear.
5. To wash the arms to the elbows.
6. The head must be wiped once with water.
7. The ears must be wiped with the water remaining on the finger after wiping the head.
8. To rub the neck.
9. To wash the feet to the ankles.

Circumstances when dry ablution is allowed:

1. When a person is travelling and water is not available.
2. When water is available but there is no means to get it.
3. When water is available but can not be obtained because of enemies or some other threat.
4. When a person is sick or has an injury.
5. The Holy Quran says, "but if are ill, or on a journey, or one of you comes from relieving himself, or you touched women, and you do not find water, then go to high clean soil and rub your face and hands (therewith). Lo, Allah is Benign, Forgiving" (4:43)

Method of dry ablution:

1. First do the intention of seeking purification through sand. It is obligatory here not in *wudu*.
2. Then rub your hands on sand and remove the extra amount of sand by blowing on hands and then rub your face.
3. Do the same again and rub both hands to the elbows.

Conditions for prayers:

1. Purity of body.
2. Purity of clothes.
3. Purity of place.
4. Timing.
5. *Satâr*. (covering the body parts, men must cover at least from navel till knees and women must cover the whole of there body except face, hands and feet)
6. Facing the *Qibla*. (*Ka'aba*)

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Azan:

Azan was introduced in the first year of Hijra after the mosque was constructed. The Holy Prophet discussed the matter with his companions and H. Umar had the dream about the way of azan. The first prayer caller was Bilal. It is preferable to deliver azan in a loud voice, in the state of purity. Azan is delivered to inform the people about the starting of the time of prayers. If it is delivered before the timing, so it must be repeated. The muezzin should put his fingers in his ear at the time of the deliverance of azan. He should turn to the right and left when he says, "Come towards the prayer, and come towards the prosperity." The words of the azan should be delivered slowly.

Iqamat:

The words of *Iqamat* are the same as azan, except the addition of *Qad Qamat Al-Salat* (the prayer has been established). *Iqamat* should be delivered right before the congregation. Its words are delivered a little faster. Its purpose is to inform the people present in the mosque, about the starting of prayer.

Timings:

Fajr:

The *fajr* time is from the daybreak till the sunrise. No *nafal* prayers can be offered but only two *sunnats* and two *fard*.

Zuhr:

Starts after the midday and it can be offered until the shadow of everything becomes double of its shadow at noon.

Asr:

Right after the *Zuhr* time, the time of *asr* prayer starts without any delay and it can be offered till the sun sets but it is *makrooh-e-tahrimi* (strictly undesirable) to offer this prayer after the sun has lost its shine.

Magrib:

The *maghrib* time starts after the sunset and it can be offered until the twilight is present.

Isha:

Right after the *maghrib*, time of *Isha* prayer starts and it can be offered till the day break. But it is *makrooh* (undesirable) to delay the *Isha* prayer till midnight.

Method of Salat:

Intention:

Before starting any prayer, it is necessary to make intention. Without intention no worship is accepted. It is not necessary to say the words of intention but it is preferable to do it by heart. Although it is allowed to say the words of intention such as, "I intend to perform two *rakats* of *fajr*, facing Qibla, for the pleasure of Allah." By making intention we make it clear in our mind

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that we are going to meet Allah, leaving behind all our worldly affairs. It helps a man to concentrate in the remembrance of Allah during prayer, that's why we should make the intention.

Takbir-e-Tahrima:

After the intention we say '*Allah-o-Akbar*' raising our hands to the ears, and the females will raise their hands to the shoulders only. It is called *Tahrima* because, after saying that, this *Takbir* all kind of talking, walking, eating etc, are *haraam*.

Qiyam:

In *Qiyam* we stand erect folding our hands. The eyes should be kept at the spot where the forehead will touch the ground while doing the *sajdah*. While standing in the position of *Qiyam* the *Thana*, *Tawwuz*, *Tasmiya*, *Fatiha* and any *sura* is to be recited.

Ruku:

Ruku is to bow down, holdind the knees with the open fingers of the two hands by men, keeping the back straight and in line with the head. The arms should be kept away from the body and in this position "Glory to my Lord, the Great", is said three times.

Qaumah:

Standing straight for a short while after *ruku* is called *Qauma*. Here we say *Tasmee'* and *Tahmeed*.

