

# **PHILOSOPHY OF HAJJ**

**&**

## **FASTING**

**(REALITY OF HAJJ)**

**BY**

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**PHILOSOPHY**



**OF HAJJ**

## PHILOSOPHY OF HAJJ

### In the name of Allah, the Merciful, the Compassionate

One of the intrinsic worships in Islamic prayer is pilgrimage to House of God. In Mecca, the city of Hejaz (Arabia) of this terrestrial globe, there is a central and original House of God the Qibla of all the Muslims in the world living in any country. All the Muslims of the world offer prayers facing towards that House. People of every caste and creed have some places which they regard as sacred from their religious point of view and which are worthy of respect because of their association with their leaders. (Islam has also given a place of honour and respect to this House and made it a duty for performing pilgrimage, to which is attached divine representation for the guidance and instructions of the world and humanity.) Hazrat Adam (A.S.) was the first to construct this House and the entire humanity originate from his lineage. After him, Hazrat Abraham and Ismail (A.S.) constructed this House. Hazrat Moses, (A.S.), Essa (A.S.) and the Holy Prophet of Islam (S.A.) came from these lineage.

The Judaism the Christianity and the Islamism, the three religions existing in the world. This is the foremost House of God which has been a place of pilgrimage for all the prophets. Hazrat Ali (A.S.) the Gate of Knowledge says that God, before the creation of earth, created a substance and viewed it angrily, it become watery. He than blew wind which waved water and foam therefrom was collected at a central place, that foam was made hard and thus earth was spread over the surface of water beneath the foam. That Central place where foam was collected is the very place of the foremost House of God (Kaaba), where millions of Muslims from every part of the world assemble for the performance of Haj. Imam Ali Reza (A.S.) was asked regarding Holy Kaaba, he said that when God moved Hazrat Adam (A.S.) from Heaven to Mount 'Abu Qubais', he

complained to God of perplexity, whatever he was hearing in Heaven he was not hearing now. God then sent house-like red gem which was fixed at the place of Kaaba. Hazrat Adam (A.S.) used to go round it and the place upto which its light and glare reached was called Haram (Alat Sherai). Hajj the Islamic ritual is connected with this House and has been made obligatory on every Muslim who can afford. It is also a fact that in every Islamic worship the essence of human intellectual, mental and practical instructions are hidden therein, may they be prayer or fasting, Haj or Zakat, each of these rituals bear internal rectifications and purifications, building of nature and manners, all these qualities have been determined as spirit of worship. If these worships be void of their advantages, these will be like a lifeless body. In Islamic prayer, Haj is that prayer in which arrangement has been made at every step for the internal purification and rectification of ideology. God has created human beings to live together in a natural way, and the social life is completed on account of these natural feelings. The human beings being selfish so in order to protect them from the danger of times, dispute in their social lives for completion of their desire, to make social lives peaceful and as also to safeguard the rights of the people. God on His own accord has been revealing Shariah (canon laws) through His innocent creatures, so that they may abide by his laws and purify social lives and organisation from vice, there by, may also establish justice, equity, humanity and noble social lives.

Accordingly, Islam, with a view to protect human rights, and congregational and social life from oppression and tyranny, has made complete arrangement for exhibition of unity, love and fraternity, sacrifice and as also training and instruction among the Muslims. It now rests with the Muslims as to how far they gain advantage out of these Islamic orders and prayers. In this manner Islam has united the Muslims of the whole world on the faith of monotheism, similarly it expects unity from them in other faith and

prayers. Islam is the universal religion and its message is also universal, hence in order to establish unity in the Islamic culture, it has arranged daily congregational prayers and Friday prayer, on Fridays similarly it has produced practical demonstration by congregation of worlds' Muslims every year at a central place on the occasion of Hajj and by attaching them together in mental and practical unity. It displays universal Islamic brotherhood. The inhabitants of various countries assemble at their religious centres on the occasion of Hajj. In this age, the world's nations have strongly felt the necessity of human fraternity. But some thousands of years back this conception was presented by Hazrat Ibrahim (A.S.) in the initial stage which was subsequently revived by the Prophet Muhammad (S.A.) Today United Nations has been established for national unity, but Islam some centuries before, has formed United Nation Assembly in the shape of Hajj. Hajj is responsible for the unity of Islamic culture, religion, hospitality and practical life, where inhabitants of various countries assemble and inform each other, economic, social, political and religious conditions of their countries and so can decide common issues for the propagation and solidarity of Islamic mission. They can take effective steps jointly to promote the economic and political problems of the Muslim world. Hajj is that worship where people of various countries assume like one nation and one family, they belong to different cities, their civilisation is separate, their language and dress are different.

In spite of so many natural differences, they acknowledge only one house as their centre and Qibla and move round it and while accepting Holy Mecca as the Central Home, for-saking all social, cultural, race and colour and other differences and adopting as one family members in one home land, one nationality, one social life and in one Arabic language can unitedly present world Islamic fraternity and brotherhood. These give effect to strong conception of unity. This unity is such in which the world



nation after joining severe all differences between nationality, colour, race, poor and rich, are attached to Islamic fraternity and equality and converse with their Creator in one single language. In this way Islam gives practical proof of its being universal. It is pity that Muslims have forgotten this essential object of Hajj and have limited themselves to the performance of some deeds and ignored its vital importance, although Islamic worship reforms individual and congregational life is also intellectual conception. When mankind in its daily prayers prostrate before God with this forehead on earth, then name with the expression of his submission to God, acknowledges Him as Creator, Lord and Cherisher, simultaneously the intention is to remove out pride from heart and produce the quality of submission so that on account of pride and superiority, disgrace and depravity in the society may end completely. In like manner, one month's fasting in a year has been obligatory so that, where one may feel the value of divine food due to hunger and thirst, he should also feel the distress of the hungry creatures and should come out to help them. Those people, who can meet Hajj expenditure are required to perform Hajj at least once in life, where after reaching the central House of God and without any distinction wearing the same colour and style of dress and performing one form of worship and gaining practical of Islamic equality, the will and desire of bowing down the head before God, he is also enlightened. Besides this Islam being the religion of peace, where it has issued laws for the stability of peace, it has also arranged for its education in different worships.

