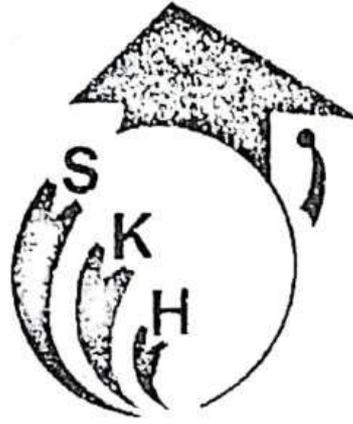


BOOK #9



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FIRST PILLAR : DECLARATION OF FAITH - SHAHADAH

Q (a) Give description of the first pillar of Islam, Shahadah (declaration of faith). [10]

PARAGRAPH # 1 (INTRODUCTION)

- Islam has five basic duties which Muslims must perform. They are known as the five pillars of Islam.
- These pillars are mentioned in the following Hadith of Holy Prophet (PBUH). It states: "Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakat, the Hujj and Saum in the month of Ramadan." (Bukhari)
- As per the abovementioned saying of Prophet (PBUH) Shahadah or declaration of faith is the first basic duty on every Muslim.
- This declaration is called *Kalimah Tayyibah*. It summarizes the whole Islamic belief. The first part (La ilaha illa Allah) is about Tawhid/unity of Allah while the second part (Mohammadur Rasul Allah) concerns the apostleship of Hazrat Mohammad (PBUH).

PARAGRAPH # 2 (FIRST PART – ONENESS OF ALLAH)

- The four Arabic words of the first part are *La* which means no; *ilaha* meaning god; *illa* meaning but; and *Allah*.
- This statement is a declaration of one's belief by bearing witness that Allah is the only God.
- By making this declaration, one believes and affirms that none deserves worship except Allah.
- One must stay steadfast upon this phrase and apply it in his/her practical life in letter and spirit and never associate any partners with Allah.
- In this declaration, one professes belief in unity of Allah in His existence and all of His attributes.
- *Briefly mention about the following aspects of unity of Allah.*
- **Unity in Existence;** He exists as personality not philosophy; He is one in existence and He is the only existing God. The Quran states: "Say He is Allah the one and Only." (112:1)
- **Unity in Perfection;** He is perfect in life being immortal and also He is perfect in activities as He doesn't grow tired nor does He sleep as stated in (2:255): "No Slumber can seize Him nor sleep."
- **Unity in Singularity;** He is absolutely single and He has no associate, partners, parents or children. He doesn't need partners or associates due to His perfection. His singularity is highlighted in Surah Anam, it states: "How can He has a son when He has no consort". (6:101)
- **Unity in Comparison;** He can't be compared as He is the one of His kind and beyond our perception. The Quran states: "There is none like unto Him." (112:4) Al-Ikhlās
- **Unity in Lordship;** He is the Designer, Creator, Controller and Sustainer. His Lordship is highlighted in the following verses: "I seek refuge with the Lord of the Dawn" (113:1) Al-Falaq and "I seek refuge with the Lord of mankind." (114:1) Al-Nas
- **Unity in worshipping;** As He is our Designer, Creator and Sustainer, He alone deserves to be praised and worshipped as stated: "You do we worship and Your aid we seek." (1:5) Al-Fatiha
- **Unity in Attributes;** His attributes are exclusive to Him and cannot be possessed by anyone else.
- The one who associates partners with Allah in His existence or attributes is not a true Muslim and is termed as *Mushrik*. *Mushrik* is the one who practices *Shirk* i.e. to associate partners with Allah in His existence or in any of His attributes.
- The Quran while mentioning about the unity of Allah warns that any kind or degree of associating partners with Allah is the most condemned and the unpardonable sin.
- In Surah Nisa such warning is mentioned in the following words: "Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." (4:48) – Al-Nisa
- Thus, believing in unity of Allah completely without any mixing of disbelief or associating partners is what Muslims are required to perform as their first basic duty in Islam.



PARAGRAPH # 2 (SECOND PART – APOSTLESHIP OF MOHAMMAD (PBUH))

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

Q (b) Explain how Shahadah influences the daily living of a Muslim.

[4]

- The declaration of faith influences the daily living of a Muslim in a manner that warrants him a pure, satisfactory and uncorrupted life.
- By this a Muslim knows that Allah is the only One who deserves to be worshipped therefore in times of happiness and afflictions he turns alone to Him for thankfulness and seeking help.
- Subsequently, a believer performs all deeds and actions purely for Allah and he makes sure that his intention of submitting to Allah alone is not polluted/corrupted in any manner.
- By believing in Shahadah a Muslim gives preference to the love of Allah and His Messenger (PBUH) over all other objects of love. Thus, this also removes impatience, greed, envy and other materialistic diseases from a Muslim's heart.
- A Muslim also makes sure that he does not indulge in Shirk; in fact, he disbelieves in all that is worshipped other than Allah.
- Finally, he acknowledges that the Holy Prophet (PBUH) is the model for every Muslim and that he is the link between the Creator and the creations through which he knows what the commandments of Allah are, what pleases Him and what incurs His wrath. As a result of this he also becomes a follower of Sunnah of Holy Prophet (PBUH) which brings humility, love, mercy, piety, patience and many excellent essences of life in him.



Q (b) Why is associating partners with God (Shirk) regarded as a great sin? [4]

- Shirk is to associate partners with Allah in His existence or in any of His attributes. It is regarded as a great and unpardonable sin in Islam. The Quran states: *"Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed."* (4:48) Al-Nisa
- It is regarded as a great sin because it is to ascribe Allah's exclusive attributes to others besides Him. In Shahadah, one declares to accept unity of Allah in His existence and in all of His attributes exclusively attributed to Him. Therefore, when one assigns any of Allah's exclusive attributes to anyone else besides Him, it is to negate the very basic principle of Islam i.e. Tawhid.
- It is a huge sin because it is to believe that the source of power and harm comes from others besides Allah. There are many who worship fire and water because they believe water and fire could give them energies to survive and could take their life also. It is incorrect to believe this, as it is Allah who gives power to these objects; powers of being beneficial or harmful. As a matter of fact, these sources do not have power of their own. It is evident from the story of Hazrat Ibrahim (A.S) who was thrown into the fire by the polytheists of his era. It was to their astonishment that the fire couldn't burn Hazrat Ibrahim (A.S). Allah snatched the ability from fire to burn by ordering it to be cool for his Messenger and as a result it became cool and harmless for Hazrat Ibrahim (A.S).
- Similarly, believing that the blessings come from others besides Allah is also considered as Shirk and a huge sin. For instance, in Quran Allah clearly commands believers to pray before Him as He answers them. This means, believers are only allowed to pray before Allah and asks for His assistance in any of their lawful matters or desires. Now if someone looks into anyone besides Allah for the fulfillment of wishes and desires, it is to assign Allah's exclusive attribute of answering prayer and providing blessings in someone else which is absolutely unacceptable in Islamic ideology.

SECOND PILLAR: SAL'AH - PRAYER

Q (a) Write an account of the methods of getting purified for prayer. [10]

PARAGRAPH # 1 (INTRODUCTION)

- Prayer (Salah) which is offered five times a day is performed to remember Allah and to be close to Him in order to gain the favors and the blessings of Allah.
- In order to say prayer one must be clean and pure. Regarding purification the Quran states: *"Surely, Allah loves those who turn to Him and those who care for cleanliness"* (2:222) Al-Baqarah
- Cleanliness of the body is called *Taharah* or purification. One may be outwardly clean and still not pure. It may be due to the clothes worn for prayer. Therefore, it is especially important to remove all traces of impurities from the clothes worn for prayer and also from the place of prayer.
- To have cleanliness of the body one can have a full body wash or parts wash.
- The full body wash is called **Ghusl (Bath)**, and washing of few parts is called **Wudhu (Ablution)**. In unusual circumstances their alternative is **Tayammum (Dry Ablution)**.

PARAGRAPH # 2 (GHUSL-PURITY FROM MAJOR IMPURITY)

- Ghusl means to wash or the act of washing the whole body.
- It is performed to get purified from the major impurities.
- The major impurities happen due to different reasons like marital relation, wet dreams, menstruation or the period of child birth etc.
- They cannot be removed by part wash of the body so a full wash of the body is required.
- One cannot offer prayer without first making Ghusl in case of major impurities. Following are the steps to be taken for Ghusl.



- First step is to make Niyah (Intention) that he/she is having full body wash to get purified from major impurities. Then one should wash both hands up to the wrists.
- After this one has to make sure that there aren't any impurities left on the body. If there are any, then they should be removed from the body by washing that particular area.
- Wudhu (Ablution) can also be made after this. The entire Wudhu is Sunnah except the gargling and sniffing water into nostrils. These two steps are the obligations for Ghusl.
- One needs to gargle three times making sure that water reaches to one's throat followed by putting water into nostrils three times.
- Thereafter the whole body wash has to be taken in which at least three times one needs to pour water on his entire body from head to feet, first on the right side then on the left side making sure that no portion of the body remains dry, water should reach even the hairs' roots.
- In this entire process intention, gargling, sniffing and pouring water are the obligatory steps. Missing any one of these steps would leave Ghusl void.

PARAGRAPH # 2 (WUDHU-PURITY FROM MINOR IMPURITY)

- Wudhu (ablution) is also essential for prayer. One cannot say prayer without making Wudhu.
- It is made to remove minor impurities which cause due to different reasons like natural discharges, flow of blood or pus and the like from any part of the body, full mouth vomiting, falling asleep etc.
- In order to make Wudhu (ablution) following are the steps taken.
- First, Niyah (intention) is made reciting *Tasmiya* i.e. Bismillahir Rahmanir Rahim.
- Then hands are to be washed up to the wrists.
- Next, a handful of water is put into the mouth and is rinsed thoroughly three times.
- After this, water is sniffed into the nostrils three times and then the tip of nose is washed three times.
- After the nose, face is washed for three times from right ear to left ear & then from forehead to chin.
- Then arms are washed in a manner that first the right arm is washed followed by the left arm thoroughly from wrist to elbow three times.
- Then the wet palms are moved over head, starting from the top of forehead to the back and passed over the back of the head to the neck.
- Next, wet fingers are rubbed into the grooves of both ears and holes and also pass the wet thumbs passed behind the ears and the back of wet hands over the nape.
- Finally both feet are washed to the ankles starting from the right and making sure that water has reached between the toes and all other parts of the feet.

PARAGRAPH # 2 (TAYAMMUM-PURITY FROM MAJOR/MINOR IMPURITY)

- Tayammum (dry ablution) is the alternative of ghusl or wudhu.
- It is performed to have purity under different conditions.
- When one is sick and cannot use water or sickness can be aggravated by water, when water is not available or when there is a danger that enemy might attack during ablution or taking a bath. In these cases following steps to perform Tayammum (dry ablution) are followed.
- Recite *Tasmiya* i.e. Bismillah Hir Rahmanir Rahim followed by the intention that "*I intend to make Tayammum with the object of removing impurity and acquiring purity*".
- Both hands are placed lightly on clean and pure earth or sand, dry stone, earthen pot or any object having dust on it.
- The excessive dust is blown off from the hands and then the face is wiped by them once in the same way as performed in Wudhu (ablution).
- Repeating the placing hands on sand and blowing the sand off the hands, right arm up to elbow is wiped out with left hand followed by the left arm wiping up to the elbow with the right hand.
- Things that void Wudhu also void Tayammum. If Tayammum is done because of lack of water, it becomes void as soon as water is available.
- If Tayammum is done because of illness, as soon as illness is over, Tayammum becomes void.



Q (b) Outline the main differences between Adhan (call to prayer) and Iqamah. [4]

PARAGRAPH # 1 (ADHAN)

- Adhan is to call Muslims to prayer. This system of calling was introduced by Prophet Mohammad (PBUH) in his early years in Madinah. Adhan is compulsory to say wherever Muslims offer their obligatory (fardh) prayer.
- The person who gives Adhan is called Muezzin (The Caller). It is called while standing in the Minarat (the courtyard of the mosque).
- While facing Qiblah it is said by inserting forefingers of hands into the ears.
- It is proclaimed in a loud and clear voice and its words are stretched while proclaiming.
- On reaching to the words *Hayya Alal Salah* and *Hayya Alal Falah*, the Muezzin turns face into right and left sides.
- It is usually called 15 minutes prior to the congregational prayer of obligatory units of prayers.

PARAGRAPH # 2 (IQAMAH)

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

TIMES OF PRAYER

Name	Starting Time	Ending Time	Units	Total
Fajar	After the break of dawn	Before sunrise	2 Sunnah (M) + 2 Fardh	4
Zuhar	When sun begins to decline	When shadow of mass becomes double.	4 Sunnah (M) + 4 Fardh 2 Sunnah (M) + 2 Nafil	12
Asar	When shadow of mass becomes double	Before the setting of the sun	4 Sunnah (G.M) + 4 Fardh	8
Maghrib	After the setting of the sun	Disappearance of light from the horizon	3 Fardh + 2 (M) Sunnah + 2 Nafil	7
Isha	Disappearance of the light from horizon	Till midnight (before breaking of the Dawn)	4 Sunnah (G.M) + 4 Fardh + 2 Sunnah (M)+2 Nafil +3 Witr	15

Q (a) Briefly describe the Times of Prayer. [5]

PARAGRAPH # 1 (TIMES OF PRAYER)

- Prayer is the second pillar of Islam and one of the chief duties for Muslims to offer.
- The prayers are binding upon every sane and adult believer in prescribed timings. The Holy Quran says: "*Verily, the prayer is enjoined on the believers at fixed hours*". (4:103) Al-Nisa.
- These obligatory prayers are five in numbers and must be offered every day, preferably in congregation.
- These are Fajar, Zuhar, Asar, Maghrib and Isha.