Sajdah:

While going to perform *sajdah*, both knees then both hands then the nose and lastly the forehead are placed on the ground. The face should be between both palms and the two thumbs should be in line with the two ears. The fingers of the hands should be kept close to one another, the finger tips should face the *Qibla*. The elbows should be kept away from the ribs and the stomach away from the legs. While doing *sajdah*, "Glory to my Lord, the most high" is to be recited thrice.

Jalsa:

Jalsa is to sit straight by folding the left foot and sitting on it and keeping the right foot erect, with the toes of the right foot facing the *Qibla*. The hands should be kept on the thighs close to the knees. Women will keep their body parts together.

Salam:

After this prayer the *salat* is to be ended with *salam*. For this the face is first turned to the right looking over the right shoulder, "peace be upon you and the mercy of Allah", is to be said. Then turning the face to the left and looking over the left shoulder the same words are to be repeated.

Obligatory Prayers (Fard):

There are five obligatory prayers *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha*. These prayers are the pillars of Islam and we have to give first priority to these prayers. These prayers are to be offered on their prescribed timings. Men should offer them in congregation in the mosque. These are the only prayers that can be offered later if the time has passed, because, there is no *qada*, of *sunnat*

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and *nafals*. All punishments which are mentioned for the person who leaves his prayer are about obligatory prayers. These prayers are to be offered almost in all circumstances.

Shortened prayers (*Qasr*):

This means to offer two *rakats* of *fard* instead of four *rakats* in *Zuhr*, *Asr* and *Isha* during traveling. *Sunnats* and *nafils* become unnecessary. According to the Islamic law, the traveller is one who is more than 48 miles from the town and if he has no intention of staying there for 15 or more than 15 days.

Allah says in the Holy Quran, "And when you travel through the earth there is no blame on you if you shorten your prayer" (4:101). According to Imam Abu Hanifa, it is preferable to shorten the prayer, because the Holy Prophet has said, "It is the gift of Allah, so accept his gift," but if someone says the complete prayer, that is also correct. The *farz* of *Fajr* and *Maghrib* remain the same, because there is no half of 2 or 3 *rakats*.

Delayed prayers (*Qada*):

A muslim should offer his prayers in the prescribed timings, but if someone has failed to do so, he is given the opportunity to say his prayers after the prescribed time. We do not offer in delayed prayers anything except *fard rakats* and *witr*s and there is no *qada* for *sunat* or *nafl*. It is necessary to mention in the intention, that it is a *qada* prayer. If someone has missed more than one prayer, he will offer them in order. As the Holy Prophet (peace be upon him) missed his *Zuhr*, *Asr* and *Maghrib* prayers in the Battle of Trench so he offered them in order in the *Isha* time. If someone has missed his prayer during traveling then he will offer the *qada* as a shortened prayers even at his home and vice versa.

The Holy Prophet said, "there is no expiation (for prayer) except the prayer itself."

Friday Prayers:

Friday prayer is offered at the time of *Zuhr* on Fridays. Two azans are delivered, for this prayer.

Allah says in the Holy Quran, "O ye who believe! When the call is proclaimed to pray on Friday (the day of assembly) hasten earnestly to the remembrance of Allah, and leave off business (and traffic) that is best for you if ye but knew! And when the prayer is finished, then may go disperse through the land and seek of the Bounty of Allah and celebrate the Praises of Allah often (and without stint) that ye may prosper." (62:9-10).

The most important feature of Friday prayer is *khutba* which is delivered before the prayer, and it consists of two parts. In the first part, Imam praises Allah and his prophet and then advices muslims in the light of the Holy Quran. In the second he discusses the companions of the Holy Prophet and prays for them. During *khutba*, talking, walking and even praying is not allowed. To listen to the *khutba* of the Imam is *wajib*. The Holy Prophet made it a *sunnat* to take a bath, wear neat clothes and use perfume on that day.

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I'd prayers:

There are two festivals in the Islamic calendar. One is on first of *Shawwal*, which is called *I'd-ul-Fitr* and the other one is on 10th of *Zilhaj* and is called *I'd-ul-Adha*. I'd prayer is *wajib* on every muslim except women, children, travellers, prisoners and extremely ill people.

The time of I'd prayer is after the sun rise before the midday. There is no *azan* or *iqamat* for I'd prayer. This prayer cannot be said alone and there is no any *qada* for it. The most important feature of I'd prayer are the six additional *Takbeerats*. Three of them are added in the first *rakat*, after *thana*, before recitation. The other three are added in the second *rakats*, after recitation, before *ruku*.