In Hajj pilgrimage specially maintenance of peace is required to be strictly observed, because from time of wearing Hajj attire, till the discharge of Hajj pilgrimage, no Hajj should kill even the small animals and birds and hunt any of them, he cannot also itch his body harshly which may cause bleeding. Violation of these orders will have to be compensated. Similarly, the instructions for maintaining peace compared to every Hajj during the course of Hajj

pilgrimage is that when he returns back to his homeland and tries to establish peace there, obviously, therefor, the entire society can abstain from tyranny and evil. Hajj means, to follow the footsteps of two respectable creatures and bow down heads before God, in recognition of submission and obedience to Him. The devotion to God should be offered in a way as some thousands of year back these two respectable creatures offered devotion, and were rewarded with innumerable favours. This is Abraham's version, this is real Islam and this is that internal feelings which the Hajjis display with heart and soul during pilgrimage, that is wearing two unstitched garments, place oblation before god like Hazrat Ismail. As Hazrat Abraham and Hazrat Ismail after three days dusty journey reached House of god, in the like manner Hajjis reach the House of God in an unstitched attire leaving all sorts of embellishment and utter 'Lub - baik - Allah - Humma - Lub - Baik' wherever Hazrat Ibrahim and Ismail stepped. Besides this, during Hajj the intention is to repent for wicked deeds before God and please Him so that His innumerable favours and generosity may turn towards him. Accordingly, the Prophet (S.A.) has said, "Hajj purifies sin in such a manner as furnace cleans alloy from metals, gold and silver." Further more, the memories of primary days of Islam are attached to holy land of Mecca. From Hazrat Adam to Ibrahim and Ismail (A.S.) and from Hazrat Ismail (A.S.) to Prophet of Islam whatever was done for human guidance all these relate to holy land of Mecca, specially the mountain and desert of the land of Haram. Adam (A.S.) lived here and built a house under the canopy of sky. Hazrat Hood (A.S.) had taken refuge here. Hazrat Ibrahim migrated here, Hazrat Ismail also lived here and his oblation was presented here. The Prophet of Islam was born here. Here are mount Safa and Marwa which remind Hazrat Hajra. Zam Zam is also here, the thirst of Hazrat Ismail (A.S.) was quenched through this water and here is the House, the wall of which was raised by Hazrat Ibrahim (A.S.) and Ismail (A.S.) and here is the sacred black stone from Heaven. This is the place from where Islam was

spread. Here is that Cave where the verse was first revealed and here is the first and foremost House of God which is the centre of His blessings and favours where the rays of His kindness and mercy reflect and enlighten the universe. This is the centre where truthfulness and equity flourished and saturated the entire world.

This is the spiritual place which brightened every practice of earth. Here is that geographical point in which all the descendants of Ibrahim (A.S.) are tied. In short, in Hajj such facts of human history are hidden which have granted splendour to the philosophy of mankind. Imam Jafar Sadiq (A.S.) in his statement, while describing the reality and philosophy of Hajj ritual, has drawn attention of the human mind to its vital importance. If every Muslim obtains these objects, naturally there can be mental and practical change which can turn the human society into paradise. The Imam said, "when you intend to perform pilgrimage, then empty your heart and mind from all sorts of reveries, and impediment and for God entrust all your problems to Him. Trust God in all the activities which you display. Bow your head before the honour and orders of God. Bid adieu to the world, comfort and all creatures and clear all your debts which you owe to them. Do not depend only on your journey expenses, conveyance, companion, strength, health and wealth. God forbid, these may not become your enemies, conveyance, companion, strength, health and wealth. God forbid, these may not become your enemies and put you in trouble. Because he who claims to pass on the will of God but depends on other than God, then God declares that rival as his enemy so that mankind may know that the strength, proposal and endeavour of anybody other than God without His power, assistance and protection have no value. Hence when you prepare for pilgrimage then prepare like the one who intends not to return. Make good society and companion. The time for performing divine duties and the practice of His Prophet should be regarded. Respect and honour, patience and gratitude, affection and

generosity and the emotion of sacrificing provisions and property which are essential for you, should be fully observed. (At the time of bathing) wash your sin after bathing with the pure water, and (at the time of wearing unstitched attire) wear the dress of sincerity and devotion and at the moment anything which precludes you from divine prayer and submission, the keep all of from these things. Keep yourself in touch with the strong rope of divine religion and respond to God in your utterance of 'Lub-Baik' with purity. Sincerity and clarity. At the time of moving round House of God (Kaaba), move round the sky with the angels, with heart and mind in such a way, as if you are physically moving round the House of God (Kaaba) with the Muslims. (Between mount Safa and Marwa). Move quietly in such a way, as if you are fleeing away from your sexual desires and wishing to get rid of these feelings with all your might. God to Minah in such a way, as if you are coming out from your negligence and error. Do not desire such things which are not legitimate for you and for which you are not entitled. After reaching "Arafat", acknowledge your omissions and renovate, commitment of monotheism and gain His zal and affinity. When you reach Muzdalfa then adopt God's piety. At the time of climbing "Mount Rohmat", be elevated alongwith your spirit towards superior power and at the time of oblation leave behind avarice and sexual desires. At the time of stoning the signs of Satan, reject sexual lust, mean and evil qualities and at the time of dressing the hair of your head, wipe out your internal and external defects. At the time of going into the enclosure of Kaaba, enter into the kindness and safety of God. Perform pilgrimage of the House with due revelation and honour of the greatness and dignity of the Lord of the House. Kiss the Black Stone contenting –the division by God and as also exhibiting helplessness before His power and dignity, and at the time of final movement round the holy shrine at Mecca, take leave from every body except God.

During race, when you pause on mount Safah turn your

heart and soul towards God in such a manner as you will attend to Him on doomsday, and when you stay at mount Marvah, purify your virtues and deeds from hypocrisy for God and remain stable in fulfilling the promise and condition of pilgrimage which you made with God who will also accomplish on the day of judgement.