- The first prayer of the day is the Fajar prayer.
- The starting time for this prayer is at the break of dawn while the ending time is just before the sunrise. Muslims cannot offer any optional prayer that is Nawafil, until the sun has risen completely.
- In Fajr prayers Muslims have to offer 2 units of Sunnah and 2 units of Fardh (compulsory) prayers.
- The second prayer of the day is Zuhr prayer.
- Its time begins few minutes after the sun starts to decline and when man's shadow stops decreasing.
- The time when the sun starts declining is called **Zawal**. During this time it is prohibited for Muslims to offer any prayer.
- It can be offered till man's shadow becomes twice the size of that at noon.
- In Zuhr prayer Muslims perform at least 4 and 2 units of Sunnah and 4 units of Fardh prayer.
- The third prayer of the day is the Asar prayer.
- The time of Asar prayer starts exactly when the time for Zuhr ends.
- After sunset one cannot offer Asar prayer because sunset is the ending limit for the Asar prayer.
- In Asar Muslim performs 4 units of Fardh prayer besides the optional 4 units of Sunnah prayer.
- Like Zawal, no prayers are to be said at the time of the setting of the sun.
- The next prayer after Asar is the Maghrib prayer.
- The time for this prayer starts immediately after sunset and ends at the fading of the twilight.
- In Maghrib prayer Muslims offer 3 units of Fardh followed by 2 units of Sunnah and 2 units of Nafil prayers.
- The last prayer of the day is Isha.
- The time for Isha starts at the fading of the twilight which is the ending time for Maghrib.
- The time for its end is at dawn.
- It is desirable that this prayer should be said before midnight, though it is not prohibited to pray after midnight till before dawn.
- In between Isha and Fajar a prayer called *Tahajjud* is also performed which is not obligatory upon believers. Since it was a regular practice of Prophet (PBUH) and was obligatory for him many devout Muslims try to follow the practice due to its extraordinary virtues.
- These are the fix timings of prayers which are set by Allah and His messenger. Prayers have to be strictly performed with in these hours.
- Showing act of laziness on the performance of prayer would be punished on the Day of Judgment.
- Moreover, the abandoning & delaying of Salah without genuine reason is a great sin for all Muslim.

CONDITIONS OF PRAYER

Q (a) What are the conditions of prayer (salah) that must be fulfilled before performing them.

[10]

PARAGRAPH # 1 (INTRODUCTION)

- Salah is the second pillar of Islam hence it is obligatory upon Muslims.
- It was made obligatory when Prophet (PBUH) experienced a miraculous journey called Al-Isra Wal Mairaj (The Ascent) with the following words: *"Establish regular prayer at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony."* (17:78) Al-Isra
- Therefore, offering prayer is one of the chief duties of a Muslim. It is obligatory on every sane adult Muslim. Before offering prayers, its basic conditions must be fulfilled. These conditions are:

PARAGRAPH # 2 (TIME OF PRAYER)

Discuss timings of prayer from page # 5-6 with Quotation.

PARAGRAPH # 3 (PURIFICATION-TAHARAT)

Discuss methods of purification; Ghushl, Wudhu and Tayammum from page # 3-4 with Quotations.



PARAGRAPH # 4 (CLOTHES, PLACE, DIRECTION & INTENTION)

- After purification, the second step for the preparation of Salah (prayer) is the concern of clothes he/she is wearing.
- The clothes must be clean and pure. Filth is semen, flowing blood, pus, swine and wine etc. If clothes get impure by any of these they must be washed three times and squeezed each time.
- Moreover, the size of clothes also matters. The clothes a Muslim is wearing must be able to cover his/her Sattar. Sattar is covering the prescribed area of the body.
- The Sattar of man is from navel till knee and Sattar of woman is the whole body except face, hands and feet. Thus, Sattar of a Muslim has to be completely covered for prayer.
- The third step for the preparation of prayer is to have the certainty that the place where a Muslim is going to offer prayer is clean.
- Any place that is free from impurity and filth is suitable for prayer.
- After these steps, a Muslim faces Qiblah in the direction to Makkah i.e. towards Ka'bah.
- Prayer is not valid in any other direction therefore it is a must for a Muslim to face Qiblah.
- Facing Qiblah also gives mental orientation towards Allah as well as a sense of unity and uniformity among the Muslims.
- Finally a Muslim should make Niyah (intention).
- After attaining purity of body, place and clothes and having mental and physical direction towards Allah finally a Muslim makes Niyah (intention) and can begin his/her prayer.

METHOD OF PRAYER - SAL'AH

Q (a) How do Muslims perform daily prayers (salah). Discuss one unit of its method. [10]

PARAGRAPH # 1 (INTRODUCTION AND CONDITIONS OF PRAYER)

- Prayer (Salah) that is an obligatory duty upon every sane adult Muslim five times a day. The Quran states: "Establish regular prayer and give poor tax and bow down your head with those who bow down." (2:43) Al-Baqarah
- Prayers are offered with a certain method taught by the Prophet Mohammad (PBUH). The Prophet (PBUH) said: "Offer prayer as you see me offering."
- However, certain conditions must be fulfilled before the offering of prayer. These include the set time of prayer when it is to be offered, purification of the body with Ghusl or Wudhu or Tayammum, purification of place and clothes, covering at least Sattar (prescribed area of the body) and facing Qiblah which means directing towards the direction of Ka'bah.
- Once all the conditions are fulfilled prayer is offered by the following method.

PARAGRAPH # 2 (METHOD OF PRAYER)

- Stand upright with face towards Qiblah, feet four inches apart, hands hanging down sides of body and recite Niyah. Keep eyes on spot where head will touch ground during Sajdah. This is Mustahab.
- Man has to raise both hands such that they line up with lobes of both ears having fingers of the hands open. Woman may raise their hands up to their shoulders. Raising hands facing towards Qiblah, recite Takbire Tahrima: *Allahu Akbar* "God is Great" once.
- While saying Takbir Tahrima, fold both hands on navel such that the right hand sets on the back of the left, with the thumb of the right hand encircling the wrist of the left. Females should fold their hands on their chest. This is called Qiyam.
- In Qiyam recite Sana followed by Ta'wuz (*A'udhu billahi minash shaitanir rajim*) and Tasmiyah (*Bismillahir rahmanir rahim*)
- Recite Surah Fatiha and at the end of it say 'Amin' in a low voice. After Surah Fatiha, recite any other Surah. This is called Qirat.
- Now bow down saying Takbir i.e. Allahu Akbar and perform Ruku. For this place your hands on your knees and recite *Tasbih Ruku Subhana Rabbiyal Azim* (Glory to my Lord, the Great) thrice.



- Stand up from the bowing position reciting *Tasmih Sami Allahu Liman Hamidah* (our Lord, Praise be to You) and stand straight for a short while. While standing straight, recite *Tamhid Rabbana Lakal Hamd*. This standing is called **Qaumah** or 'Itidal in Arabic.
- Prostrate on floor on your prayer mat saying Takbir Allahu Akbar, with both knees, both hands and then head are placed on the ground. Face should be between palms. Fingers of hands should be close to each other, but not closed together. Fingers should face Qibla. Elbows should be kept away from ribs and stomach away from legs. Elbows should not touch the ground (females are allowed to do this). Females should not raise the rear portion of their bodies and should rest it on their calves.
- This is called **Sajdah**. Recite *Tasbih Sajda Subhana Rabbial A'la* three times.
- Now, raise forehead, then nose and finally the hands and recite Takbir.
- Sit on folded left foot, erect right foot with toes facing Qiblah. Hands on thighs, close to knees. Females should sit on their buttocks and keep both their feet on their right side. This short sitting is called **Jalsa**. In this position eyes should be on the back of the hands.
- Recite Takbir. Perform second Sajda following the similar procedure stated above.
- This completes one Raka'h or one unit of Salah. The second unit is performed in the same way, except the recitation of Sana and Ta'wuz. After the second prostration, sit upright & recite quietly at **Tahiyaa and Tashahud** followed by **Durud and Dua (supplication)**. This sitting is called **Qa'ada**.
- While reciting Tashahud make circle with thumb and middle finger of right hand, all other fingers should be closed. While saying 'ilaha', raise forefinger, and lower it while saying "Illallah". Maintain circle until the end of Qa'ada.
- Recite **Salam**, one turning head right, and then turning head left, looking over shoulder each time saying *Assalam o Alaikum Warahmatullah*. After this personal prayer (dua) is said in sitting position.

Q (b) Explain the main differences between regular daily prayer (Sala'h) and personal prayer (Du'a). [4]

- Regular prayer (Sala'h) is always performed according to the pattern set by Quran and Sunnah. It has to be performed in a way told and showed by Prophet (PBUH) else it is not accepted by God. Personal prayer though can be performed in a pattern told by Prophet (PBUH) but it is not necessary to perform it in the prescribed way.
- Regular prayer (Sala'h) is obligatory, where as personal prayer (Du'a) is voluntary. Regular prayer must not be missed and when missed one has to compensate it where as Personal prayer is not to be performed necessarily and if missed compensation is not required.
- Regular prayer (Sala'h) has set timings where as personal prayer (Du'a) can be performed at any time. There are five different timings of prayer set by Allah and His Prophet (PBUH) and they have to be performed with in their times. But personal prayer has no set timings and numbers, they can be performed anywhere anytime.
- Regular prayer is always directed towards Ka'bah but personal prayer has no certain directions to face and can be said in any direction or no direction.
- Regular prayer (Sala'h) is always in Arabic, but Du'a can be offered in any language. For regular prayer murmuring in Arabic is necessary where as in personal prayer neither murmuring is necessary nor is it bound by any language.
- For regular prayer (Sala'h) purification is needed, but it isn't obligatory for personal prayer (Du'a). Ghusl/Wudhu or Tayammum is a must before regular prayer but for personal prayer there are no requirements of purification.
- Regular prayer (Sala'h) is to worship God, but personal prayer (Du'a) comprises requests for oneself or others. In regular prayer praises to God and submission of ourselves are shown not our own thoughts or needs. On the other hand in personal prayer we ask God for our needs and desires.

Instructions: You can also discuss this answer by mentioning Salah and Dua in separate paragraphs.



Q (b) Explain why Muslims believe that personal prayer (du'a) is important? [4]

- It is a way to express gratitude to Allah in prosperity and to show humbleness and humility that what we achieve is due to His will and aid not just due to our efforts alone. It is important to maintain humility and connection to Allah in jubilation and to avoid boastfulness, arrogance and pride to be developed in one's heart.
- It is also a way to seek His aid in adversity. Since He controls one's heart, it is by His will how to remove even severe grievance from a believer's heart. So, one pray to Allah to gain relief and peace. Moreover, tears before Him not only remove one's distress but also create great hopefulness for the vanishing of adversity soon.
- Dua is also important to grow one's belief in His Hikmah i.e. God's Wisdom. It ensures one in either case it helps the individual to gain. Whatsoever the consequences of the particular Dua be, it will for sure bring betterment for one and most importantly bring spiritual uplift with strong bonding to the most Merciful Allah.
- Spending more time in Dua also helps to avoid indecent activities and to develop piety and righteousness. When in Dua a person speaks more to Allah, it remains fresh in his heart and mind that Allah is watching him all the time. So, the firmer belief of being watched developed by Dua helps to avoid sins and motivates to offer virtuous deeds.

CONGREGATIONAL PRAYER

Q (a) What is the purpose of prayers in congregation? [10]

PARAGRAPH # 1 (CONDITIONS AND METHOD OF PRAYER)

- See Page # 7-8

PARAGRAPH # 2 (BENEFITS OF CONGREGATIONAL PRAYER FOR INDIVIDUALS)

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



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

PARAGRAPH # 3 (BENEFITS OF CONGREGATIONAL PRAYER FOR COMMUNITY)

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

FRIDAY CONGREGATIONAL PRAYER

- Q (a) Describe the particular features of congregational prayers on Fridays. (jum'a). [10]

PARAGRAPH # 1 (INTRODUCTION)

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



PARAGRAPH # 2 (FEATURES/METHOD)

- The Friday prayer cannot be performed alone/ without congregation. In case of missing the congregation of this prayer it can't be compensated as Qaza. Since it is performed in place of Zuhr prayer on Fridays, on missing the Friday congregational prayer, routine Zuhr prayer is offered.
- On Fridays, Muslims try to take bath and to put on fresh clothes. Taking bath and putting fresh clothes especially wearing white are Sunnah of Prophet (PBUH). Other Sunnah include using Miswak, wearing fragrance, cutting nails and hair and reaching mosque as earlier as possible.
- All Muslim men in community gather for this prayer immediately after noon at Jami Mosque.
- Jami Mosques are those where Friday prayers and sermons are delivered every week. They give priority to offer Friday prayers at the mosque in their neighborhood but if they do not have Jami Mosque nearby they go to any other Jami Mosque to offer Friday congregational prayer.
- There are two Adhans (call of prayer) for the congregational prayer. Since Hazrat Uthman (RZ)'s caliphate two Adhans are delivered for Friday congregational prayer. In his rule Muslims reached to the consensus to proclaim two Adhans for Friday prayers.
- After the first Adhan, believers must get ready for the congregational prayer and should stop their worldly activities like studying or working. The Quran states: "O you who believe when the call is proclaimed to the prayer on Friday, haste earnestly to the Remembrance of Allah and leave off Business: that is the best for you if you but knew." (62:9) Al-Jumma
- Second Adhan is proclaimed before the Sermons. In between the two Adhans Muslims offer 4 units of Sunnah prayer individually.
- After this, the Imam (prayer leader) preaches a sermon which is compulsory to attend.
- He delivers 2 sermons in Arabic language. After the first sermon, the Imam gives a brief pause and sits on Min'bar (pulpit). It is reported that saying invocation during the pause between two sermons is one of the most opportune moments for the acceptance of prayer.
- After a pause the imam preaches the 2nd sermon.
- These sermons always consist of advices based on Quran and Hadith about Muslims lifestyle.
- The sermons include the praises of Allah and His Messenger and the teachings from Quran and Hadith/Sunnah. The Imam may also include any point of socio-political importance that he feels is important to mention to Muslims along with crucial pieces of advice from Quran and Hadith.
- Muslims shouldn't speak or use mobile during the sermons; they must listen attentively.
- Instructions are mentioned in many traditions of Prophet (PBUH) regarding the ethics of attending sermons. It is reported that keeping quiet is better than speaking for any cause during the sermons.
- So, Muslims should listen to the sermons carefully and they should focus on the guidelines from Quran and Hadith conveyed during the sermons.
- After the sermon the Imam calls upon the Muslims to get prepared for congregational prayer.
- The Imam normally instructs believers to make straight lines without leaving gaps in between the rows and to stand by shoulder to shoulder.
- He also instructs believers about the ethics and morals of performing prayers i.e. wearing caps, raising trousers over the ankles etc.
- After this, the Imam leads Muslims in the congregational prayer which is offered in the same way as 2 units of regular prayers are offered.
- At the end of congregational prayer, the Imam says an invocation which is joined by the followers.
- Muslims then offer their remaining Sunnah; four and two units individually.