The Imam recites Quran loudly. After I'd prayer, a *khutba* is delivered which also consists of two parts like Friday prayer. In *khutba* of *I'd-ul-Adha*, Imam discusses sacrifice of Hazrat Ibrahim. In Eid-ul-Fitr, Imam discusses *Sadaqat-ul-Fitr*.

Mosque:

This is a place of prayer and it is the main purpose of building a mosque. A mosque can also be utilized for other things as the Holy Prophet did, such as;

- a. educational institute, The Holy Prophet had many students called *Ashab-e-Suffah*, who stayed in the mosque all the time.
- b. court, to solve the disputes of people.
- c. assembly hall, to make decisions.
- d. community hall, for ceremonies like *nikah* ceremony.
- e. The Holy Prophet (peace be upon him) welcomed delegates of other countries in the mosque.

Rules for Mosque:

1. In a mosque, we cannot enter with out state of purity.
2. We should not talk about worldly things unnecessarily in a mosque.
3. In a mosque we should not talk loudly.
4. Everyone should respect the premises of mosque.

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Pillars Zakat

Zakat literally means to purify something. In religious terms *Zakat* is a particular amount of money given on the savings to the recipients. It is one of the five pillars of Islam. It's a kind of financial worship. *Zakat* is a back bone of Islam economic system. We cannot differentiate between the importance of the *Salat* and *Zakat*. *Salat* is our duty towards Allah and *Zakat* is a duty towards fellow Muslims. Allah has also mentioned severe punishments for those who collect money and do not spend it in the way of Allah.

Allah says in Quran: "And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment. On the day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, and it will be said unto them: "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (9: 34-35)

As the first caliph Abu Bakr declared war against those tribes, who refused to pay *Zakat*. Allah has always mentioned *Zakat* with prayer to show that they are equal in their importance.

Conditions:

Zakat is obligatory only on those people, who are Muslims and possess "*Nisab*". *Nisab* is cash or something else equal in its value to 7.5 tola of gold or 52.5 tola of silver. When the whole year has passed on it as your savings then *Zakat* becomes obligatory.

Rates:

2.5% of the total value of the following four items:

- Gold – 7.5 tola or more
- Silver – 52.5 tola or more
- Cash – (equal in value to any of the above two things)
- Goods of marchandise

10% will be taken from the Muslims on the total production of their agricultural land if it is irrigated by natural means and only 5% if it is irrigated by artificial means.

20% of the total produce of mines. It is known as "*Khums*"

On cattle certain amounts are made obligatory. (for details check Yasmeen Malik's book pg168)

Recipients:

Fuqeer : The people who possess lesser than *Nisab* and need financial support. They are not allowed to beg as they can fulfill the need of time.

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Miskeen: Those people who do not have any money to own. They are unable to meet even their basic needs such as food and clothing. They are allowed to beg to fulfill these needs.

Collectors of Zakat: They are employed by the government on the collection of *Zakat*. They may not be poor, but their salaries will be drawn from the funds of *Zakat*.

New converts: In early Islam the Holy Prophet (peace be upon him) gave some amount of money to those people who converted to Islam, to encourage them and others, as Islam was in need of strong personalities, but during the caliphate of Hazrat Abu Bakar, Hazrat Umar refused to give anything to them, from the funds of *Zakat* as Islam was strong enough.

Slaves: Those slaves (*Mukatab*) who are offered by their masters to give a particular amount of money and get freedom.

People in debt: The people who are burdened by a lot of debt and are unable to pay it back. They can be helped by the money of *Zakat*.

In the way of Allah: Many of the *Ulema* believe that this refers to *Mujahideen*. Some say to those who intend to perform pilgrimage. According to others to the seekers of knowledge. So it has many possibilities.

Travellers: Sometime travellers lose their possessions and become needy for that particular time so we can help such people by giving *Zakat* to them so that they can go back to their homeland.

Non- Recipients:

- Non-muslims cannot be given zakat, but can be helped by charity. The Holy Prophet (peace be upon him) has said, "*Zakat* is an amount of money which is taken from your rich (Muslims) and given back to your poor (Muslims). Husband/Wife: Husband cannot give zakat to his wife and vice versa. They are non-recipients to each other.
- Mother and Father as they are the responsibility of their adult sons and daughters.
- Son and daughter as they are the responsibility of their parents.
- *Zakat* is not applicable to the construction, furniture or machinery of a mosque or a hospital etc, because it is a condition of *Zakat* to make someone the owner of this amount from the recipients.
- *Zakat* cannot be given to *Hashmites*. You cannot give *Zakat* to those people belonging to the tribe of Banu Hashim, because *Zakat* is known as the dirt of money.