And you should know that god, while making pilgrimage as duty bound and out of His worships and devotions named and reserved it towards His self in the Quraanic directives, and His Prophet (S.A.) legislating on His behalf the acts of pilgrimage according to Islamic cannon has arranged and described in such a way that in the acts of pilgrimage there may be indication and inclination towards death and grave, doomsday and getting up alive on the day of resurrection. Men of prudence witnessing the acts of pilgrimage from start to finish, prepare themselves for the last journey in the manner that heavenly people in recognition of pilgrimage may gain paradise and disobedient and despotic may be put into hell.

In short, both material and spiritual advantages for mankind are hidden in Hajj prayer. The intention for incurring expenditure on pilgrimage is not only to remove misery but also to quit for a short period material enjoyment and all sorts of embellishment and gain affection and affinity and God through His devotion wholeheartedly both outwardly and inwardly. With a view to have close affinity of God it is essential to forsake earnest material desires and enjoyments and be contented with the bare necessities of life; and entire self should be diverted towards divine grace, and aim and object of his actions and deeds should be reserved for God. Accordingly, in ancient religions the priests and devotees retiring themselves from the creatures, used to reside on mountain peaks and caves and were busy in worshipping God there. these devotees for the sake of gaining affection and affinity of God used to leave behind all th present enjoyments and put themselves in trouble for

their prosperity in the day of judgement. the holy Quran has praised some of these devotees. There is a directive in Sura-e-Maida. "In them there are some learned and devotees also and verify they do not have self-praise and pride in them". But due to length of time this spirit and zeal for devotion almost came to an end, and the people engaged themselves in following the material and sexual desires and they desisted separation which they undertook for gaining worship of God and His affinity and liking. When the Prophet of Islam (S.A.) was sent for the renewal of the method of day of resurrection, he revived the method of his predecessors. Hence when religious people asked him regarding asceticism, he said, God has granted us Hajj in lieu of asceticism." During Hajj period, the Hajjis leaving aside all sorts of worldly enjoyments and embellishment content themselves with simple short dress and food. At the time of pilgrimage, where material and sexual pleasure is left for a few days, there also through this temporary contact and as through exchange of trade between these countries the world Muslims' intention is to secure permanent contact with them, so that asceticism may not surmount and at the same time advantages of Hajj may expand. Imam Jafar Sadiq (A.S.) on all occasion has explained this view. He said "Verily, as God had wished, He produced His creatures likewise, for a limited period and in religious and worldly affairs He ordered them to do certain things and abstain from doing other things as expedient. On the occasion of Hajj, the people of east and west assemble at one place so that they may be familiar with each other and carry on trade and barter and gain profit out of such business, at the same time they should remember the Holy Prophet (S.A.) and should not forget.

If all the nations remain confined in their respective native land, they might have been ruined and the advantages there of would have come to an end leaving the nation in obscurity.

## Date of Pilgrimage

From the very outset when humanity came into existence on the earth, from then on, the devotion to pilgrimage is continuing. Imam Jafer Sadiq (A.S.) in one of his speeches, explaining this said, "When God wished to give His consent to the acceptance of Adam's repentance. He sent Gabriel to him who came and said, O Adam, the enduring in his calamity and repentant from his error. God has sent me to explain to you that deeds through which, He will accept your repentance. Then Gabriel took Hazrat Adam to the place of House of God, at that moment a fragment of cloud came over him from the sky which covered him. Gabriel told Hazrat Adam (A.S.) to mark with his leg upto the extent the cloud has casted shadow over him, and after drawing line of House of god, a line of enclosure of the House was drawn. Gabriel then took Hazrat Adam to Minah where a photographic view of mosque at Minah was exhibited to him. Hazrat Adam drew a line of mosque there. There after Gabriel took Hazrat Adam to field of Arafat where he was asked to pause and further said to him that when the sun is set, he should confess his errors seven times. These very actions were determined as rituals for the off springs of Hazrat Adam. In the field of Arafat, the Hajjis acknowledge their omissions in the manner as Hazrat Adam had acknowledged and repent to God for the omissions as Adam had done. Gabriel then requested Hazrat Adam to depart from Arafat. Hazrat Adam passed through seven hills and repeated 'Allaho Akbar' four times on each hill as per instructions from Gabriel. Gabriel took him to Muzdalfa where he performed evening and night prayers jointly, hence this place has been named as 'Jama' and according to the directive of Gabriel Hazrat Adam stayed there for the whole night and early in the morning he moved to Muzdalfa hill and with the rising of the sun, confessed his errors, and creved mercy and forgiveness from God for seven times. Both these confessions were

determined as rituals among the off spring of Hazrat Adam (A.S.). He who did not get Arafat but got Muzdalfa, he completed pilgrimage. Hazrat Adam (A.S.) then started from Muzdalfa and reached Minah at dawn, Gabriel then asked him to perform prayer two Rikats in Minah Mosque and for the sake of divine affinity offer oblation so that God may accept your oblation and it may be confirmed that God has conceded to your repentance and this oblation too will be ritual on your offsprings. Hazrat Adam offered oblation and God by way of acceptance sent fire from heaven which burnt the oblation. Gabriel then said that God has done favour to you, hence in token of humility and submission dress your hair, Hazrat Adam (A.S.) for the sake of his divine humiliation had the hair cut. Gabriel then took Adam (A.S.) towards House of God.

In the way near Jamra Aqba, he met Satan who enquired from him as to where he was intending to go. Gabriel told Hazrat Adam (A.S.) to pelt seven pebbles to Satan (Lanat) and repeat "Allaho Akbar" at every pelting. Hazrat Adam (A.S.) did accordingly and Satan ( - ) vanished from there. Next day Gabriel along with Hazrat Adam came to Jamra the first destination, the Satan (L) appeared again, Gabriel asked Hazrat Adam (A.S.) to pelt seven pebbles as usual, the Satan then disappeared. Hazrat Adam proceeded further at the second destination of Jamrah, the Satan (L) appeared again, but Hazrat Adam (A.S.) pelted Satan (L) as usual and he disappeared and at the third destination, Satan (L) appeared again but this time also had to disappear after pelting stones. The same events occurred on the third and fourth day."