Q (b) Why do Muslims regard these prayers (Jum'a) as important? [4]

- The performance of Friday congregational prayer is highly important in Islam. They are made obligatory and missing them consecutively harms ones faith.
- When many Muslims gather in mosques it brings a sense of togetherness in them that they all are the believers and servants of One God (Allah). They also feel uniformity in them in their cause and goal i.e. to please Allah to attain His blessings here and in the life hereafter.



- It also brings the sense of equality in such a manner that they realize Allah has bestowed everyone the similar method to earn success of both worlds.
- Believers when in such gatherings get acquainted and share their thoughts and feelings with each other; this leads them towards the true spirit of Islam i.e. Unity and Brotherhood. Hence Friday gatherings promote brotherhood and fraternity.
- They are also helpful to check on the strength of Muslim community locally.
- Friday congregational prayer is also significant for learning. Believers learn much from the sermons delivered before the congregational prayer. The sermons are not only a source of religious learning but also the source of learning about the current issues faced by Muslim Ummah.
- Muslims also donate money in these gatherings which help Mosque administration to run their system smoothly. The donations are also helpful for the poor and needy of the community.

EID CONGREGATIONAL PRAYER

Q (a) Describe the particular features of congregational prayers on festival (Eid). [10]

PARGRAPH # 1 (PREPARATION)

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

PARGRAPH # 2 (FEATURES/METHOD)

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



- Before leaving Eid Gah they take a meal. On Eid ul Fitr they try to take a small meal or some sweets as it is Prophet (PBUH)'s Sunnah. However, on Eid ul Azha they try to have their meal from the flesh of sacrificial animal after they return from Eid Gah.
- They recite the 3rd creed / Takbir-e-Tashreeq (Allah u Akbar Allahu Akbar La ilaha illaallahu Allahu Akbar Allahu Akbar Walillahil Hamd) on their way to the mosque or Eid Gah.
- The imam preaches a general sermon while believers gather in places reserved for Eid prayers.
- This sermon deals with virtues of Ramadan, discussion on important matters related to charity (Fitra or skins of animals), recalling the incident of Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S) or current issues faced by believers locally or internationally.
- There is no Adhan for Eid congregational prayers.
- Eid prayers are additional prayers other than the five daily prayers therefore they are offered without Adhan and Iqamah.
- At the end of general sermon the Imam calls upon believers to stand in straight lines and get ready for the congregational prayer. Since Eid prayer is performed only twice in a year therefore for the convenience and remembrance of Muslims the announcement of lining is often followed by the brief description of the method of Eid congregational prayer.
- Muslims intend to perform this prayer with six additional Takbir'at.
- Six Takbir'at are additional in these prayers. Three of them are said in the first unit after the recitation of Sana, T'awuz and Tasmia. The other three are said in 2nd unit before Ruko'o.
- The rest of the method of prayer is identical to ordinary 2 units of prayer.
- After the performance of 2 units of prayers in congregation the Imam preaches two sermons.
- These sermons contain the teachings of Quran and sayings of Prophet (PBUH).
- Between the two sermons, the imam gives a pause while sitting on pulpit. This pause is reported to be one of the most opportune moments for the acceptance of prayer (Du'a).
- After a pause the Imam preaches the second sermon.
- Muslims shouldn't speak or use mobile during the sermons; they must listen attentively.
- Instructions are mentioned in many traditions of Prophet (PBUH) regarding the ethics of attending sermons. It is reported that keeping quiet is better than speaking for any cause during the sermons.
- So, Muslims should listen to the sermons carefully and they should focus on the guidelines from Quran and Hadith conveyed during the sermons.
- After the sermons believers say invocation (Du'a) together by reciting A'min on the words of Imam. Followed by the Du'a Muslims wish and greet each other for this occasion of happiness.
- On Eid ul Fitr Muslims visit their family and friends and exchange gifts and money.
- On Eid ul Azha they distribute the flesh and donate skin of the animals they sacrifice.

Q (b) Write religious significance of Eid ul Azh'a. [4]

- Eid ul Azh'a is a celebration of the achievement of a Muslim who has completed the rites of major pilgrimage (Hajj). It is also a day of thanksgiving when Muslims offer gratitude to Allah for helping them fulfill their spiritual obligation.
- On this day sacrifice of animal is made remembering Hazrat Ibrahim (A.S)'s sacrifice of his son. Muslims distribute a proportion from their sacrifices to the needy of society thus by these slaughtering poor and needy receive alms in the way of sacrificial meat/food all over the world; from those on Hajj and from those who at home offer sacrifice.
- It is a day of joyful remembrance which begins with a collective act of worship in form of congregational prayer glorifying Allah's name. They also pray for those who have departed from this world and seek mercy, forgiveness and success for them in their afterlife.
- In these days the Muslims utter Eid greetings and good wishes to others which increase love among the fellow beings.
- The Eid days are the days of peace. When a Muslim establishes peace in his heart by obeying the law of Allah and by leading a disciplined life, he/she becomes at peace with Allah and others.



- Q (b) Explain the importance of Eid ul Fitr. [4]
- For Muslims, Eid-ul-Fitr is a joyful celebration of the achievement of enhanced piety. It is a day of forgiveness, thanksgiving, moral victory & peace, of congregation, brotherhood and unity.
 - The celebrations of Eid ul Fitr start with the special congregational prayer and sermons in the morning. After attending these, worshippers greet and embrace each other in a spirit of peace, love and brotherhood thus **by these prayers Muslims come closer and unity is promoted.**
 - Moreover, **Muslims learn much from the sermons.** They learn about the significance of the Eid day also about blessings they receive in form of Eid after spending the month of Ramadan.
 - **This creates gratitude in Muslims** and they not only celebrate the end of fasting, but also thank Allah for the help and strength He gave them throughout the previous month to practice self control.
 - **Eid is a time to come together as a community and to renew friendship and family ties.** This is a time for peace, for all Muslims in the world to devote to prayers and mutual well-being.
 - After the prayers Muslims visit the homes of friends and relatives to spread love all over.
 - Those keeping grudges in their heart for their fellow brothers practice forgiveness thus Eid washes away differences and conflicts.
 - **It is also a joyous occasion with important religious significance.** On this day happiness is observed at attaining spiritual uplift after a month of fasting.
 - After the prayers Muslims visit the homes of friends and relatives spread love and affection all over.

- Q (b) Outline the main differences between Friday and Eid congregational prayers. [4]

PARAGRAPH # 1 (FRIDAY CONGREGATIONAL PRAYER)

- The Friday congregational prayer is obligatory *Fardh* on every sane adult Muslim men and it is offered weekly on Fridays in place of Zuhr (noon) prayer.
- It is performed in congregation only inside the mosques.
- It is offered after the declining of the sun from horizon in noon. It includes only one Takbir at the beginning of first unit i.e. called Takbir-e-Tahrira.
- There are two Adhans proclaimed for this prayer and two sermons are delivered before the congregation headed by Imam.

PARAGRAPH # 2 (EID CONGREGATIONAL PRAYER)

- The Eid congregational prayer is *Wajib* on every sane adult Muslim men and it is performed twice every year on Eid ul Fitr in 1st of Shawwal and Eid-ul-Azha in 10th of Dhil Hajj.
- It is offered in congregation either in Eid Gah (vast open place) or in mosque.
- It is offered in the morning after sunrise. It includes six additional Takbir'at other than Takbir-e-Tahrira. First three Takbir'at are said in first unit before Al-Fatiha and recitation of the passage. The other three Takbir'at are said in second unit before going in to Ruk'oo.
- Adhan is not proclaimed for this prayer and two sermons are delivered after the prayer led by Imam.

QASR & QADHA PRAYERS

- Q (a) Briefly describe Qasr prayer and Qadha prayer. [10]

PARAGRAPH # 1 (QASR PRAYER)

- **Qasr prayers are performed by those who are in journey.**
- The person who sets out with the intention of eventually travelling three *Manzils* i.e. approximately 77 km is regarded as a traveler (*Musafir*) in the *Shari'ah*.
- Within the boundaries of his town or city, a person cannot be a traveler. The moment he/she comes out of the boundaries of his/her residential town or city he/she becomes a traveler.



- If the airport/railway/bus station is within the boundaries of the city (in the sense that the buildings of the city are linked to it without a considerable break in between) it will fall under the rule of the city and the person will not be considered a traveler when he reaches it. If it is outside the boundaries, then upon reaching it, the person will be regarded as a traveler.
- **Intention of traveling is also necessary.**
- A person will not become a traveler until he firmly intends to travel 77 km from the place he/she is in. Thus, a person who travels from place to place, intending to travel less than 77km each time, will not become a traveler even if he travels the entire world in this way
- **The units of Qasr prayer are less than the units of regular prayer.**
- When a person qualifies as a traveler, according to the *Sharī'ah* he/she is required to offer two units (Raka'hs) for the compulsory (fardh) of Zuhr, Asar and Isha prayers. The other prayers remain as normal which are Fajar and Maghrib.
- More than two units should not be offered for the *Fardh* of Zuhar, Asar and Isha prayers. If a person mistakenly offered four units for these prayers, and he/she had sat down for Tashahhud (al-Tahiyāt) in the second unit, then the first two units will be regarded as Fardh and the other two units as Nafil.
- But in this case he/she will have to make *sajdah al-sahu*. If he/she did not make *sajdah al-sahu* then he must repeat the prayer if its time still remains.
- If he didn't sit in the second unit, all four units will become Nafil and he will have to repeat Fardh.
- **The Qasr/shortened prayers are offered until one becomes the resident or ends the traveling.**
- A person will remain a traveler and will continue offering two units for the four-unit prayers until he/she makes the definite intention of staying at a place for fifteen days or more.
- **On making intention of staying somewhere for more than fifteen days a person will become the resident (Muqim).**
- He must offer four units here if he makes the intention of staying for 15 days. Prayer for Muqim is regular prayer with same number of units.
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- **PARAGRAPH # 2 (QADHA PRAYER)**
- Since prayer is the obligatory duty upon every believer therefore they must be offered on time.
- Prayers are required to be guarded strictly from external threats so that they must not be missed and they should be offered with true devotion. The Holy Quran speaks about guarding ones prayer in the verse of Surah Baqarah, it states: *"Guard strictly your prayer (obligatory regular prayers) especially the middle prayer and stand up with true devotion to Allah"* (2:238) Al-Baqarah.
- Prayers are so important for believers that Prophet (PBUH) defined them as the discriminating factor between a believer and non-believer. He (PBUH) said: *"Between men and between Shirk and disbelief is the abandoning of prayers"*.
- By this we come to know that missing prayer and not offering them in prescribed time is a great sin. Therefore, every possible attempt should be made to offer them on time.
- However, there are certain religious conditions under which prayer could be delayed. It should be made clear that the prayer is missed under special circumstances.
- The scholars of Islam have listed certain conditions under which prayers may be delayed. For example if a person is severely ill and cannot even perform prayer by sitting or lying down then the person is allowed to delay prayer.
- Similarly, if someone falls asleep, loses consciousness, undergoing surgery and not in a condition to perform prayers, in life threatening situations or in similar emergencies prayer can be delayed. Sometimes a person may forget to perform prayer. It should be remembered that travelling doesn't come under such conditions that a Muslims get permitted to miss his prayer.
- These delayed prayers which are missed under certain situations must be compensated immediately after gaining health/consciousness or when situation becomes normal and non-threatening. The Holy Prophet (PBUH) said *"If anyone forgets a prayer he should pray that prayer when he remembers it. There is no compensation except to pray the same."*



- This means that Muslims should remember that they were only allowed to delay prayer due to circumstances yet they have to compensate it by performing at least Fardh units of missed prayers if the regular time has passed.
- In order to compensate prayer in the light of abovementioned Hadith one should perform the missed prayer. According to the religious scholars while compensating delayed prayers one should only offer the Fardh and Witr units of missed prayer, Sunnah and Nawafil would be left.
- Prayers are also delayed for a short time during Hajj.
- They are delayed by following the footsteps of Holy Prophet (PBUH) in performance of the pilgrimage. As soon as the pilgrim reaches Muzdhalifa he/she must perform it.
- But there are prayers which are delayed and left unperformed. They aren't meant to be compensated. These are the ones which are missed during the menstruation period of women.

Q (b) How far is the mosque (Masjid) a focal point in the lives of Muslims. [4]

- In the lives of Muslims mosques are an important central point throughout in different occasions.
- They are used to draw Muslims attention to the daily prayer. The call of prayer (Adhan) is given from the Minarat (courtyard) of the mosque for all to hear. Hearing the Adhan Muslims are notified it is time to pray so they must gather in mosque to fulfill their obligation.
- The space of mosque is used for the daily prayers in congregation and individual both. Moreover, weekly Friday prayers and twice in year Eid prayers are offered in mosques.
- In the month of Ramadan mosques are full especially for the congregational prayers of Tarawih and as a place for retreat (Aitikaaf) in the last ten days of Ramadhan.
- They are also used for education. The copies of Quran are available in mosques for individuals' reading and understanding. Usually Madrasah and school are attached to the mosque which is used for teaching children about worldly and Islamic sciences. The Friday and Eid sermons are also the source of learning along with other announcements and speeches at different occasion. Moreover, Dar-ul-Ifa is also connected with the mosque so Muslims can submit their questions there and find out solutions in the light of Quran and Hadith.
- From the earliest times mosques performed dual function: religious and civil. During the Prophet (PBUH)'s lifetime Mosque Al-Nabwi was a center for community. ON the basis of this Muslims utilize mosques for joyous occasions like Nikah ceremony. Also, the funeral prayers (Janazah) are offered in the mosques. Muslims also use mosques for the shelter of travelers.