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Benefits:

Spiritual:

- When a person gives *Zakat* he performs an obligation and so he strengthens his faith.
- By giving *Zakat*, he shows that his possessions are gifted to him by Allah and he is willing to share them with the needy people.
- By helping the needy people, he gets a kind of spiritual satisfaction.
- By giving *Zakat* he earns huge rewards, and gets rid of the hell fire.

Communal:

- *Zakat* causes money to circulate in all hands of society. It stops accumulation of wealth in some hands. So all the members of the society get benefit.
- *Zakat* can be called the backbone of Islamic Economic System. It maintains the economic balance by a constant flow of wealth.
- By giving *Zakat* the rich realize the problems of the poor and the poor also respect the rich because, they see that, the rich is taking care of him. In this way, an atmosphere of brotherhood is established.
- *Zakat* helps to remove the poverty and guarantees to fulfill the basic needs of the poor so it helps to reduce the crime rate.

Material:

- If a person spends money in the way of Allah, his money does not decrease, but Allah returns it multiplied by 700. Allah says: "The parable of those who spend their substance in the way of Allah is that of a grain of corn, it grows seven ears and each ear has a hundred grains." (2:261)
- When a person is always ready to help the needy people, he is always respected by all members of society.

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Pillars Fasting

Importance to Ramadan:

Ramadan is the ninth month of the Islamic calendar. It is given more importance than all other months by Allah. Fasting is made obligatory only in the month of Ramadan. According to a *Hadith*, in the month of Ramadan, the gates of heaven are open and the gates of hell are closed and the Satan is tied with chains. In the month of Ramadan, Allah gives the rewards of *Fard* prayer and *Nafal* prayer and multiplies the reward of *Fard* by seventy. Allah also revealed the Holy Quran in the month of Ramadan. Quran says, "It was the month of Ramadan in which the Quran was revealed" (2:185). The night of power also occurs in one of the last five odd nights of Ramadan which is better than a thousand months. In short, the complete month of Ramadan is a kind of gift from Allah to the Muslims, in which Allah forgives a large number of people and showers his infinite and unbounded blessings on them.

Importance of Fasting:

Fasting is one of the pillars of Islam. It was made obligatory in the second year of *Hijrah*, when Allah revealed the verse, "O you who believe! Fasting has been made obligatory on you, as it was made obligatory on those before you, so that you may become pious" (2:183). Allah has said, "Fasting is for me and only I will give its rewards". The Holy Prophet (peace be upon him) has also said, "Fasting is a shield". The Holy Prophet (peace be upon him) has also said, "Allah likes the smell which emits from an empty stomach more than the sweet smell of musk". Another *Hadith* is, "There are two moments of special joy for a person who fasts, one is his earthly sustenance and the other is when he stands in front of his Lord". The person who fasts in the month of Ramadan, Allah forgives all his previous sins.

Method of Fasting:

'*Sawm*' literally means to abstain from something, but in religious terms it means to abstain from eating and drinking from dawn till dusk. It is *Sunnah* to wake up before dawn and have *Sehri*. We then have to make an intention, it is not necessary to say the words of intention, but the intention can be made in the heart. During fast from dawn till dusk, we do not eat or drink anything. We should take care of our prayers and the recitation of the Holy Quran. During fast we should take care of our language and actions. We are supposed to show patience and tolerance. We should abstain from all kinds of bad deeds which is the main purpose of fasting. We break our fast right after sunset. It is *Sunnah* to break our fast with a date.

Delaying Fasting:

1. Such people whose health is likely to be severely affected by the observance of fast. They may postpone the fast, as long as they are sick.
2. The people in the course of traveling.
3. Expecting woman and woman nursing their children may also break the fast if its observance is likely to endanger their own health, or that of their infant.

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Fasting

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TERMS

- Fidya

Those people who are old and have deceases which prevent them from fasting and they do not hope to be healthy enough to fast can give *fidya* instead of fasting.