Abu Hamza Sumali asked Imam Zainul Abedin (A.S.) the circumstances under which people move round the House of God seven times Imam Said when God declared Hazrat Adam (A.S.) as His Caliph before the Angels, they then, gave objectionable reply, hence they were deprived of the divine rays or light and because of this they remained



disappointed for some seven thousand years and were moving round the heaven during the said period. God however took pity on them and accepted their repentance and built a house (Baitul-Mamoor) for them on the fourth sky and declared it as a place of refuge and reward, and house of God (Kaaba) was designed just below Baitul-Mamoor which was also regarded as a place of refuge and reward and made obligatory to His creature to move round it once every thousand year.

After the demise of Hazrat Adam (A.S.) the Prophets after him used to perform pilgrimage of this House. Hazrat Ibrahim (A.S.) along with his son Hazrat Ismail (A.S.) performed pilgrimage after its construction. This house was regarded as venerable in the Arab world, before Prophet of Islam (S.A.) the Arabs used to move round it. The Prophet of Islam while giving out detailed instruction of Hajj made it an important part of Islam.

#### Philosophy of Hajj:

After the philosophy and date of Hajj, I discuss here the reality, advisability and advantage of all the parts of pilgrimage separately so that after explaining its advantage and importance, where the intention is to express the magnificence of Islamic devotion to other nations, there is also an idea that well-to-do persons may not feel slackness in the discharge of these duties. It is incumbent, for the people going to pilgrimage of central house of God (Kaaba) that first of all, they should get rid of all sorts of secular thoughts and material love from their heart and mind, and there should not also be conception of hypocrisy and self-praise because these conceptions are against the advantages of pilgrimage, rather intentions should be to gain will and obedience to God, that is procurement of reward and protection from punishment. They should break off all connections from every body except God and devote themselves whole heartedly towards Him. As they are going with a view to acquire real divine affinity, they should after

repenting their sins, should pay off the debts of the people, which they owe to them and should arrange for the preparation of pilgrimage, keeping in view that they will not return. Hence they should make declaration with their family members and bid them adieu as if they will not come back, that is they should prepare like last journey because in pilgrimage also they appear before God, leaving behind everything and learn all secrets of journey. Accordingly, journey to pilgrimage should be regarded as different from normal journey. Hence the provision of this journey should be copious and pure, these should not be ill-gotten and should not also be such out of which the rights of God.

His Prophet and creatures have not been fulfilled otherwise the pilgrimage shall not be valid. The provision of journey should be copious and they should not be miser in this regard, because to incur expenditure concerning pilgrimage tantamounts to incur expenditure in the path of God and one Dirham is equivalent to seventy dirhams. The Prophet (S.A.) has said. "The dignity of mankind is that when he proceeds for journey his provision for journey should be pure". Imam Jafar Sadiq (A.S.) has stated. "When you travel, your table cloth should be wide, that is, you should not be miser in incurring expenditure on entitled persons. "When you set out for pilgrimage, the dignity, honour and love of House of God and the Protector should prevail in your heart and mind, and this process of pilgrimage should be regarded as splendid deed, it should be kept in mind that pilgrimage to this house is a great dignity and honour which God has bestowed upon him. If perchance he dies in the way even then he will be reckoned among the pilgrim. As he has physically left behind everything and attended towards the House of God, similarly he after removing all kinds of thoughts, ideas and affections both inwardly and mentally, should turn his mind towards the Lord of His House, and bear in mind that he is going to pilgrimage with external vision but actually and whole heartedly he is going on pilgrimage for the dignity

and elegance of House of God, hence he should improve his behaviour and habits, be polite in word and talk and the essence of humiliation should surmount. He should refrain from bad manners abusive language and harsh tone, remain aloof from every indecent talk and action, quarrel and dispute. In sura 'Baqarah' there is a God's directive, 'During days of the pilgrimage (Hajj), do not go to your women, do not commit sin and do not quarrel'.

The holy Prophet (S.A.) has stated, 'The return of popular pilgrimage is paradise only. It was inquired as to what is the advantage of pilgrimage, to which the prophet replied, the advantage lies in fair talk and feeling'. While going to pilgrimage from start to finish one should avoid all sorts of embellishment so that he may not be taken as one of the egoists. Where he can walk on foot, he may do so, so that humility may come and self-praise may die. If walking on foot renders a man weak then it is better to have a ride. Accordingly Prophet (S.A.) has said, 'Your riding is a great pleasure to me, because in this way the manking keeps control over blessing and devotion'. If due to journey hair becomes dusty, then let it remain as it is that is while performing the duties of pilgrimage, it may be seen that the incoming travellers from far distant being negligent of his comfort and embellishment is deeply occupied in the elegance of monotheism.

### **Miqat (place for wearing unstitched attire):**

When Hajjis proceed towards Miqat, at that moment they should remember when they will leave the world for good and also remember the peril and danger facing between death and dooms-day and on reaching Miqat when they wear white and unstitched cloth, then at that moment they should remember themselves covered in shroud. When very soon they will appear before God covered in similar white unstitched cloth. As Pilgrimage to the House of God is being performed in other than normal conditions and dress, similarly they will face the Lord of the House in unusual

dress and conditions. As shroud is unstitched, white and simple, like-wise the dress for Pilgrimage is also unstitched, white and simple. After bathing for Ebrahaam, perform two Rakat, prayers it may be imagined that similar prayer is offered to the dead body after funeral, in the like manner two Rakats prayer is required to be performed for pilgrimage after bathing and Ehraam. At the time of bathing for Ehraam, clean dust from the body and wash out sins and omissions with repentance and forgiveness. While wearing white and pure dress, have piety in your heart. While going from Madina, Ehraam is fastened at Mosque Shajra, for pilgrimage. Imam Jafar Sadiq (A.S. ) was requested to intimate the reason for fastening Ehraam from Mosque Shajra as also the reason under which Prophet (S.A.) fasted Ehraam at the said mosque and why not from other place. Imam Said, there was a tree at that place from where Prophet (S.A.) proceeded for Mairaj.

When Prophet (S.A.) reached that tree, a sound echoed, 'O, Muhammad (S.A.) He said 'I am at thy disposal' Lab-baik. Again a voice echoed 'you being an orphan, did I not give you shelter, did not I introduce you when you were unknown'? Accordingly Prophet (S.A.) fastened Ehraam from mosque Shajra 'Further in Miqat after fastening Ehraam when these said words are repeated with 'Lab-baik', it should then he kept in mind that these are in reply to divine echo and should expect that in this, reply shall be accepted, and an element of fear should also prevail that the reply may be rejected, that is a condition prevailing in between hope and fear but ignoring his strength, he should rely on the mercy and kindness of God.