Q (b) Explain the importance of mosques to the Muslim community? [4]

- Mosques, apart from being a pure place for worship, benefit the Muslims in many other ways. They act as community centers for Muslims, allowing them to come together and closer to one another.
- These are also the places specially dedicated for congregational prayers helping the Muslims to be united and free to discuss their personal or worldly matters.
- The strength of the people praying together inside mosques in congregation, reminds the Muslims about their strength if they become united in the outside world.
- Mosques also provide facilities of joint learning and education mostly free of cost. There are Madrasah (schools for learning) which are connected with mosque mostly. They offer worldly education up to foundation levels and besides that they also offer courses to study Quran and other disciplines.
- The presence of mosques remind Muslims that they obey Allah and are one Ummah. When believers gather there with a common cause performing common rituals, it creates sense of Unity that they are the servant of one God and equal in His sight.



BENEFITS OF PRAYERS

- Q (a) How do Muslim individuals and the Muslim community benefit from the five daily prayers? [10]

PARAGRAPH # 1 (CONDITIONS AND METHOD OF PRAYER CONCISELY)

- See Page # 7-8

PARAGRAPH # 2 (BENEFITS OF PRAYER FOR INDIVIDUALS)

- The five daily prayers being one of the obligations for Muslims not only bring Allah's blessing for a man but they bring many other benefits too.
- They fulfil one's obligation. The Quran orders believers to offer prayers at 70 different places. In Surah Baqarah it states: *"Establish regular prayer and give poor tax..."* (2:43). Hence, prayers are made obligatory on every believer five times a day; when a believer offers prayers, he/she gets done with his/her obligation. A believer not only follows the oft-highlighted Divine order but also the most stressed duty by Prophet Mohammad (PBUH). It is reported that among the last instructions of Prophet Mohammad (PBUH) for believers, right before his demise, were to be regular in prayers.
- They help to become punctual. The five daily prayers are obligatory to offer on time prescribed in Quran and Hadith. The Quran states: *"Verily, the prayer is enjoined on the believers at fixed hours"*. (4:103) Al-Nisa. It is therefore when a believer offer them on time, it develops a habit in him of being punctual, he/she gets habitual to offer things on time and also learn to manage time as when to offer obligations and when to do other worldly activities.
- They wash sins of believers. Once during the autumn season Prophet (PBUH) said to Hazrat Abu Zar (RZ): *"When a Muslim offers his prayers to please Allah, his sins are shed away from him just as these leaves are falling off this tree"*. It is also reported that the minor sins of believers committed in between the two prayers are forgiven by Allah. Thus, by the offering of prayers believer's heart remain clean and pure from impurities caused by the sins.
- They are also helpful for believers to be neat and clean externally. As purification of clothes, place and body are mandatory requirements for prayers, therefore believers try to wear clean and pure clothes and they stay away from such places which cause any sort of impurity on their clothes or body. Moreover, when believer washes his/her body at least five times a day, it keeps him clean throughout the day. The Prophet (PBUH) said: *"The likeness of 5 times daily prayers is as the likeness of a deep river running in front of the door of a person who bathes therein 5 times a day"*. It is also reported that once the Prophet (PBUH) asked his companions: *'Do you think that dirt can remain on a person bathing 5 times a day in a river running in front of his door?'* 'No', replied the companions, *'No dirt can remain on his body.'* He (PBUH) remarked: *'So, exactly similar is the effect of prayers offered 5 times a day. With the Grace of Allah, it washes away all the sins'*.
- They also help believers to be physically fit. Several studies suggest that prayers hold the secret to numerous physical and psychological benefits. Physically, a Muslim while offering prayers stimulates his joints and muscles in a way that it results in a positive outcome for his body. While the psychological advantages lies in the concentration and determination that a believer is set to have while praying. Scientific evidences also support the notion that moderate intensity activities such as offering prayers, when performed daily, can have some long-term health benefits. Prayer is like a free hand exercise, it can be performed in groups or individually without any equipment. Walking to mosques for prayers five times a day is an added physical benefit for believers.
- The five daily prayers abstain believers from shameful deeds as well as they act as sustenance for the soul. By the offering of prayers believers become God's conscious, which prevents them from indecent acts and speeches and encourages for righteous deeds in order to earn the pleasure of Allah. Muslims try to guard their modesty as prayers inculcate a feeling of shamefulness which helps them in refraining from minor and major sins.



- They also play a vital role to become decent and humble. The postures of prayers especially prostrations (Ruku and Sujood) remind Muslims that they have no power of their own in front of Allah's will and decisions. They realize they are the servants of Allah which forces them to be humble and modest. Thus, prayers strongly help believers to abstain from pride & to adopt humility.
- They are a mean of seeking Allah's pleasure, help & guidance. The performance of prayers helps a believer to be closer to Allah. Whenever one is in need of mental, emotional or any other support, he can seek help from Allah through the medium of prayers. It is narrated by Hazrat Huzaifa (RZ): *"Whenever the Prophet (PBUH) faced any difficulty, he would at once resort to prayer"*.
- They will be one's best resort on the Day of Judgement and will be handy to attain Paradise. Allah has made a promise to the believers to bless them with Paradise if they offer prayers regularly. *"Allah has said, '(O, Muhammad!) I have ordained 5 times daily prayers for your followers. I have made a covenant with Myself that whoever is regular in performing his prayers at its fixed hour, he shall be admitted into Paradise. Those of your followers, who do not guard their prayers, are not included in this covenant."* After one's beliefs, Allah will inquire believers about their obligations. It is reported that prayers will be questioned first. The Prophet (PBUH) said: *"The first deed of a person to be reckoned for on the Day of Judgment will be his prayers. A person will succeed and attain his goal if his prayers are accepted. He will fail and lose badly if they are rejected"*. In a famous Hadith the Prophet (PBUH) said: *"Prayers are the key to Paradise"*.
- If the five daily prayers are offered with congregation they bring so many other benefits for Muslim individuals.
- See Paragraph # 2 in Page # 9-10.

PARAGRAPH # 2 (BENEFITS OF PRAYER FOR COMMUNITY)

See Paragraph # 3 in Page # 10.

- Q (b) Why prayer is regarded as essential to daily life in Islam. [4]
OR
(b) Why is it beneficial for Muslims to pray Salah five times a day? [4]
Use bold points from Page # 17-18.

THIRD PILLAR: FASTING – SAUM

- Q (a) What are the main observances followed by Muslims during the month of Ramadan. [10]

PARAGRAPH # 1 (INTRODUCTION):

- Fasting is the third pillar of Islam and another act of worshipping Allah which is obligatory. It was made obligatory in 2 A.H.
- The Quran speaks about this obligation in the following words: *"Ramadan is the month in which Quran was sent down ... so anyone of you who witnesses this month shall spend it in fasting. (2:185) Al Baqarah*
- It literally means to abstain from something. It is also called Saum or Sayam.
- Fasts are started when the new moon of the month of Ramadan is sighted, and stopped when the new moon of the month of Shawwal is seen.
- Therefore, all adult and sane Muslims must fast from dawn to sunset everyday in the ninth month of Islamic calendar i.e. Ramadan.
- Few Muslims are exempted from fasting. They are pregnant women or mothers of new born babies, the travelers, the old and diseased, slaves or people in danger and children. Other than these every fit and healthy believer is supposed to fast for the whole month in the following manner.



PARAGRAPH # 2 (METHOD OF A DAY'S FAST):

- Muslims have a breakfast, the Sehri (morning meal), before dawn.
- This is a pre dawn meal which is taken in preparatory phase of fasting. It is taken because it is the Sunnah of Prophet (PBUH). The Holy Prophet (PBUH) said: *"Take meals a little before dawn, because there is a blessing in taking meals at that time"*.
- Also, it is taken to gain energy for the coming day which is spent without having food and drink.
- Muslims then state the formal intention to fast.
- The intention (Niyah) is mandatory for keeping fast. Though uttering words is not necessary for it still many Muslims intend it formally by uttering these words: *"I intend to keep fast for the following day of Ramadan"*.
- Muslims then offer their mandatory prayer of Fajar. The believing men go to the mosque and offer their Salah in congregation where as women offer them at home individually.
- Muslims throughout the day abstain from food and drink i.e. called *Imsak*.
- Keeping fast means to stop eating and drinking from dawn till sunset therefore, during these hours any food or drink should not cross the throat by either internal or external means.
- Any food which crosses the throat by means of eating, drinking or vomiting makes the fast void. The void fasts are then compensated by offering Qaza or Kaffara.
- Qaza is offered when fast is made void accidentally or due to some genuine reason. It is compensated by keeping one fast in return. (optional point)
- Whereas Kaffara is offered when fast is nullified intentionally. It is compensated by either offering sixty consecutive fasts or offering two times mouthful meal to sixty poor of the society. (optional)
- During the day hours, Muslims also abstain from smoking, sexual intercourse, medicines etc.
- While fasting smoking and marital relations also make the fast void. Moreover, medicines which are swallowed do the same.
- Injections which are taken directly into the stomach or brain are also forbidden as they nullify fast especially the nutritional injections.
- But injections on the muscle are allowed in fasting similarly, using eye/ear drops wouldn't affect the fast as long as they don't reach ones throat. Jurists have allowed diabetic patients to use insulin during fast in order to keep a check and control on diabetes. Asthma patient are disallowed to use pumps (Asthma inhalers) as they release liquid that nullifies fast.
- Muslims also abstain from evil and forbidden acts.
- In the entire day Muslims try to remember and invoke Allah and to recite Quran as much as possible. They also avoid any kind of act which can affect the true spirit and soul of their worshipping.
- During the day hours Muslims should live their lives as normal, making no concessions to the lack of food. They shouldn't oversleep while fasting and should stick to their regular routine work.
- They should not complain about hunger and thirst during fast. Also, imagining, discussing and unnecessarily staring at food are not liked.
- Muslims then offer Zuhar prayer which they offer in congregation or alone.
- Around ninety minutes prior to the end of fasting, Muslims offer Asar prayer.
- Mosques are full during the congregational prayer as most of the Muslims get free from their routine work and wait for the sunset.
- After Asar many Muslims try to remember Allah as much as possible and conclude their fast with the praises to Allah. They do this by reciting Tasbih'at, murmuring creeds and by reciting Quran in mosques or at home.
- After abstinence during the day light hours from food, drink and forbidden acts, Muslims break their fast at sunset. After the setting of the sun the fast is broken by reciting the following prayer mentioned in Al-Tirmidhi: *"O Allah! I fasted for you and I now break the fast for you"*
- Muslims then have their evening meal, Iftari.
- Muslims try to have this meal right with the call of Maghrib prayer because Prophet Mohammad (PBUH) expressed his pleasure for those people who quickly break their fast.



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

PARAGRAPH # 3 (OTHER PRACTICES)

- Some Muslims withdraw to mosques for the last ten days of Ramadan.
- Aitikaf is offered by withdrawing to the mosques.
- Aitikaf is offered in order to search the night of power in the last ten nights of Ramadan.
- The Prophet (PBUH) himself used to confine himself to the mosque in the last ten days of Ramadan, and would say "Seek the Laylat ul Qadr (The night of power) in the last ten days of Ramadan".
- For Aitikaf, Muslim women withdraw to the certain part of their dwelling to perform it.
- Those who do not offer Aitikaf, spend these nights and search the night of power from 21st, 23rd, 25th, 27th and 29th night of Ramadan by attending to mosques or by offering acts of worships at their homes.
- By the end of Ramadan Muslims give a charity called Zakat Al-Fitr.
- It is compulsory on every male or female, free or slave and child or adult. It is paid on food items like dried dates, dried cheese, barley or raisins. One Sa'a i.e. 3.5 kg of any of the mentioned food items is paid. However, on wheat half Sa'a i.e. 1.75 kg can be paid. In Urban areas Muslims usually pay equivalent cash of the listed food items at mosques, welfares or to the poor and needy.
- At the end of Ramadan Muslims celebrate Eid.
- After sighting of the moon which confirms the next month i.e. Shawwal they celebrate a festival, Eid ul Fitr on 1st of Shawwal, the 10th month of Islamic Calendar.
- It is a day of thanksgiving and happiness and one of the great occasions for the Muslim community.
- Muslims offer special prayers in congregation and thank Allah for His blessing and Mercy.

Q (a) Describe how does a Muslim fast during a day in Ramadhan. [10]

PARAGRAPH # 1 (INTRODUCTION)

See Page # 18

PARAGRAPH # 2 (METHOD OF A DAY'S FAST)

See Paragraph # 2 in Page # 19-20

Q (b) Outline kinds of Muslims who are excused from fasting? [4]

- Fasting is obligatory on all adult male/female Muslims in the month of Ramadan. But there are some Muslims who are excused from fasting due to different reasons.
- They either then make it up later or pay Fidyah for their fasting.
- These exempted include pregnant women and mothers of new born babies who can't keep fast due to feeding of their babies; the travelers who are excused due to the hardships of journey; the sick and old people also do not keep it due to their weak physical state and medications, children who do not have any kind of obligations on them and slaves or people in danger who can't keep it because of their dependency or threats.

ZAKAT AL-FITR OR FITRANA

Q (a) How do Muslims pay Zakat Al-Fitr? [5]

PARAGRAPH # 1 (INTRODUCTION)

- Zakat al-Fitr is the charity paid by Muslims in the month of Ramadhan.
- It is Wajib (Compulsory) on male and female, free and slave and young and old.
- Hazrat Abdullah bin Umar (RZ) said: *"the Prophet (PBUH) commanded us the payment of one sa'a of dates or one sa'a of barley as Zakat al-fitr on every Muslim, young and old, male and female, free and slave"*.
- It must be paid by the head of the family or individuals in the month of Ramadhan by 1st Shawwal before Eid payers. If one forgets, he must pay it as soon as he remembers.