- Kaffara

If a person breaks his fast in the month of Ramadan intentionally, without any genuine reason, then he has to pay Kaffara (penalty). It means to keep sixty days fast continuously, without break. If he is unable to do so then he can give two meals to sixty needy people each.

- Sadaqat-ul-Fitr (Fitra):

It is necessary to give this charity from each and every member of the family. The adult members of the family can give it themselves, but the *Sadaqat-ul-fitr* from children and slaves can be given by the head of family. The amount of *Sadaqat-ul-fitr* is 1.63 kg of wheat or its price. It is preferable to pay his *Sadaqah* a few days before I'd, so that the poor people can also join us in the celebration of I'd, which is the main purpose of this *Sadaqah*. The recipients of this charity are the same as that of *Zakat*.

- Taraweeh

Taraweeh is *Sunnat-ul-Muakkda*. From Hazrat Umar's time till now the Muslim Ummah has been performing it regularly. There are twenty *Rakat* in *Taraweeh*. They are to be offered in every night of Ramadan. It is a *Sunnat* to complete one whole Quran during the prayers of *Taraweeh*. They are to be offered between the *Fard* and *Witr* of *Isha* prayers.

Benefits:

1. Fasting strengthens ones faith in the sovereignty of Allah. During fast, its observer remembers that Allah is with him, who checks all his deeds. It creates in him, fear of Allah which leads towards piety.
2. Fasting creates a wave of sympathy and fellow-feeling in all Islamic society. The rich are made to experience the pangs of poverty which reminds them about the hardships of starvation and hunger. It cultivates in them, mercy for the poor people.
3. Fasting strengthens the sense of equality during the month of Ramadan. All the members of the Muslim society are in a similar position. They all share the equal level of obedience.
4. The method laid down for the prescribed that intensifies the feeling of national unity.
5. Fasting prepares its observer for the struggle in the cause of Allah. For his, one has to endure the hardships of hunger, thirst and other discomforts, which makes a person tolerant and patient. For this reason, the Holy Prophet (peace be upon him) named this month as the month of patience.
6. It is an effective lesson of moderation and will-power. The person who observes fast can discipline his passionate desires and place himself above physical temptation.
7. It provides man with a transparent soul to transcend a clear mind to think and a light body to move and act.
8. It shows a man new ways of wise savings and sound budgeting, because normally, when a person eats less in quantity, or less meals, he spends less money.

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Pillars Pilgrimage

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Meaning:

Literally it means to intend and in religious terms, Hajj means to intend to visit the house of Allah on the prescribed timings performing some particular rituals.

Kinds of Hajj:

There are three kinds of Hajj;

1. **Ifrad:** It means that a person wears *Ihram* with the intention to perform Hajj and does not perform *Umrah* before Hajj.
2. **Tamattu:** If a person wears *Ihram* with the intention of *Umrah* and then removes it and then performs Hajj with another *Ihram*, it is called *Tamattu*.
3. **Qiran:** If a person performs his *Umrah* and Hajj in one *Ihram*, it is called *Qiran*.

Method of Hajj:

Ihram:

Ihram is the name of two unstitched sheets for males, one for the lower part the other for the top. For females the *Ihram* is their regular clothes. Men cannot cover their face and head. No piece of cloth should touch the face of a woman. There are certain prohibitions in the state of *Ihram*. Some of them are so important that not following any one of them makes a *dum* (sacrifice) *wajib* such as cutting of hair, nails, using perfume, hunting the animal of *haram*, cutting of trees etc. There are some actions which are undesirable in the state of *Ihram* such as, scratching your head or skin roughly, quarrelling, using foul or abusive language.

Ihram creates equality among the Muslims as everyone whether he is rich or poor, wears two simple sheets of clothes. It also gives a lesson of simplicity. *Ihram* also signifies that a person has totally submitted himself to the will of Allah and has forgotten even himself in the love of Allah. This strengthens our faith and relation with Allah.

Intention:

After wearing *Ihram*, a person offers two *rakats nafal* and then says the words of intention, such as "O Allah! I intend to perform Hajj or *Umrah*, so make it easy for me and accept it from me". Then he recites the *Talbiya (Labbayk)*. After reciting the *Talbiya* all prohibitions will start and he will be in the state of *Ihram*.