When after fastening Ehraam, he advances saying Lab-baik, he should bear in mind that as he has been advancing towards House of God from Miqat, similarly, on doomsday after blowing of clarion, people from every corner will come out of graves and move towards the doomsday field, for attending before God. Imam Jafar Sadiq

(A.S.) in one of his commands while describing the reason for Talbiah' said that God after the construction of Kaaba asked Hazrat Ebrahim to call people for Pilgrimage. When Hazrat Elhraam (A.S.) called them they responded saying Labbaik from far off, hence Hajis say 'Lab-baik'.

### **Entrance in Mecca**

When Haji enters into Haram (Kaaba), he should then expect that he has been secured from divine punishment and this hope of divine favour should remain firm throughout as His grace and favour is general without any distinction and the reputation of the House is also very great, hence pilgrim has necessarily to be obliged. When the House is sighted, the dignity of the Lord of the House should manifest in the heart and mind and because of the pilgrimage of this House, he should expect formal countenance of the Lord of the House and should thank God for obtaining opportunity of performing Pilgrimage.

### **Tawaf:**

It is essential for every Haji to go round holy shrine at Mecca (Kaaba) for seven times. As God Almighty has built a house, 'Baitul Mamoor' on the fourth sky for the Angels to go round it, similarly on earth just below Baitul Mamoor, a House (Kaaba) has been built for the people on earth. For the first time Hazrat Adam went round Kaaba and performed Pilgrimage. As the Angels go round the Heaven and Baitul Mamoor, in the like manner, mankind on earth, after going round the holy shrine resemble Angels in matters relating to their actions and devotions. This view has been explained by Imam Jafar Sadiq (A.S.) in one of his commandments, 'while physically you go round the holy shrine with Muslims, but intellectually you go round the shrine with the Angels.' Because this House is a symbol of divine court and God is mysterious. He cannot be perceived by the naked eyes. Hence at the time of going round Kaaba, it should be kept in mind that as body is apparently going

round this House, similarly soul and mind are also going round, the dignity, elegance and divinity of the Lord of the House, that is at the time of going round Kaaba, the body should be offering sacrifice to the House of God and soul to the Lord of House. While going round the holy shrine, he should be full of hope and affection, because at the time of going round the holy shrine, he resembles Angels, who go round the heavens.

### **Kissing of Black Stone:**

Black stone is that on which Hazrat Adam while on earth, used to sit over it and perform divine worship. When Hazrat Adam (A.S.) came out of Paradise, he brought with him this stone. This stone was snowy white but due to mishandling by the infidels and the sinners from thousands of years, it turned black. Imam Jafar Sadiq (A.S.) has said, 'The block was milky white but due to impurity of the days of ignorance, its colour has changed'.

Allama Gizali in *Ahya-ul-oloom* has mentioned that Hazrat Omer kissed Black Stone while celebrating Haj and said, that it is a stone, it neither gives dis-advantage nor advantage, had I not seen Prophet (S.A.) kissing it I would never have kissed it. Hazrat Ali (A.S.) was present there who said it does give disadvantage. Hazrat Omer said, how it is? Hazrat Ali said when God took an agreement of His divinity from the offspring of Hazrat Adam, the a writing was hidden in this stone. The stone will give evidence for the fulfilment of agreement by the pious and for breach of agreement by the infidels.' Allama Ghazali further writes, that the words which the Hajis express at the time of kissing of Black Stone have the same meaning which Hazrat Ali (A.S.) has said. Every Haji at the time of Kissing Black Stone says, 'I have honoured my promise and whatever I had agreed, I fulfilled it so that it may stand as witness for me.' When Black stone is kissed it should be kept in mind that it tantamounts to an Oath on earth and at the same time the aim should be to gain affinity and affection of the House

and Lord of the House.

### **Sai:**

To run seven times between Safa and Marwa hills. Safa and Marwa are two hills and every Haji has to run seven times between them. Imam Hazrat Jafar Sadiq (a.S.) said that when Hazrat Ibrahim (A.S.) left away Hazrat Hajra and Hazrat Ismail (A.S.) in Mecca, Hazrat Ismail was then an infant and he felt thirsty. Hazrat Hajra placing the infant under the shadow of a tree growing between Safa and Marwa, went in search of water on Safa hill and said, 'Is there anybody who would come to help,' but got no response. She then came to mount Marwa and repeated the same word but there was none to respond. In this way she moved seven times. Suddenly when her sight fell on Hazrat Ismail (A.S.) she saw that a water-fountain has appeared due to rubbing of his heel. She came down instantly and with a view to stop flow of water, she accumulated sand around it. It is called Zam Zam water. Seven times endeavour made by Hazrat Hajra between Safa and Marwa was termed by Lord of the Universe as a fundamental item of Pilgrimage and determined this action as compulsory on all pilgrims till doomsday. In endeavour, where on the one hand there is an indication for the creature to bow down repeatedly on the threshold of real Lord, on the other hand, there is also an indication to avoid satanic and sensual desires. As Imam Muhammad Baqar (A.S.) has said, 'In your endeavour to go round repeatedly is to get rid of all your desires and strength.' Imam Jafar Sadiq (A.S.) has said, 'God loves very much the place of endeavour because every oppressor and rebel have been humiliated there.

The intention is to obtain attention of divine blessings through endeavours, repeated attendance on the door of Real Lord and service and sincerity. Since repeated attendance may at any time divert His mercy towards him.

## Stay in Arafat:

The reason behind the name of the Arafat field has been described by Hazrat Imam Jafar (A.S.) as thus, 'Gabriel came to Hazrat Ebrahim (A.S.) on a day before Zil-Hij at the time when the sun was declining and asked him to acknowledge his omission and recognise his Haj Celebrations, hence according to the saying of Gabriel it was named as Arafat.'