PARAGRAPH # 2 (RATE OF ZAKAT AL-FITR AND RECIPIENTS)

- The rate of Zakat al-Fitr is same for everyone regardless of one's income brackets.
- Hazrat Abu Said Khadri (RZ) said: *"In the lifetime of Prophet (PBUH) we paid Zakat al-Fitr as one sa'a of food; dried dates, barley, dried cheese or raisins."*
- One Sa'a is four double handfuls or 3.5 kg approximately.
- One can give one of the following food items or equivalent cash as Zakat al-Fitr.
 - a) Dried dates 3.5 kg b) Barley 3.5 kg
 - c) Dried cheese 3.5 kg d) Raisins 3.5 kg
- In the ruling period of Hazrat Muawiya (RZ), wheat was more expensive than the abovementioned food items. Therefore, by the consensus the companions and other Muslims of that period paid Zakat al-Fitr as half sa'a of wheat i.e. approximately 1.75 kg.
- The Recipients of Zakat al-Fitr are the same who can receive Zakat. These include the poor and needy, the collectors of Zakat, those in debt, the travelers, the slaves or prisoners, those who are in the way of Allah (Mujahideen) and those hearts which can reconcile.

Q (b) Why are Muslims encouraged to pay sadaqa during Eid-al-Fitr? [4]

- The Sadaqa Muslims pay before the Eid-al-Fitr is called Zakat al Fitr. It is an obligatory charity on every Muslim at the end of the month of Ramadhan. Hazrat Abdullah bin Umar said: *"the Prophet (PBUH) enjoined the payment of one sa'a of dates or one sa'a of barley as Zakat al-Fitr on every Muslim, young and old, male and female, free and slave"*.
- Muslims are encouraged to pay it due to the following individual and communal benefits.
- **Firstly, it is to purify the one, who has fasted, from any type of indecent act or speech he might have committed while fasting.** If somebody has used inappropriate or abusive language or has practiced any unlawful thing like lying, singing, listening to music etc he is supposed to pay Fitr to create the sense of responsibility and accountability for his errors. Thus, the giver gets hopeful that his mistakes will be forgiven after his repentance in form of paying Fitrana.
- **Secondly, it also gives him the assurance that his hard work and worshipping rituals during the month of Ramadhan will not go wasted** due to unintentional errors he made while fasting. This helps him to celebrate Eid ul Fitr with joy and spiritual uplift. It also motivates him to refrain from indecent acts in the coming Ramadhan.
- **Lastly, it also helps the poor and the needy.** Muslims, by paying Zakat al Fitr in form of money or food, share the joy and happiness of Eid with the underprivileged and less fortunate members of the society. This way all the Muslim brothers celebrate the joyful occasion of Eid happily. Not only the rich, but also the poor get to buy new clothes and eat good food.

MATTERS THAT CANCEL OUT FASTING

[10]

Q: Write a note on matters which nullify/cancel out fasting.

PARAGRAPH # 1 (INTRODUCTION)

See Page # 18

PARAGRAPH # 2 (MATTERS THAT CANCEL OUT FASTING)

- The boundaries which must not be transgressed are set for fasting. These are abstinence from food, drink, medicine, marital relations, using nutritious injections etc.
- In case, the boundaries told are transgressed while fasting, it makes the fast void.
- These acts could be one of the following which cancels the fast.
- **By intentional eating or drinking fasting is nullified.**
- If someone takes food or drink intentionally and it gets down the throat this cancels the fast.
- But if someone has taken food mistakenly and had forgotten that he/she was keeping fast, it doesn't harm the fast and it can be continued.
- **Nutrition by other means also make the fast void.**
- If someone takes medicines in form of tablet, syrup etc it will make the fast void. Nutritious injections also do the same. However, injections on muscles do not make any harm.
- Intentional or unintended vomiting also nullifies fasting.
- **Fasting is also cancelled by sexual intercourse.**
- Not only intercourse, intentional ejaculation cancels out ones the fast. However, if it happens unintentionally it doesn't make any harm to the fast.
- **Kaffara, Qaza or Fidyā has to be given in place of cancelled fast due to any of the abovementioned reasons.**
- If fast cancels out intentionally before the sunset by any means like drinking, eating, intercourse etc then Kaffara is to be given.
- **Kaffara** is to compensate missed/cancelled obligatory fast by keeping 60 continuous fasts after the month of Ramadan. If any of fast is missed during the compensatory process, the counting of 60 would begin from the start.
- In case, a person is unable to keep fast for sixty days due to health issues, then Kaffara is to be given by offering two meals with full amount of mouthful food for sixty poor people.
- If fast is broken due to some valid excuse or reason like sudden sickness, menstruation, vomiting, taking food or drink due to loss of consciousness etc, in this manner Qaza fast is to be performed.
- **Qaza** is to compensate fast with the same number of fasts missed or cancelled unintentionally.
- If someone who could not keep the compensated fast due to health issues that observing fast could make the person's condition worse or it could take his life or the person is too old to compensate it, Fidyā is to be given then.
- **Fidyā** is the amount calculated by $1\frac{3}{4}$ of the rate of wheat in place of every fast missed/cancelled.
- Only those people would give Fidyā who can't perform Qaza.

Q (b) Give reasons why the month of Ramadhan is special for Muslims. [5]

- Ramadan which is the blessed month is special for Muslims all around the globe for many reasons.
- The specialty of this month is by the fact that **first revelation received by Holy Prophet (PBUH) was in this month.** The Quran states: *"We have indeed sent down this Message in the night of power". (97:1) Al-Qadar*
- **It is the month of blessings.** In this month, it becomes easy for believers to do virtuous deeds and to avoid sins as the devils are chained in this month. Moreover, this month brings opportunities for every individual to confirm his entry in Paradise. The Prophet (PBUH) said: *"When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained". (Bukhari)*



- It is the month with additional obligation. In the month of Ramadhan Prophet (PBUH) observed fast for the whole month unlike any other month. Thus, Quran makes the fast of this month obligatory upon believers. The Quran states: "Fasting is prescribed to you as it was prescribed to those before you..." (2:183) Al-Baqarah
- In this month Muslims pray for Allah's forgiveness by growing their obedience to Him, and by exercising self control, patience and humility in all matters. Fasting in this month with its true spirit gives Muslims a sense of hope of God's forgiveness and attainment of His love and bounties.
- During this month Muslims increase the study of their faith and recitation of the Quran hence this becomes another source of attaining God's special mercy and blessings.
- In this month mosques become full and Muslims unite in different acts of worship like for daily prayers, Tarawih prayers and especially for the last ten days during Aitikaf. This promotes unity in Muslims also the Ummah gains strength.
- In this month Muslims by being hungry and thirsty in prescribed times gain more awareness of sufferings of the poor and needy hence they become more generous in Ramadan.
- Other than volunteer charity most of the Muslims pay their annual Zakat in this month which results in support of the destitute and happiness for them.
- A big part of this month is the idea of brotherhood and sharing. This is promoted especially during the break of fast when Muslims try to arrange Iftari for their fellow Muslim brothers.

Q (b) Explain why Muslims withdraw themselves to mosques at the end of Ramadan? [4]

- The entire month of Ramadan is blessed. The reason of this is the commencement of sending down Quran at the most blessed night during this month.
- This night is called the night of power referred by Quran in Surah Qadar chapter 97.
- This night lies at one of the odd nights in the last ten days of Ramadan.
- Once when Prophet (PBUH) was on his way to announce the exact date/ number of night of the night of power. Ironically, he saw two Muslim brothers quarreling, this afflicted Prophet (PBUH) so deeply that he forgot the date he was going to announce.
- Thereafter, after narrating this whole scene to the believers Prophet (PBUH) instructed believers to search this night in the odd nights of Ramadan during last ten days.
- Therefore since then Muslims withdraw themselves in mosques at the end of Ramadan to search this night which could be any night from 21st, 23rd, 25th, 27th or 29th nights.
- This stay in mosques for this purpose is known as Aitikaf.
- Withdrawing to mosque, Aitikaf, is also the Sunnah and regular practice of Prophet (PBUH). Even Prophet (PBUH) practiced this either for the whole month or for the last ten days of Ramadan.
- Another reason of performing Aitikaf by withdrawing to the mosques is to earn more blessings of Allah and to spend out maximum time in remembrance of Allah at the end of this blessed month.

BENEFITS OF FASTING

Q (a) How does fasting benefit the Muslim individuals and Muslim community. [10]

PARAGRAPH # 1 (OBSERVANCES OF FASTING CONCISELY)

See Page # 19-20

PARAGRAPH # 2 (BENEFITS OF FASTING FOR INDIVIDUALS)

- Fasting offers many benefits for individuals.
- It fulfills obligation. Fasting is the 3rd pillar of Islam and also an obligatory act. The Quran states: "Fasting is prescribed to you as it was prescribed to those before you..." (2:183) Al-Baqarah. Thus, by keeping fast an individual offers his necessary duty and fulfills obligations. It eventually brings us closer to our Almighty Allah and to our religion.



- It causes the pleasure of Allah. The Prophet (PBUH) said: *"The smell of the mouth of a fasting person is better in the sight of Allah than the smell of musk."* (Bukhari)
- It washes sins. Fasting involves a lot of hard work being put in by a believer in order to fulfill his obligation and to please Allah; Allah in turn rewards the believer by washing away his sins. Only Allah alone knows what bounties would be rewarded to a fasting believer for his patience and perseverance. The Prophet (PBUH) said: *"Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."*
- It develops self control and helps one to overcome selfishness, greed, laziness and other faults. Fasting primarily requires one to abstain from eating and drinking from dawn till dusk along with avoiding all other prohibited activities, these observances create self control and steadfastness in an individual as he/she puts his/her desires aside and values his/her obligations. The Quran highlights the virtue of fasting stating that **Fasting is prescribed to the believers so that they may learn self restraint.** (2:183) Al-Baqarah
- It helps one to overcome selfishness, greed, laziness and other faults. Fasting also helps us to realize the value of what we have and what others might not have, which creates feelings of selflessness and the urge to share with the less fortunate. Hence, fasting helps to bring out the best of a person and eventually helps a person to become generous. The Quran states: *"and fast, it is better for you, if only you knew."* (2:184) Al-Baqarah
- It is also the **annual training program to refresh one for carrying out the duties towards Allah** which brings him closer to Allah and makes him obedient towards Him. Thus, fasting makes believers pious and righteous.
- By keeping fast for the whole month **every individual feel a spiritual uplift.** He feels the purity in him and becomes aware of his priorities that along with the worldly life, the preparation of his after life is also what he should be focused on doing. In this process, it makes believer a responsible and God fearing Muslim.
- It has **numerous health benefits.** Several studies have proved that fasting for a whole month acts as a yearly body cleanser and clears out the system of our bodily functions from all impurities and toxins, making one healthy and increasing our life span. It ultimately leads to a believer being saved from many illnesses. Two of the most highlighted health benefits of fasting are improved digestive system and stronger immune system.
- It is a **mean to cut sexual desires.** The lack of food intake causes the body to be fatigued hence resulting in a drop of sexual desires. The Prophet (PBUH) said: *"The medication against sexual desires of my Ummah is Fasting"*. In another Hadith reported by Hazrat Abdullah bin Masud (RZ), the Prophet (PBUH) said: *"O Youths! Whoever amongst you is able to marry then let him do so, since it retains eyes and protects the private parts, and who is unable let him fast because it is a shield for him."* (Agreed)
- It helps us **seek forgiveness for all our sins.** Since the whole month of fasting is full of blessings and is a great source to earn God's blessings and seek His forgiveness therefore while keeping fast, when one with displaying sheer discipline and self-control seeks God's forgiveness, he/she surely receives it. The Prophet (PBUH) said: *"In every day and every night, during the month of Ramadan, there are people to whom Allah grants freedom from the Fire"*. (Ibne Majah)
- It also teaches one to **control love for comfort and slumber.** Other than teaching us self control and steadfastness, fasting also eliminates or decreases our love for comfort and sleep, as a believer focuses on his religion and prayers during Ramadhan, which involves staying up all night to pray during the last ten nights or the month or breaking up sleep to wake up for the meal before dawn. Hence, the tough routine reduces the love for comfort in a believer.
- It makes one **sympathetic and responsible.** Feeling deprived of the two most basic needs of life i.e. food and water, a believer develops a sense of sympathy towards the less fortunate who struggle for these basic needs and the ones who are deprived of them. This in turn increases the sense of social responsibility of a believer towards the poor and the destitute.



- It helps to become grateful for God's blessings especially for provision. Not being able to consume food or water even if one is feeling very thirsty or hungry, or not being able to sleep or rest in order to stay up to attain the bounties to be given by Allah, helps us to be thankful to Allah for all that He has bestowed upon us and all the benefits we have received despite of all our sins, this results in a believer being grateful to Allah for His blessings.
- It religiously motivates a Muslim and mentally relaxes him and his conscience. The constant dedication, concentration and determination boosts believer's spirit and motivates him religiously. It also provides a mental cleanse to a believer by making him feel relieved of the burden of the sins he carries on his shoulders, hence making a believer more motivated and mentally relaxed.
- Above all, fasting is highly rewarding. The Prophet (PBUH) said: "There are two pleasures (moments of happiness and joy) for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord." (Bukhari). Also, it is stated in Hadith-e-Qudsi that Allah says: "Fasting is for Me and I shall certainly compensate it".

PARAGRAPH # 3 (BENEFITS OF FASTING FOR COMMUNITY)

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

Q (b) Explain benefits of fasting for Muslim individuals. [4]

Use bold points from page # 23-25.

Q (b) What advantages does the fast of Ramadhan bring to the Muslim community? [4]

Use bold points from page # 25.