Tawaf :

Tawaf literally means to go around something. In the chapter of Hajj *Tawaf* means to go around the Ka'aba anticlockwise. First we should make the intention of *Tawaf* standing on the left side of the Black Stone. Then we do *Istilam* (kissing of black stone). We take seven rounds around the Holy ka'aba, starting every round with *Istilam* and after the seventh round we should do the eighth *Istilam*. After completing seven rounds, a pilgrim, drinks *Zamzam* water and then he offers two *rakats nafal* near the Station of Ibrahim. Then he comes near to the *Multazam* and place himself on its wall and makes prayer. Allah always answers the prayers made over here. It marks the end of *Tawaf*.

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Sayi':

Sayi literally means to run and in the chapter of Hajj, it means to run between the two hills, *Safa* and *Marwa*. Allah says in the Holy Quran, "Behold *Safa* and *Marwa* are among the symbols of Allah. So if those who visit the house in the season or at other times, should compass them round it is no sin in them" (2:158). That's why *Sayi* is a *Wajib* of Hajj and Umrah.

Before *Sayi* we make the intention and then make the prayers on *Safa* looking towards the Ka'aba. Then we start walking from *Safa* to *Marwa*. There come two green lights, we run between them. First round finishes as we reach *Marwa*. At *Marwa* again we make prayers facing the Holy Ka'aba. In this way we complete the seven rounds and it will finish at *Marwa*. Only one *Sayi* is *Wajib* in Hajj and it can be performed either after *Tawaf-e-Qudoom* or *Tawaf-e-Ziyarat*.

Sayi is performed in the remembrance of Hazrat Hajra, when she ran between the two hills in search of water for her son Hazrat Ismai'l.

Journey to *Mina*:

On the 8th of *Zilhaj* pilgrim wear *Ihram* for Hajj and go to *Mina*. They reach there before midday. No particular ritual is to be offered in *Mina*, but they offer their regular prayer and spend that night in the camps of *Mina*. Here we offer shortened prayer as we are travellers. We should recite *Talbiyah* as much as possible.

Wuquf (Stay) at *Arafat*:

On the 9th of *Zilhaj* after *Fajr* prayer the pilgrims leave for *Arafat*. The time for the *Wuquf* at *Arafat* is from the midday of 9th till the day break of 10th *Zilhaj*. It is the most important part of Hajj. The Holy Prophet said, "Hajj is halting at *Arafat*". If someone fails to mark his attendance in the plain of *Arafat*, his Hajj is void, and he has to do the Hajj again. During this stay, pilgrims offer their *Zuhr* and *Asr* prayers together in the time of *Zuhr*.

During the *Wuquf* at *Arafat*, pilgrims should recite *Talbiya*, *Istighfar* and make prayers. It is preferable to stay at *Arafat* standing, facing the Holy Ka'aba. Allah reveals His countless blessings here on this day.

There is mosque of *Namra* where Imam delivers the *Khutba* of Hajj. There is also Mount of Mercy where Adam for forgiven by Allah and the Holy Prophet delivered his last sermon.

Wuquf at *Muzdalifa*:

Pilgrims leave *Arafat* for *Muzdalifa* right after the sunset without offering the *Maghrib* prayer. They offer *Maghrib* and *Isha* prayers together in the time of *Isha* at *Muzdalifa*. *Wuquf* at *Muzdalifa* is also a *Wajib* so if someone leaves his stay so he will have to give a *dum*. Allah says in the Holy Quran about *Muzdalifa*, "Then when you pour down from celebrate the praises of Allah at the sacred monument". (2:198)

During his stay at *Muzdalifa* a pilgrim should spend maximum time in reciting the *Talbiya*., *Istighfar* and making prayers. We also collect pebbles from *Muzdalifa*. This night is to be spent under the open sky. Pilgrims leave *Muzdalifa* after offering the *Fajr* prayer of 10th *Zilhaj*.

Rami:

Rami literally means to throw something and in the chapter of Hajj it means to throw pebbles at the symbolic pillars of Satan. It is performed in the remembrance of Hazrat Ibrahim,

Pillars **Pilgrimage**

who threw stones at Satan when he tried to misguide him when he was going to slaughter his son Ismai'l. There are three pillars of Satan, of different sizes, known as *Jamrat-ul-Kubra* (biggest), *Jamrat-ul-Wusta* (middle one) and *Jumrat-ul-Sughra*.