At the time of staying in Arafat field when they see people in congregation having different languages, crying for benediction, exclamation and forgiveness, and all of them are busy in the performance of Haj celebrations and worship under the guidance of their respective leaders. At that moment they remember the scene of doomsday, when people of every community will likewise, cry for the forgiveness under the guidance of their respective Prophets and Imams and will be indigent for their recommendations. In Arafat while in the process of praying and feeling anxiety over its acceptance and rejection should be inclined praying towards God but should be strongly hopeful of His forgiveness and blessing so that their pilgrimage may be accepted and be reckoned among those who are termed as successful and adorned with special blessing. People from different corners assemble here whose hearts attend towards God, their endeavour and courage concentrate on benediction and request from God and their hands are raised before Him. Arafat field is a field of blessing. Such a place never remains vacant with believers, sober and pious people. Hence it is not strange if God does shower blessings to all present because of the holy and noble people. Accordingly it should not be considered that all their hopes will be frustrated and efforts wasted away, and will not be blessed because of their separation from their native people as the sea of blessing is fairly spacious. The Prophet (S.A.) has said, 'It is a grave sin that while in Arafat, the pious fancy that God has not forgiven him.'



## **Mash-a-Rul-Haram (Muzdalifa):**

During the stay in Muzdalifa, the Haji should think that the Lord is attentive to him, while He was in attentive to him and had turned him out from His door. He has now permitted him to enter into His Haram and by granting affinity and security from punishment and seperation determines him like a relative and heavenly people because Musharuf Haram is also a Haram. Hazrat Imam Jafar Sadiq (A.S.) has stated: 'In Muzdalifa have piety from God and while climbing the hill go fly towards the highest peak.'

## **Rami-ul Jamarat:**

(Pelting of Stones) Hazrat Ebrahim (A.S.) when he was taking his son Hazrat Ismail for oblation as per order of God, then while on the way, Satan appeared at three places and wanted to vitiate the action of Hazrat Ebrahim (A.S.) who in all three places pelted stones at Satan as ordered by God. Accordingly every Haji has been ordered that when he reaches there he should pelt stones at the places where Satan had appeared and in this way he should follow, Hazrat Ebrahim (A.S.) and the aim and object should be that he is Humiliating Satan and rubbing his nose.

Hazrat Imam Jafar Sadiq (A.S.) has said, 'Hazrat Adam was first to pelt and then Hazrat Ebrahim (A.S.) pelted stones at Satan because at that time Satan had physically come to him, 'the intention, at the time of pelting stone, should be to humiliate Satan and discourage Satanic feelings and keep him off from his soul. Apparently he shall be pelting stones at pillars, but invisibly he shall be pelting his internal imperious force and wild desires as Hazrat Imam Jafar Sadiq (A.S.) has said, 'At the time of pelting stone, Kick off lust, bad qualities and deeds.'

## Oblation in Minah:

Every Haji in the field of Minah, with a view to express his ardent desire of sacrifice, offers oblation of animal before God. Some thousands of years before, the friend and Prophet of God, Hazrat Abraham (A.S.) had, out of divine love, offered oblation of his son Ismail, God then had replaced a ram in place of Ismail which was slaughtered and Ismail was saved. Hazrat Abraham (A.S.) after sacrificing his feelings and love elevated the position of Prophet and Imamat. Hazrat Jafar Sadiq (A.S.) said, 'At the time of slaughtering the animal, Kill your avarice and sentiments as well.' Hazrat Imam Sadiq (A.S.) said, God has made oblation essential so that poor may not feel indigence hence feed them with the oblation meat.' To preserve the obligation offered by Hazrat Abraham, God's decree till doomsday for every Haji is that oblation is compulsory and for Muslim community it is ritual. It is also evident that all inspiring religions which are the followers of the respective prophets, are the offsprings of Hazrat Ebrahim, accordingly oblation in one form or other is rite in all religions. It is also evident that persons of every community and religion commemorate with great pomp and pleasure, the anniversary of their respective benefactors and during their birth and death anniversaries, with a view to express their joy and grief, spend millions of rupees which is a proof of their love towards their patrons, and also it gives a change to introduce their actions and deeds to the new generations, thereby awakening the national minds and feelings. Every nation of the world spends unlimited wealth over the celebrations of the days of anniversary of their reformers and national independence days and observing national holiday bear the loss of millions of rupees over these functions. To incur heavy expenditure over the preservation of memory of the benefactors is not extravagant. Like wise those persons who had been the benefactors and reformers of the human world and whose sacrifice had been their

guide, the wealth spent over the establishment of their memorial is not termed as extravagance. Some thousand years during the time of Hazrat Ebrahim (A.S.) the Prophet and friend of God, the mankind used to consider themselves as highly elevated when they placed their issues as an oblation before self-made idols, however, when they used to take their children towards the alter, then those young children who were to be presented for sacrifice, were also to accompany them and with the knife having on the neck of the idol, kill the child and apply the blood on the forehead of other children as a sign of honour, such practice is still customary among Hindus. Hazrat Ebrahim protested to the nation against this practice, and when under instruction from God and out of His love, he placed his son in the field of Minah and moved knife over his neck, but the son was saved and was replaced by a ram which was slaughtered. The action indicates that oblation of human life is not acceptable to God. It is an obligation on human beings that Hazrat Abraham by offering sacrifice of his son has abolished till doomsday the worst ritual of human sacrifice. Normally the ritual of oblation from the religious point of view is very ancient like the history of human world. For the first time, the two sons of Adam placed oblation of animal and ram. After that the practice continued in different forms among the off springs of Adam (A.S.) The custom to obtain the will of God through oblation of animal is prevalent among most of the religions. During the days of Ignorance, the Arab tribes used to sacrifice animals after the name of idols and redden the walls of the temple with its blood. The Jews used to burn the flesh to oblation, their faith was that oblation is the present of God. In some of the religions, the flesh of such animals was thrown away to other animals, kites and cows. Islam abolished all these absurd methods and thoughts, it taught that in fact sacrifice is, to support justice and truth, to end of oppression and evils and on the will and love of real Lord and finally to sacrifice all dear goods on His order. The oblation of animals is a means of expression of this feeling and this is the spirit of oblation. Eid reminds

every Muslim that his death, life, goods, property and issues are all for God, which are being expressed through the benediction given therein and is recited at the time of slaughtering animal for oblation. Islam does not like avarice and timidity, hence it has discouraged with full force these evil qualities. The sacrifice offered by Hazrat Abraham (A.S.) was the sacrifice of all affection in the path of God. The sacrifice before God was sacrifice of all feelings, desires, supplications and leanings. This was sacrifice of all intentions and wishes before the order of God. This was unparallel sight of God's devotion and obedience. This was a test of complements, will, patience and gratitude, without the completion of which, guidance of the world could not be achieved. Hazrat Abraham (A.S.) by sacrificing his son, made known to the human world that Islam devotes unconditional obedience to God. Islam is the name of sacrificing every thing over the will and affection of God. Islam is the name of forsaking all worldly love, connections and needs and join relations with God. Islam is the name of sacrificing the precious life on the will of God.