PARAGRAPH #2 (RECIPIENTS OF ZAKAT)

- The 60th verse of Surah Tauba mentions eight categories of the Mustahiqeen-e-Zakat (the deserving recipient of Zakat) in the following words: *"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it ordained by Allah and Allah is full of knowledge and wisdom". (9:60) Al-Tauba*
- **The ones in need have been given the top most priority**
- The poor and needy ones who are unable to support themselves and their families are counted among the receivers of Zakat until they find any means of livelihood.
- These people who possess wealth below the Nisab are known as Fuqa'ra (poor and destitute).
- The people who opt for begging or other such ways due to insufficient earning are also one of the Mustahiqeen. So, Zakat is given to them to finish their dependency providing chance to be independent.
- **Zakat can also be paid to the new converts of Islam.** The ones who have newly entered in the folds of Islam can be paid Zakat too as they need means to settle and start a new life.
- **Certain prisoners of war or slaves can receive Zakat.** The prisoners of war who are to be freed after the payment of ransom can be given Zakat by keeping in mind that they must be Muslims as it has already been stated that Non-Muslims cannot receive Zakat.
- The Muslim slave whose master has set a price to be paid for his freedom can be paid Zakat too, in order to make payment to his master.
- **Muslim debtors unable to pay back legal loans can be counted among the Mustahiqeen.**
- Muslims in debt who do not possess enough wealth to pay back the legitimate loans borrowed under dire consequences can also receive Zakat to clear their loans and have peace in their social and business life.
- **Zakat can be used to pay the wages of the Al-Alamin.**
- Al-A'lamin are those people employed for the collection of Zakat regardless that they are needy or not. Because they offer their services with time, efforts and energy this is why they can receive wages from the collected amount of Zakat.
- **The destitute travelers can receive Zakat as well.**
- The travelers in journey who are deprived of basic needs due to difficulties no matter they if are well of at home; can also be given Zakat. Sometimes the traveler meets with situation on which he loses everything he brought. In such cases, to help them out so that they can go back to their hometowns, the amount of poor tax can be given.
- **Zakat can be made of use for the payment of people engaged in the service of Allah**
- The people engaged in services in the way of Allah such as the Islamic preaching or the defense of the rights of other Muslim brothers, are applicable for the receiving of Zakat.
- **The next of kin and the orphans can also be paid Zakat to.** The Quran states: *"Say Whatever of your wealth you send shall be for your parents, and for the next of kin ..."* Al-Baqarah (2:215)
- Other people are also counted among the Mustahiqeen e Zakat.
- A wife, if she is a person of means, can give Zakat to her husband if the husband is truly needy.
- If the husband has suffered a loss or in debt, the wife can give Zakat to him.
- When the husband has straitened circumstances or is poor and needy so much that his wealth does not amount to Nisab, the wife can give Zakat to him.
- **The ones who refrain from asking are also the receivers of Zakat.**
- In our community there are many Muslim brothers who refrain from asking for any help, aid or economical support.
- Muslims should also look for such ones and help them out through the medium of Zakat.
- **In the abovementioned categories of recipients of Zakat, Muslims must make sure that the one they are giving Zakat to, doesn't have amount equivalent to Nisab and they are not rich as per the rules of Islam.**



PARAGRAPH # 3 (NON-RECEIPIENTS OF ZAKAT)

- There are also few who cannot receive Zakat no matter how difficult circumstances they see.
- It cannot be given to Syeds or Sa'dat (descendants of the Holy Prophet (PBUH)). Prophet (PBUH) in his saying mentioned that Zakat is the filth of people's wealth. Filth is impure and is not for me and my descendants.
- Zakat can also not be given to those relations who are in hierarchy means ones parents or children cannot be given the amount of Zakat.
- Zakat is not for Non-Muslims as it is the right of only those destitute who are a part of Muslim community.
- Since it is a tax collected for poor therefore it cannot be given to people as a payment for services nor can it be spent on any constructional work or for the purchase of property.

BENEFITS OF ZAKAT

- Q (a) How do Muslim individuals and the Muslim community benefit from Zakat. [10]

PARAGRAPH # 1 (OBSERVANCES OF ZAKAT CONCISELY)

See Page # 26-27.

PARAGRAPH # 2 (BENEFITS FOR INDIVIDUALS)

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



- It teaches the Muslims to look beyond their wants and needs and become responsible and generous believers, and help the ones who face difficulties of life. Our busy life and hectic schedules alongside with our selfish personalities, have led believers to be unaware of the hardships faced by the poor and the less fortunate people of the society. Zakat, being an obligation, acts as a yearly reminder for us to help us remember our brothers in need and our responsibilities towards them. It reminds us that our Prophet bound us in the bond of brotherhood because of which we are to help our fellows in times of need.
- Zakat makes the payer be grateful to Allah for all the blessings he has been bestowed with. For the legitimate payment of Zakat, a believer has to find the authentic Mustahiqeen e Zakat. This search makes him meet the destitute and find out about their difficulties and pain. It makes the believer feel blessed and fortunate to not be in their position and having the ability to help others rather than receiving help. Thus, Zakat reminds a believer of how thankful he should be to Allah for the bounties Allah has given him.
- Zakat minimizes the suffering of the needy and also removes envy of the rich from the receiver's heart. So by this it creates spiritual and humanitarian interactions between Muslims and helps in covering the social bridge that gets build between the rich and the poor. The rich become more aware and careful about their responsibilities towards the poor, while the poor who receive Zakat have enough funds to minimize their sufferings which in turn help them in thinking positive about the rich and diminishing the envy they develop for them.
- It helps the poor to become independent. Many people in our society remain poor because of the lack of funds to start a business or to establish a workplace to utilize their skills, in order to earn a decent living for themselves. The payment of Zakat acts as the capital amount to start a business which helps them in establishing and stabilizing themselves financially. This way they can live and earn independently.

PARAGRAPH # 3 (BENEFITS FOR COMMUNITY)

- There are numerous communal benefits of Zakat.
- One of the communal benefits of Zakat is evident from the rule of Hazrat Uthman (RZ) when there were no poor people left to be given Zakat to, because of the proper payment of Zakat and circulation of wealth.
- There are numerous other communal benefits of Zakat.
- It purifies halal money and brings it under the assurance of Allah. A society of Zakat payers circulates Halal and pure money which is under Allah's assurance, so the society will never see shortfall of sustenance (Rizq) except Allah's will.
- It increases production volume in the economy. When Zakat is paid to the less fortunate, they tend to buy various goods with it which increases the demand and the manufacturers have to increase the production volume to sustain the supply. The increased demand and supply help in boosting the overall economy. In simpler words, more buyers need more products and more sellers for which the need and space for the establishment of new businesses arises, giving a chance to many others to establish businesses and start earning a living for themselves.
- It lowers unemployment rates and raises living standards, hence causing a decline in criminal activities. When the poor are given Zakat, they are more likely to easily enter into a small business and earn a living to be independent and rich in the times to come. Hence, the lowered unemployment rates results in a flourished economy and a more peaceful society with lesser crime rates as well.
- It prevents wealth inequality. The rich believers, as per an obligation, share their wealth with the poor through which wealth is regularly and equally circulated and everyone gets to have their rightful share of economy's wealth. Thus, the rich doesn't get richer and the poor doesn't get poorer.
- It reduces the rate of domestic or sexual abuse, child labor and other such social pests. The lack of funds don't allow the poor people to educate their children, those children become victims of child labor at a very young age. The very same children then grow up not being able to find good jobs due



to lack of education, and not being able to establish businesses due to lack of funds. The constant failures and stress cause them to be frustrated and stressed which might result them in doing domestic abuse. The frustration might also result in them adopting theft and sexual abuse as their way out. Therefore, the payment of Zakat saves the believers from a vicious circle of sins.

- **It links the rich and poor.** The rich feel a sense of responsibility towards the underprivileged/deprived members of their society so in response they try to help them out. On observing the performance of responsibility and generosity of the rich, the poor feel a sense of reverence towards their helpers. Therefore, due to the payment of Zakat, the virtual gaps between the Muslim brothers, created by the society, are bridged.
- **It reminds believers that they are a part of one Ummah and creatures of one God.** Zakat brings sense of togetherness among the believers. When the rich pays Zakat and poor receives it, both remember that they are the followers of One Allah. This thought promotes the idea of unity and brotherhood. So, it makes the entire society into a single family and they tend to show compassion towards each other.

Q (b) **Who do you think benefits more from the payment of Zakat and why, the giver or the receiver?** [4]

- There are several benefits enjoyed by both giver and taker of Zakat.
- **For the giver of Zakat, it is the purification of the wealth.** When he takes out a part from his wealth at the end of the year, it removes all the impurities from his wealth. Moreover, Zakat fixes the mistakes he had committed unintentionally while earning money throughout the year. Thus, by removing a small share from his wealth, his rest of the wealth gets purified and clean.
- **It also brings the giver of Zakat closer to Allah.** When he spends substance he has earned after putting much effort and time, the giver reflects that he gives more priority to the commandments of Allah than the materials he has earned. This all helps him to gain the pleasure and closeness of Allah.
- **The recipient of Zakat is benefitted immediately in terms of materials on receiving the amount.**
- **For the recipient of Zakat, it is beneficial to become independent.** When one receives the amount of Zakat, he gets the chance to invest money and start a small business. The investment not only helps him to get independent but also to become the giver of Zakat next year than the receiver.
- **The taker earns a respectful position.** Due to the lack of funds he could have gone towards theft, begging or taking loans. However, Zakat allows him to have enough funds to invest money and do regular earnings lawfully. Therefore, he earns for his living by working hard which eventually brings respect & dignity for him in the sight of Allah and among his family, friends & society on the whole.
- **Zakat helps to establish a fair financial society.** Both the giver and receiver of Zakat enjoy their rights in society where the rich doesn't get richer and poor doesn't get poorer rather both get opportunities to earn, to gain independence and to live a dignified life.
- **In my opinion, both the giver and the receiver benefit equally from the payment of Zakat as their prime motive is the pleasure of Allah and they give and receive Zakat for this very reason.**

Q (b) **Write importance of Zakat.**
Use bold points from Page # 29-30.

Q (b) **Explain how almsgiving (Zakat) keep the community together.**
Use bold points from Page # 30-31.

FIFTH PILLAR: HAJJ - THE PILGRIMAGE

[10]

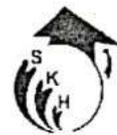
Q (a) Describe the main events of the annual pilgrimage (hajj).

PARAGRAPH # 1 (INTRODUCTION)

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

PARAGRAPH # 2 (METHOD OF HAJJ)

- In order to perform major pilgrimage following are the rituals performed by Muslims.
- It is obligatory to wear Ihram during Hajj so Muslims put on Ihram first.
- Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all signs of discrimination.
- For men, it is two pieces of unsown clothes worn around the body. One piece is to cover the upper part of the body and the other piece is to cover the lower part of the body.
- Men cannot cover their head or face neither can they wear shoes up to their ankles in state of Ihram.
- For women, Ihram is normal clothing covering all their body except face, hands and feet.
- With Ihram come restrictions on pilgrims. Pilgrims cannot cut their nails, hair or bath during hajj. Use of fragrance, wiping face and killing are also not allowed in the state of Ihram.
- The second obligation of Hajj is the intention (Niyah). Niyah is supposed to be made verbally at a place outside Makkah marked by the Holy Prophet through the building of pillars, called 'Mawaqit'.
- The pilgrims in airplane are to intend before Miqat after the announcements are made.
- They cannot cross Miqat without wearing Ihram and stating intention of wearing Ihram and the pilgrimage to the house of Allah.
- If in any case the pilgrim is unable to intend at Miqat, then he/she pays the penalty i.e. 'Dam' and make intention in a mosque named Masjid-e-Aisha inside the city.
- Followed by the Niyah and Ihram, the pilgrims recite Talbiyah.
- On reaching Makkah before 8th of Dhil Hajj the pilgrims then proceed to Haram (Ka'bah) to perform Tawaf-e-Qudm.
- Tawaf are the seven circumambulations of Ka'bah, each circuit (round) is called 'Shaut'.
- Tawaf e Qudm is a Sunnah Tawaf performed on entering Haram.
- To do this pilgrims offer Istalam before starting every round. Istalam is to kiss Hajr e Aswad (the black stone) or try to touch it by hand or by any wood or stick or to signal by hands towards the black stone. After Istalam they start circling around the Ka'bah in anticlockwise direction.
- In first three rounds they try to do Ramal which is to walk briskly on toes moving the shoulders in first three circles. In remaining four circles they walk normally. After every circle they do Istalam.
- They end the Tawaf by supplicating at Al-Multazim which is the podium of wall between the door of Ka'bah and the black stone.
- Followed by this, they offer volunteer prayer at Muqam e Ibrahim.



- **The third obligation of Hajj is the performance of Sa'i.**
- The pilgrims move forth towards Safa and Marwa Hills.
- There they have water of Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground.
- In between these hills they are to walk seven times. This walk is called Sa'i.
- It is performed in memory of the maternal love of Hazrat Hajira who ran between these hills to search water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam.
- **After Sai, the pilgrims move towards Mina in the morning of 8th Dhil Hajj.**
- Mina is a plain 3-4 miles east of Makkah.
- The pilgrims go from Makkah to Mina in morning by reciting Talbiya, Durud and Kalima e Tawhid and reach at Mina before noon to stay. From noon till morning of 9th Dhil Hajj Muslims stay at Mina and offer Zuhr, Asr, Maghrib and Isha prayers.
- **After Fajr prayer of 9th Dhil Hajj, the pilgrims leave for Arafat.**
- They must reach Arafat before noon and stay there till sunset.
- The stay of Arafat is Fardh (mandatory) and without it Hajj is void.
- The stay at Arafat is called Wuquf e Arafat in which the pilgrims are to stand facing the Qiblah, reciting Talbiyah, Kalima, Istaghfar and prayers to Allah.
- After the sermon and Dua (invocation), the combined prayers of Zuhr and Asr are offered at Arafat.
- At sunset, without offering the Maghrib prayer the pilgrims leave Arafat for Muzdhalifa.
- **On the evening of 9th Dhil Hajj the pilgrims then move towards Muzdhalifa.**
- It is a place 6 miles from Makkah between Mina and Arafat.
- One can stay anywhere in Muzdhalifa except Wadi-e- Muhas'ar where Ashab-e-Fil were annihilated.
- The Combined prayers of Maghrib and Isha are offered followed by the night stay of ninth Dhil Hajj at Muzdhalifa. During this stay, Muslims also collect at least 49 pebbles for stoning (Rami).
- **After the Fajr of 10th Dhil Hajj at Muzdhalifa, the pilgrims leave for Mina.**
- In Mina the stoning of the first pillar Jamarat ul Uqba is done with seven of the collected pebbles. This is called Rami, stoning of the three pillars (Jamarat) in memory of Hazrat Ibrahim (A.S). He (A.S) pelted stones on the devil who tried to lure him away when he was taking his son for sacrifice.
- **After Rami, the pilgrims offer their sacrifice (Udhiya).** They offer sacrifice in memory of Hazrat Ibrahim (A.S)'s willingness to sacrifice his son, Hazrat Ismail (A.S), in the way of Allah.
- After sacrifice of animal, all male pilgrims shave their heads while females cut a lock of their hair.
- Following this all pilgrims are free from the obligations and restrictions of Ihram and now they can wear normal clothes. Talbiyah is also stopped after this.
- **Tawaf-e-Ziarat is then performed.**
- Between the 10th and 12th of Dhil Hajj, Tawaf e Ziarat is performed which is a mandatory Tawaf. Without the performance of this Tawaf the Hajj becomes void. Its method is same as Tawaf e Qudm.
- **From 10th to 12th Dhil Hajj, the pilgrims stay at Mina.**
- **At Mina Rami is performed in 11th and 12th of Dhil Hajj.**
- The three pillars Jamarat ul Sughra, Jamarat ul Wusta and Jamarat ul Uqba are stoned.
- The pebble is to be held between the thumb and forefinger and thrown after reciting Bismillah. On throwing the pebble the pilgrim is to say Allah o Akbar.
- **Tawaf-e-Wida is then performed.** This is the Tawaf which is performed before departure.
- This Tawaf does not include the performance of Sai. The pilgrims then say invocation at Multazim and offer two units of volunteer prayer at Muqam e Ibrahim.
- Hajj ends after this.
- After this most pilgrims move towards Madinah to visit the burial place of Prophet Mohammad (PBUH).