On the 10th of Zilhaj the pilgrims throw seven stones at the *Jumrat-ul-kubra*. It is preferable to do *Rami* on this day, before midday, but it can also be done till the day break of 11th. It is not necessary for the stone to hit the pillar, but if it falls in the boundary around the pillar, then it is accepted. On the 11th and 12th of *Zilhaj*, the pilgrims threw seven pebbles to each pillar, starting with *Jamrat-ul-sughra*. The *Rami* on 13th of *Zilhaj* is optional. The time for *Rami* on the 11th and 12th starts after midday. The significance of *Rami* is that we declare that we are the followers of Allah, and we reject the whisperings of Satan.

Sacrifice:

If someone performs Hajj *Tamattu* or Hajj *Qiran*, then he will do sacrifice and it will be *Wajib* on him. This sacrifice is *dam-e-shukr*, because, Allah has given the opportunity to perform *Umrah* and Hajj in one journey. The pilgrim, who performs Hajj *Ifrad*, will not have to do sacrifice. It is necessary to do the sacrifice in the premises of *Haram*, usually *Mina*.

If someone is unable to do this sacrifice, due of lack of money, he is allowed to keep ten fasts instead, three at Mecca and remaining seven at his home. Allah says in the Holy Quran, "Then if you are in safety and whosoever performs the *Umrah* in the month of Hajj before the Hajj, he must slaughter a "Hady", such as he can afford. But if he cannot afford it, he should observe fasts three days during the Hajj and seven days after his return, making ten days in all" (2:196). Sacrifice is also performed in the remembrance of Hazrat Ibrahim who slaughtered his son in remembrance of Allah.

Cutting of Hair:

After sacrifice pilgrims cut their hair. It is preferable for males to shave their hair, which is known as *Halaq*, they are also allowed to shorten their hair, which is known as *Qasr*. But the Holy Prophet (peace be upon him) himself did *Halaq* and prayed three times for those who shave their heads and prayed fourth time for those who cut their hairs. The women only cut a lock of their hair. It is *Wajib* to cut at least one-fourth of your hair. No one can remove his *Ihram* without cutting his hair.

Tawaf-e-Ziyarat:

This is also a *Rukn (Fard)* of Hajj and if someone does not perform it, his Hajj will remain incomplete. The time for *Tawaf-e-Ziyarat* is from the daybreak of 10th *Zilhaj* till the sunset of 12th *Zilhaj*. The method of this *Tawaf* is the same but the intention is to be made before *Tawaf*.

Tawaf-e-Wada:

This is performed when a pilgrim intends to go back to his home. It is the last *Tawaf* he performs. *Ihram* is not compulsory in this *Tawaf* and the method is the same except the pilgrim will make the intention of *Tawaf-e-Wada*. It is also a *Wajib*.

***Umrah* (lesser Pilgrimage):**

PILLARS

For XPC ONLY

- ✓ 1. Explain why is prayer of importance for a Muslim.
- ✓ 2. a) Describe the main features of congregational prayer on Fridays.
b) Explain the differences between regular daily prayer (salat) and personal prayer (dua).
- ✓ 3. Outline the ways in which congregational prayer:
 - a) Differ from, and
 - b) Are the sameas other prayer rituals in Islam.
- ✓ 4. a) In what circumstances it is permissible for a Muslim to delay :
 - I. Prayer
 - II. Fastingb) Explain the importance of fasting in the life of a Muslim.
- ✓ 5. a) Describe the preparations made for prayer in Islam.
b) Explain the importance to Muslims of cleanliness in prayer.
- ✓ 6. a) Describe the preparations made for prayer in Islam.
b) Explain the importance of:
 - I. Ablution
 - II. The call of prayer
 - III. The statement of intention
- ✓ 7. Explain the importance of the following elements or types of prayer:
 - I. Tasbeeh Hadrat Fatima
 - II. Obligatory prayer
 - III. Delayed prayer
 - IV. Shortened prayer
- ✓ 8. a) Describe the performance of a single raka'at.
b) Explain the significance of the actions involved in this performance.
- ✓ 9. a) Write brief account of:
 - I. Times of prayer
 - II. Preparation for prayerb) Briefly say why prayer is regarded as essential to daily life in Islam.
10. a) Write an account of how Muslims carry out the following observances: ** lmp
 - I. Payment of poor-rate (zakat)
 - II. Fasting (sawm)b) Comment on the importance of each of them to Muslims.
11. How is the Muslim community strengthened by:
 - i. Almsgiving
 - ii. Fasting
 - iii. Pilgrimage.