**FORMALITY**



**OF HAJJ**

## FORMALITY OF HAJJ

According to Quranic injunctions (AAL-E-IMRAN-97) "Those who have capacity and power are duty bond to perform Hajj of Kaba for the sake of divine will and those who adopted atheism, they should know that GOD is besought of all the universe".

After describing the philosophy of Hajj, we now give its importance and virtues as under:-

It is obligatory on every sensible and mature Muslim in Islam to perform Hajj once in life. The Prophet (p.b.u.h.) has stated, 'He who is well-to-do and has no hinderances whatsoever, comes has to perform Hajj, is not suffering from such disease which may preclude him in the performance and as no financial difficulties, has been imposed on him in spite of this if he fails to perform Hajj, his death will then be like the death of Jews and Christians".

While explaining the meaning of capacity, Imam Jaffer Sadiq (A.S.) said, 'If anybody has only journey expenditure and conveyance and nothing is available to meet his family expenditure and be safe, from the impoverishments of others and when he returns from the pilgrimage he should not stretch his hand before them and if in these 23, 1988 circumstances he performs Hajj, it means he is unscrupulous.' The questioner enquired what capacity denote. the Holy Imam said, 'What is meant by the word capacity?'. the Imam continued, 'the income should be enough to meet the expenditure of both Hajj and his family requirements, because even GOD has fixed Zakat on two hundred dirhams'.

When a man has capacity to perform Hajj without any religious restrictions, he should then do so as soon as possible because nobody knows what will happen in future

over death. the Prophet (p.b.u.h.) has said, 'Perform Hajj your earliest lest you should fail'. He has also said, 'offer prayers on all the five occasions, observe fasting during Ramazhan, pay Zakat out of your weath and perform Hajj so-that you may step in Divine paradise'. He has also said, 'Those who perform Hajj and Umra are Divine guests. If they ask anything form GOD, He grants them. If they request Him, He says 'Labbaik' and accepts recommendations of anybody made to him. If then he remains silent, He gives without any demand put to him and if they open one dirham in the cause of GOD, He grants thousands of dirhams in return'.

The Holy Prophet (p.b.u.h.) has also said, 'A time will come when wealthy people among my followers will perform Hajj as a matter of pride, the middle class will perform Hajj as a matter of pride, the middle class will perform Hajj from the commercial point of view, reciter for the sake of hypocrisy and the poor for the sake of begging'.

Imam Muhammad Baqar (A.S.) said, 'One receives the return of three things in this world and the hereafter. Hajj which removes human poverty, charity which removes incoming misfortunes, and gentle treatment with the people which increases lifetime'. Imam Jaffer Al-Sadiq (A.S.) further said, 'the countenance of Hajj remains enlightened till he commits sins again'.

Once Imam Jaffer al-sadiq (A.S.) was sitting in Masjid Al-Haram (Kaaba) when he was asked who was the most sinner. The Holy Imam said, 'he who stays in Arafat and Masjid Al-Haram, endeavour between Saffa and Marwa, and after moving round kaaba offer prayer's at Abraham's house and after these performances if he thinks GOD has not pardoned him then such a man is the most sinner'.

Hajj is compulsory to all learned, mature and independent Muslims provided they have the means to meet, travelling expenses both ways of Hajj, meet the expenses of

those persons who are dependent on them and their sustenance is their responsibility, journey is safe without any danger of life, property and house, are not suffering from any such disease which will make them unable to bear the hardship of journey, means of earning livelihood is not defeated, should not be inclined to do religious work during Hajj and should not give up those rightful works which according to Shariat are more auspicious than Hajj. If a man cannot fulfill his requirement without a personal house, he cannot perform Hajj unless he has separate amount for the house.

If Khums or Zakat stands payable by any body and after paying it off, sufficient amount could not be left to meet Hajj expenditure then first of all Khums or Zakat should be paid off otherwise Hajj will not be valid if a woman has sufficient capital after performing Hajj she can return home but if she apprehends that on her return her husband will become indignant, or he will not meet her household expenses or she will pass life in poverty then in that case Hajj is not valid for her. If anybody has no means to incur expenditure in performing Hajj and somebody else provides him the required expenditure and also gives household expenditure for his family members and he is satisfied with this offer, he is then obliged to perform Hajj and if after that he gets capital, he is not required to perform Hajj again. If anybody offers Hajj expenditure to certain person on the condition that he will serve him during the journey, the performance of Hajj by the person conditionally will not be valid.

If anybody takes wages on behalf of others and proceeds for Hajj, he then cannot send any third person for Hajj out of his wages without the permission of the person giving wages.

If anybody has full capacity to perform Hajj but fails to do so and subsequently he becomes poor, he should then try to perform Hajj through legitimate way.



If anybody fails to perform Hajj, although he has capacity to do so, and thereafter due to illness or old age he fails to do so, in that case he should send a representative to perform Hajj. If Hajj is compulsory on anybody and he dies without performing it, then the expenditure likely to be incurred on this account should be kept separate out of his property and somebody representing him should be sent for Hajj. No body of his heir can claim this amount.

If he reaches Jeddah for carrying on his business and on the occasion of Hajj, and if he can perform, he should do so and Hajj is not compulsory again if he gets capital subsequently.

It is essential for the people who perform Hajj through other sources to accomplish Tawafun-nisa, if he forgets to do so and remembers while on way, he should return and perform the same. If however he is unable to go back, he should complete it through his representative. If such person fails, his wife will be illegal, this however will not affect the person giving wages.