Instructions: The length of the abovementioned answer of Method of Major pilgrimage is to be shortened. As per marking scheme points in Bold Letters are to be covered comprehensively.



- Q (b) Explain the significance of Prophet Ibrahim (A.S) in the observance of Hajj. [4]
- Prophet Ibrahim and his family are of immense importance to the annual pilgrimage of Muslims
 - Hazrat Ibrahim is said to have built or renovated the Holy Ka'bah which is of the utmost importance for Muslims being the house of Allah and also in the performance of the circumambulations.
 - Hazrat Hajira who was Prophet Ibrahim (A.S)'s wife, ran between Marwa and Safa in search of water for her young son, this act of her is now performed by every pilgrim and is known as Sa'i.
 - Hazrat Ismail (A.S), Hazrat Ibrahim's son, rubbed his heels on the ground revealing the well of Zamzam which is now the Holy water for Muslims and drinking Zamzam is the part of hajj.
 - Hazrat Ibrahim rejected the devil thrice and pelted stones on him when he was taking his son for sacrifice on command of Allah, at those three points of rejection the performance of Rami is done on the 10th, 11th and 12th of Dhill Hajj, which is the stoning of the three devils.
 - An animal was provided for Hazrat Ibrahim (A. S) to sacrifice in place of his son, this is now carried on by every Muslim pilgrim in form of sacrifice of an animal in the way of Allah during hajj on tenth of Dhill Hajj.

- (b) How does Hajj encourages a sense of equality amongst Muslims? [4]
- In the annual pilgrimage all Muslim pilgrims get united without any sign of discrimination of status, race or color which creates equality and unity amongst them. Their gathering from different parts of the world at one place with an identical cause to offer their obligation reminds them that they all are the creations of Allah.
 - Their offering of various observances of Hajj, which are similar for everyone, with an intention to seek Allah's forgiveness makes their belief stronger that they all are equal in the sight of Allah and that they all are made with a common purpose of gaining the pleasure of Allah.
 - The wearing of Ihram; same color and pieces, circumambulations of the same building, the stay in Arafat at the same time, slaughtering of animal with the identical intention, Rami i.e. stoning the devil to get rid of Satanic temptations and to struggle hard to get close to Allah, all this reminds them of their equality amongst each other and in the sight of Allah that to gain the pleasure of Allah, His forgiveness and bounties of both worlds they have been given the same practices.
 - Thus, their practices, intention, struggle, motive and gathering in same places at the same time regardless of their race color or status make them realize that they have all been equally created and considered by God.

- Q (b) Outline the main differences between hajj and Umrah. [4]
- Hajj is the complete pilgrimage with several other obligations and is one of the pillars of Islam and is obligatory upon people who can afford the journey and are fit to offer it. While Umrah is the Hajj-e-Asghar or minor pilgrimage with lesser obligations and is optional to be performed.
 - Hajj is only performed between 9th to 13th of Zilhaj while Umrah can be performed at any time of the year except 9th to 13th of Zilhaj.
 - Many of the practices of hajj are not included in Umrah like Rami, stay at Mina, Wuquf Arafat etc this is why in comparison Hajj is considered greater in practice and virtues both.
 - In hajj Talibiyah is stopped on 10th of Dhill Hajj where as in Umrah it is stopped during Tawaf.
 - During the performance of Hajj strictness is maintained. On mistakes pilgrim is obliged to offer Dam i.e. penalty for mistakes. Where as in Umrah leniency is provided and Dam is provided rarely.
 - According to Ahadith the blessings of Umrah are equal to the blessings of hajj only in Ramadan means if Umrah is performed in Ramadan the pilgrim would receive rewards equivalent to Hajj. But this doesn't mean that the pilgrim is also done with his obligation of performing Hajj. Hajj has to be performed once in a lifetime and its obligation cannot be fulfilled or compensated with the performance of Umrah.

BELIEFS & IMPORTANCE OF RITUALS OF HAJJ

Q (a) Give brief explanation of the importance of each of the following in Muslim BELIEFS and PRACTICES in relation to the pilgrimage (hajj).

- | | |
|---------------------|------------------|
| (i) Ka'bah | (ii) Ihram |
| (ii) Arafat | (iv) Eid ul Adha |
| (v) The black stone | (vi) Mina |
| (vii) Muzdhlifa | (viii) Rami |
| (ix) Sa'i | (x) Miqat |
| (xi) Tawaf | (xii) Istalam |

(i) Ka'bah

- It was built by Hazrat Adam (A. S), and later reconstructed by Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S) and again in the time of Holy Prophet (PBUH) when Prophet (PBUH) was 35.
- It is regarded as the house of Allah by all Muslims which makes them be emotionally and spiritually attached to this holy place.
- Ka'bah is the first sanctuary where Allah was worshipped and forever it will remain the center of worship for all Muslims.
- It is the focus of all Muslims from all the parts of the world as Qiblah where Muslims face while praying. This is the Muslims direction for prayer since 2 A.H while Prophet (PBUH) was in mosque later named as Qiblatain and received orders to turn faces towards Ka'bah in the following words: *"We see the turning of thy face (for guidance to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction."* – (2:144)
- Ka'bah is the first point where most of the Muslim pilgrims intend to go first during hajj between 8th to 12th Dhil Hajj. Even those who in other months of year go to Arabia for the performance of short pilgrimage visits this House of Allah first.
- Muslims try to kiss the black stone attached with the Ka'bah as they pass. They do it following the Sunnah of Holy Prophet (PBUH).
- Muslims circumambulate around the Ka'bah 7 times during Hajj as it is an obligation set by Allah. This process is carried out thrice during Hajj in Tawaf-e-Qudm, Ziarat and Wida. Pilgrims of minor pilgrimage do it once.
- Muslims try to kiss the black stone as they pass it following the Prophet (PBUH)'s example.

(ii) Ihram

- Ihram is the state of purity which Muslims enter when beginning the pilgrimage on the 8th of Zilhaj. It is also worn for the performance of short pilgrimage. For both either minor or major pilgrimage it is mandatory to wear by saying formal intention.
- For men it is pieces of two unsown clothes, white in color. One piece is to cover the upper part of the body and the other is to cover the lower. Men often leave their right shoulder open while covering the upper part of the body.
- For women it is the covering of their whole body except hands, face and feet. It is not necessary for them to have unsown cloth. They can wear any cloth and cover the whole body with it.
- In the state of Ihram the pilgrim comes under particular restrictions of conduct i.e. no cutting of hairs, nail, no bath etc. Any kind of killing even of insects like mosquitoes or lice is forbidden. The Quran states about the restrictions of Ihram in the following words: *"O believers! Do not kill game while you are in Ihram (pilgrim garb.....)"* (5:95) Al-Maida
- These restrictions remind them being servant of One God whose command they must follow.
- Since it is the same dress code for all pilgrims indicating equality and removing signs of distinction. Ihram indicates that no matter what status the pilgrim has at home, all are of equal status at hajj.

(iii) Arafat

- Arafat is the plane outside Makkah where all pilgrims gather during the annual pilgrimage from the Fajar prayer of 9th of Zilhaj.
- Here they perform the Wuquf, standing between noon and dusk in order to obtain Allah's forgiveness. This standing is mandatory for pilgrimage and is known as Wuquf e Arafat. Without this obligation the pilgrimage becomes void and un-valid.
- The Quran says about Arafat that: *"Then when ye pour down from (Mount) Arafat celebrate the praises of Allah"* (2:198) Al-Baqarah
- The significance of this place is from the beginning of mankind. It is the place where Hazrat Adam (A.S) and his wife Hazrat Hawwa were reunited after being expelled and descended from garden of heavens.
- On this very place the last judgment will also take place after resurrection.
- Here the standing together of all pilgrims creates a certain unity and bonding amongst them.
- It also reminds them of the Day of Judgment creating the sense of responsibility of their accountability of deed to Allah.

(iv) Eid ul Adha

- Muslims celebrate this day which is an annual festival by slaughtering an animal as sacrifice in the way of Allah on 10th Dhil Hajj either at Mina or at their homes. Those who go for the performance of major pilgrimage do it at Mina and Muslims of all around the world do it at their homes with friends and families or in a collective manner.
- The Eid ul Adha is celebrated at the high point of annual pilgrimage bringing all the pilgrims together in joy of celebration.
- All over the world families celebrate this feast by making a sacrifice and also distributing the animals' meat to the poor.
- They do this in order to remember Hazrat Ibrahim (A.S)'s sacrifice of his son also as an obligation for the wealthy ones.
- Hazrat Ibrahim (A.S) was instructed to make this sacrifice as a sign of obedience, so this sacrifice on Eid ul Adha is also an act of obedience of man towards Allah. When Hazrat Ibrahim (A.S) received a sign to offer sacrifice of his son in the way of Allah, he showed his willingness and got ready to do that. His son Hazrat Ismail (A.S) also became ready to be sacrificed.
- Allah after assessing their intention and pure will to follow His command send an animal to slaughter in place of Hazrat Ismail (A.S) therefore Muslims slaughter an animal on every 10th Dhil Hajj remembering this greatest will of sacrificing in the way of Allah.

(v) The Black Stone (Hajra Aswad)

- Muslims believe that Hajra Aswad (the black stone) is the heavenly stone descended from heaven by Allah.
- It is the stone which was brought by Hazrat Jibrail to Hazrat Ibrahim (A.S) to fix it on Ka'bah after the construction of the building of Ka'bah.
- Since it is holy for Muslims therefore they try to kiss it before Tawaf. They kiss it following the footsteps of Holy Prophet (PBUH) which is mentioned in the following Hadith.
- Hazrat Salim narrated that his father said *"I saw Allah's Apostle arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did Ramal in the first three rounds of the seven rounds (of Tawaf)."* (Bukhari)
- The kissing of black stone is called Istalam. In case Muslims can't kiss it due to crowd or any other reason, then either they touch it or signal towards it by raising hands just like Prophet (PBUH) did.
- It is not mandatory for the minor or major pilgrimage but still Muslims in reverence and due to its holiness try to kiss or touch it.



(vi) Mina

- It is a place 3 miles away from Makkah. Muslims stay there during the performance of Hajj.
- Nowadays, every year government place spacious tents at Mina for the pilgrims in order that they could have a peaceful stay there.
- First pilgrims reach there on 8th Dhil Hajj by noon and stay there for the whole day. They also offer prayers of Zuhr, Asar, Maghrib, Isha and Fajar of the following day at Mina.
- Afterwards, for the 10th, 11th AND 12th Dhil Hajj they stay at Mina. But this time with their regular prayers they also perform Rami (pelting stones on devil) on three Jamarat situated at Mina.
- On 10th of Dhil Hajj they also offer sacrifice at Mina.
- Since it is not mandatory to stay there after 12th for another day therefore pilgrims can shorten or prolong their stay there.
- The Quran says: *"If anyone hastens to leave Mina after two days or stays there a day longer there is no blame on him provided he spends these days in piety....."* (2:203) Al-Baqarah
- Pilgrims also leave mina between 10th to 12th Dhil Hajj for Ka'bah in order to perform Tawaf e Ziarat which is a mandatory part of Hajj.
- After 13th Pilgrims leave Mina for Makkah for the last time.

(vii) Muzdhalifa

- Muzdhalifa is an open, level area around 6 miles near Makkah associated with Major pilgrimage (Hajj). It lies between Mina and Arafat.
- Every year on the 9th of Dhil Hajj, after afternoon prayers (Zuhar and Asar) at Arafat, Muslims pilgrims visit Muzdhalifa and offer joint prayer of Maghrib and Isha at Muzdhalifa following the Sunnah of Prophet (PBUH). It is reported by Hazrat Abdullah bin Umar (RZ) who said *"The Messenger of Allah, may Allah bless him and grant him peace, prayed Maghrib and Isha together at Muzdalifa"*. (Al-Muwatta).
- One can stay anywhere in Muzdhalifa except Wadi-e- Muhas'ar where Ashab-e-Fil were annihilated.
- At Muzdhalifah pilgrims collect pebbles which will be thrown in the stoning of the Devil (Rami) on 10th, 11th and 12th of Dhil Hajj on Jamarat ul Sughra, Wusta and Uqba. Usually 49 pebbles are collected as on 10th seven stones are thrown only on Jamarat ul Uqba whereas on 11th and 12th seven stones each are thrown on all three Jamarat.
- Pilgrims stay at Arafat for the 9th of Dhil Hajj. They spend night often sleeping in the open air before leaving for Mina the next morning.

(viii) Rami

- Rami is the stoning of the three pillars called Jamarat in the city of Mina just east of Makkah.
- These three Jamarat are called Jamarat ul Uqba, Jamarat ul Wusta and Jamarat ul Sughra.
- When Hazrat Ibrahim was taking his son for sacrifice, these were the three places where Satan tried to lure him away from his faith and whispering to forego the idea of sacrificing for Allah. In these three places Hazrat Ibrahim (A.S) threw stones on the Devil.
- In memory of this, these pillars (Jamarat) are stoned during Hajj by the pilgrims.
- Pilgrims collect 49 or 70 pebbles from Muzdhalifa in 9th of Dhil Hajj.
- On 10th Dhil Hajj, pilgrims must strike the large *Jamrah* i.e. Uqba only with seven pebbles.
- Pilgrim uses his/her right hand to stone the Devil by gripping a pebble between his/her thumb & the index finger. First pilgrim recites Tasmiya & while throwing the pebble recites Allah o Akbar.
- On the 11th and 12th Dhil Hajj Rami is again performed in a particular order, first Jamarat ul Sughra, then Jamarat ul Wusta and then Jamarat ul Uqba are stoned. On each Jamarat seven stones are pelted by the pilgrims. Some pilgrims stay at Mina for an additional day, in which case they must again stone each Devil seven times on 13th Dhil Hajj.
- This reminds Muslims that Satan is an enemy whom they are not to follow and whenever Satan whispers or try to lure them away they need to push the Satan back by seeking aid of Allah.

(ix) Sa'i

- It is performed on the before 8th of Dhil Hajj by all Pilgrims if they perform Umra first. In other case, Sa'i is performed with Tawaf-e-Ziarat from 10th to 12th Dhil Hajj.
- Sa'i is actually taking 7 rounds of the Safa and Marwa hills from such a height that the view of Makkah becomes possible.
- Safa and Marwa are called "Signs of Allah" in the Holy Quran. *"Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah."* (2:158) Al-Baqarah
- Hazrat Hajira ran between these two hills to find water for her thirsty child, after which a well of Zamzam was uncovered by the rubbing of Hazrat Ismail (A.S)'s feet on the ground.
- Sa'i is performed to pay a tribute to the maternal love of Hazrat Hajira and to show Gratitude to Allah on bestowing a heavenly fount of Zamzam to the thirsty child and mother and continuing it as a holy water for all generations.
- Pilgrims also bring this holy water by filling in small bottles to their hometowns and offer this to their friends and family member.
- This water is taken by standing facing the direction of Qiblah though it is not necessary to have it like this still following the ethics Muslims practice it such.
- It is also believed by Muslims that Zam Zam is such blessed water that prayers are accepted if asked before drinking it.

(x) Miqat

- Miqat plural Mawaqit are the circles of sanctity drawn in area surrounding Makkah.
- There are different circles for Miqat from the boundary of Haram to the boundary of city of Makkah.
- These circles from inner-most to the outer-most are Masjid e Haram, Makkah, Haram and then Mawaqit.
- The boundaries were fixed at Allah's command by Hazrat Adam (A.S) and then Hazrat Ibrahim (A.S). Hazrat Muhammad (PBUH) got pillars erected to indicate its boundaries.
- *"Narrated Abdullah bin Dinar Ibne Umar said, "The Prophet fixed Qarn as the Miqat (for assuming the Ihram) for the people of Najd, and Al-Juhfa for the people of Sham, and Dhul-Hulaifa for the people of Madina." Ibne Umar added, "I heard this from the Prophet, and I have been informed that the Prophet said, "The Miqat for the Yemenites is Yalamlam." (Bukhari)*
- Pilgrims coming for minor or major pilgrimage have to state formal intention before the boundaries of Mawaqit. They are not allowed to enter the premises without putting on Ihram. On violation, a pilgrim will have to offer a sacrifice.
- It is forbidden to non-Muslims to cross the boundary of the outer most Mawaqit. They are simply not allowed to enter in the city of Makkah.
- In these boundaries killing or capturing someone or even hunting is prohibited.
- Boundaries were fixed at Allah's command by Hazrat Adam and then Hazrat Ibrahim. Hazrat Muhammad (PBUH) got pillars erected to indicate its boundaries.

(xi) Tawaf

- It is one of the Islamic rituals of pilgrimage. During the Hajj and Umrah, Muslims are to circumambulate the Ka'bah in a counterclockwise direction.
- The circling is believed to demonstrate the unity of the believers in the worship of the One God, as they move in harmony together around the Ka'bah, while supplicating to Allah.
- The circle begins from the Black Stone (Al-Aswad) on the corner of the Ka'bah by offering Istalam. If possible, Muslims are to kiss or touch it, but this is often not possible because of the large crowds, so it is acceptable for them to simply point or hold up their hand to the Stone on each circuit. They are also to make the Takbeer prayer (Allah o Akbar) each time they approach the Black stone.
- For men, it is recommended to make the first three circuits at a hurried pace, followed by four times, more closely, at a leisurely pace.



- Narrated Salim that his father said: *"I saw Allah's Apostle arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did Ramal in the first three rounds of the seven rounds (of Tawaf). (Bukhari)*
- In Umrah pilgrims offer Tawaf only once but in Hajj they offer tawaf two or three times. Hajj includes Tawaf-e-Qudam i.e. the first Tawaf offered before 8th of Dhil Hajj. Between 10th -12th of Dhil Hajj pilgrims offer Tawaf-e-Ziyarat which is the mandatory part of Hajj. Whereas while concluding the rituals of Hajj pilgrims offer Tawaf-e-Wida after 12th or 13th of Dhil Hajj.

BENEFITS OF HAJJ

Q (a) How do Muslim individuals and the Muslim community benefit from Hajj. [10]

PARAGRAPH # 1 (OBSERVANCES OF HAJJ CONCISELY)

See Page # 32-33

PARAGRAPH # 2 (BENEFITS FOR INDIVIDUALS)

- **It fulfills obligation.** Hajj was made obligatory in 9 A.H. It is obligatory on those who are sane adult and rich only once in lifetime. So, upon offering rituals of Hajj believer is done with his obligation which is also the fifth pillar of Islam. The Quran states: *"...Performance of Hajj (pilgrimage) to this House is a duty to Allah for all who can afford the journey to..." (3:97) A'le Imran.*
- **It is the act of Ibadah which covers all aspect of human life.** It is the combination of all forms of worship that is prayer, almsgiving, sacrifice and also fasting means self control at some stages, helping the pilgrims to refresh their practices and obligations. It has physical exertion and striving like Salah and Jihad, which helps them to gain Allah's blessings and pleasure. One sacrifices financially in this journey which resembles pilgrimage with Zakat bringing benefits to the performer as well as the community. Like in fasting one has spiritual enhancement and self control (patience), one receives similar virtues in this Journey.
- **It is a way to seek Allah's pleasure.** For a believer it is an incomparable experience. During Hajj the pilgrim shows his/her obedience to Allah and confirms belief in His Unity and fulfills a pillar of his faith. The constant struggle and tireless efforts of the believer help him seek Allah's pleasure.
- **It is a form of Jihad for a believer.** The observance of hajj is equivalent to Jihad for a believer for which Allah will greatly reward him. It has been confirmed in a report in Sahih Bukhari in which Hazrat Ayesha (R.Z) asked the Prophet if Jihad is obligatory on women and to her query the Prophet replied that a Jihad, in which there's no fighting, is obligatory for women, that is Hajj or Umrah.
- **Pilgrimage is also the purification of all sins which washes away all past sins** giving and motivating the believer with a chance to start a new life according to the Islamic beliefs and rules. The Prophet (PBUH) said: *"Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of) sin as on the day his mother bore him". (Bukhari)*
- **Ihram brings humility and also it helps to learn self control.** The strict and particular laws of wearing ihram help the believer to restraint from the prohibited activities, creating self control in him. Likewise, it creates a sense of discipline in reverence to the ihram. If a believer has pride in him, ihram helps him feel uniformed an equal to all the other believers present with him at Hajj regardless of their status, resulting in diminishing his pride. The Quran states about the Ihram in the following words, *"So, whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it."* Al-Baqarah (2:197)
- **The pilgrim grab (Ihram) reminds one of his mortality and final journey.** Ihram is very much like the clothing in which a dead body of a believer is covered before his burial. So, ihram reminds the believer that one day he has to die and leave this life of worldly pleasure and meet his God. This sense of mortality allows all believers to be more responsible towards their obligations.



- It is the life training program to learn how to grow in obedience before Allah. The sacrifices during hajj prepare one for the true purpose of believer's life which is the fulfillment of obligations and gaining pleasure of Allah for the hereafter. In particular, believers learn to sacrifice their most of the time in remembrance of Allah therefore on returning from the journey despite of many social and financial responsibilities believer give top priority to take out his time to remember Allah.
- A huge spiritual uplift is felt after the performance of Hajj. The observances of hajj provide a chance for believer to bring his best of intentions into practice in order to attain the pleasure of Allah. It also provides a chance for a spiritual uplift and for establishing a closer connection to Allah. He/she understand the need to have pure, clear and strong intentions to seek Allah's pleasure rather than just the hard work put into performing those prescribed tasks, hence Hajj purifies the soul illuminating the mind with the sparks of faith.
- Stay at Arafat reminds of ones accountability before Allah. Since Arafat is the ground where all mankind would be gathered on the Day of Judgment, the stay at Arafat reminds us all about the day when we will all be standing in the court of our Lord, being held accountable for all that we did and said in our life on earth. The thought provoking practice, makes the believer more cautious towards all his deeds and actions for he knows that his Allah is watching over his every act to be questioned on the Final Day. The Prophet (PBUH) said: "The promised day is the Day of Resurrection, the witnessed day is the Day of Arafat, and the witnessing day is Friday". (Tirmizi).

PARAGRAPH # 3 (BENEFITS FOR COMMUNITY)

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

Q (b) Write importance of annual pilgrimage. [4]
Use bold points from Page # 39

Q (b) Explain how Hajj brings the community together. [4]
Use bold points from Page # 40



TYPES OF HAJJ

Q (a) What are the different types of Hajj? [10]

PARAGRAPH # 1 (INTRODUCTION)

- There are three different categories of Hajj; **Hajj-e-Tamattu**, **Hajj-e-Qiran** and **Hajj-e-Ifrad**.
- The type of Hajj to choose depends on whether the pilgrim lives in Makkah or not, whether he wishes to perform Umrah along with Hajj & whether the pilgrim desires to offer sacrifice of animal.
- Following are the details and differences of the three types of Hajj.

PARAGRAPH # 2 (HAJJ-E-TAMATTU)

- The pilgrim of this category of Hajj is called Mutamattay. Tamattu means to resort or to ease because in this pilgrim offers Umrah and Hajj both by releasing himself from ihram till 8th after Umrah.
- The pilgrim wears two Ihram, one before 8th and one on 8th of Dhil Hajj.
- The pilgrim wears first Ihram before Miqat with the intention of Umrah. After the performance of Umrah he/she removes Ihram followed by Halaq/Qasr.
- On 8th of Dhil Hajj, the pilgrim wears another Ihram with the intention of Hajj.
- Mutamattay pilgrim offers Hady i.e. sacrificing animal on 10th of Dhil Hajj.
- On 10th Dhil Hajj, after Udhiya (sacrifice) and Halaq/Qasr the pilgrim removes his/her Ihram.
- Thus, Mutamattay wears two Ihram, offers a sacrifice and offers Sa'i twice.
- The pilgrims who reach Makkah many days before 8th of Dhil Hajj offer this category of Hajj.

PARAGRAPH # 3 (HAJJ-E-QIRAN)

- The pilgrim of this category of Hajj is called Qiran. Qiran means conjoining because in this pilgrim joins Umrah and Hajj both in a single ihram.
- Before 8th of Dhil Hajj, the pilgrim wears Ihram with the intention of Umrah and Hajj both.
- After offering Umrah, rather than removing Ihram, the pilgrim continues Ihram till 10th Dhil Hajj.
- Due to the difficulties of prolonging Ihram, this is the most difficult category of Hajj.
- The Prophet (PBUH) himself was a Qiran in his farewell pilgrimage.
- The pilgrim is required to bring his sacrificial animal with him as the Prophet (PBUH) did.
- The pilgrim removes Ihram on 10th Dhil Hajj after Rami, Udhiya and Halaq/Qasr.
- In Tawaf-e-Ziarat/Ifadah on 10th Dhil Hajj, the pilgrim does not perform Sa'i because it is already performed for both Hajj and Umrah with the first Tawaf i.e. Tawaf-e-Qudm.
- Thus, Qiran wears one Ihram, offers a sacrifice and offers Sa'i once.
- The pilgrim who reaches Makkah closer to 8th Dhil Hajj offers this category of Hajj. However, the residents of Makkah cannot offer this category of Hajj.

PARAGRAPH # 4 (HAJJ-E-IFRAD)

- The pilgrim of this category of Hajj is called Mufrid. Ifrad means isolation because in this the pilgrim isolates Hajj from Umrah as the pilgrim offers Hajj exclusively.
- There is a strict condition that the pilgrim of this category must not have performed Umrah in Shawwal, Dhil Qad and Dhil Hajj.
- The pilgrim wears Ihram on 8th Dhil Hajj, with the intention of Hajj and continues it till 10th.
- Tawaf-e-Qudm is optional for him as he intends only for Hajj. Similarly he has a choice to offer Sa'i either with Tawaf-e-Qudm or Tawaf-e-Ziarat/Ifadah.
- As Mufrid is considered a traveler, therefore sacrifice is not mandatory upon him. So, on 10th Dhil Hajj he removes Ihram without Udhiya after Halaq/Qasr. However, if he wants he can offer sacrifice.
- Thus, Mufrid wears one Ihram, doesn't offer sacrifice and performs Sa'i once.
- The Pilgrims who reach Makkah on the 3th, or are residents of Makkah, offer this category of Hajj.
- Mufrid can change his intention from Ifrad to Qiran or Tamattu. If he does this, then he should follow the rules accordingly as described above. The Prophet (PBUH) said: *"If I hadn't brought the sacrificial animal, I would have done (changed my intention) what I have ordered you to do so"*.