## MANNER OF HAJJ

There are 3 kinds of Hajj. Two of them, i.e. Hajj Ifrad and Hajj Quran relate to those people who reside within 48 miles from Mecca and for those who reside beyond 48 miles from Mecca is Hajj Tamta, the details of which are as under :-

Hajj Tamta consists of 2 parts. 1) Omra Tamta 2) Hajj Tamta. Period of Omra Tamta and Hajj Tamta:- Omra Tamta is a part of Hajj. It can be performed anybody between 10th of Zeqad and 9th of Zilhaj. Hajj Tamta begins from 9th Zilhaj and ends on 12th or 13th Zilhaj.

Procedure of Omra Tamta:- Omra of Hajj Tamta is different from that Omra which is performed in normal days. Omra performed other than the period of Hajj is called solidarity Omra. Five things are necessary in Omra Tamta. 1) To wear unstitched attire from Miqat. 2) To go round Kaaba. 3) To perform 2 rakats prayer. 4) To endeavour 7 times between Safa and Marwa. 5) To dress hair or nail.

### **Illustrations of 5 parts of Omra Tamatto:-**

1) to wear unstitched attire from Miqat. It cannot be done from every place rather it can be done from certain fixed place. These fixed places are called Miqat and are 5 in numbers.

a) Masjid Sharjah - This place is fixed for the people going to Hajj from Madina and it is also called Zulhalifa. The unstitched attire should be worn inside Masjid Shajrah. In case of impurity and monthly course the unstitched attire should be worn while passing through that mosque. If a person is impure and has no time to take a bath, he should make Taimum and wear unstitched attire in the mosque after staying there for sometime. If a woman in course cannot wait till the period is over she may dress near the mosque and due to sickness the dress cannot be put off and the unstitched dress cannot be worn then in the present circumstances. She should express Talbih with the intention of performing Omra Tamta and after cure she should wear the unstitched dress. Jeddah is not Miqat. If it is intended to go to Mecca from Jeddah then make the intention that "I take an obligation that I will wear attire for Omra Tamta from Jeddah in the name of God". After the intent, the unstitched attire can be put on from any place other than Miqat but on reaching Miqat or before entering Mecca the dress will be put on again.

b) Aqiq valley is Miqat for the people of Iraq and Najaf.

c) Qarnal Manazil is Miqat for the people of Taif. d)

Yalmalam is Miqat for the people of Yemen. e) Jahfa is Mqat for the people coming from Syria.

### **Omra Tamatto-e-Ehram:-**

Three things are necessary in this regard.

- 1) Intent.
- 2) To wear the unstitched cloth.
- 3) Recitation of Talbih.

Ablution or bath is not necessary for wearing the unstitched cloth; both are however practice of Prophet. Also the prayer of two Rakats that is before wearing the dress for Omra Tanta, he should bathe as a matter of practice and if there is time for prayer it is practicable to wear dress after performing prayer and if there be no time for prayer, then offer two Rakats prayer as a matter of practice and after wearing unstitched cloth determine this "I wear unstitched dress for performing Omra Tanta in the name of God". It should be specified in the determination whether the Ehram is for Hajj or Omra as also this is for his own Hajj or his on behalf of others. If this is not pointed out in the intention then pilgrimage will not be valid and sincerity and affinity is essential in the intention.

- 6) Ehram costume:

Two unstitched pieces of cloth are necessary to wear Ehram. One piece of cloth should be such as to cover from waist to knee, the other piece should be such as when put over the September 23, 1988 shoulder, it should cover both the shoulders. As for women, it is not essential for them to wear two pieces of unstitched cloth rather it is virtue. They can however wear pieces of unstitched cloth over their ordinary dress. It is necessary that the dress of Ehram

- 1) should be clean.

- 2) should not be of pure silk.
- 3) should not be of skin or hair of profane animal
- 4) should not be so thin that the body is visible.

At the time of wearing the dress the nearness of God should be kept in view. The dress can be changed if necessary, it can be put off at the time of bathing and if at any time the dress becomes impure, it should at once be cleaned.

c) Talbiha:

Recitation of Talbih is the third important item of Ehram of Omra Tamta. After cladding the Ehram with the intention of performing Omra Tamta, it is essential to recite Talbih at the moment. The recitation should be made correctly in Arabic. With the expression of these words, Ehram becomes complete. It is advised to recite these words of Talbih till the houses of Mecca are sighted. Certain things become irreligious after dressing for Omra Tamta and Hajj, these will be discussed after describing the principles of Hajj.

## 2. Going round Kaaba:

The second important item of Omra Tamta after dressing Ahram is to go round Kaaba 7 times with this intent "go round Kaaba 7 times in the name of God for performing Omra Tamta". This can be done after reaching and making arrangements for stay there.

### Conditions of Tawaf:

Person moving round Kaaba should be in ablutions. The body and cloth should be neat and clean, private parts should be covered. Tawaf should be in the name of God. Man should be circumcised. Tawaf should commence from black stone and end at the same place and black stone and

Hajar Ismail should include in this practice. During Tawaf left shoulder should be towards Kaaba. During Tawaf over all distance from Kaaba should be equal to that of place of Ahram. Tawaf should be done seven times. If due to rush of multitude of people one moves round Kaaba hastily then it will not be valid as Tawaf. There is a platform near Kaaba, it is essential to include this also while going round because that also is a part of Kaaba, if moved from above it, then it will not be termed as Tawaf. At the time of performing Tawaf one can see towards right, left and backwards but the left shoulder should be towards Kaaba. The passage for Hajar Ismail is narrow for tawaf and only six and a half feet passage is available for Tawaf hence it is necessary that Tawaf should be performed within these limits and Hajar Ismail should be included in the Tawaf. If inadvertently forgotten to do so, Hajj will not be valid. The distance between Kaaba and place of Abraham is twenty six and a half feet. Hence one should keep within that limit throughout around Kaaba. If however that limit is deviated due to rush of the people, it will not matter and the Tawaf will be completed. During the course of performing Tawaf, if in the fourth round ablutions become void, then ablutions should be made at once and Tawaf should be commenced from the very place where it was left. If this happens before the fourth round then Tawaf should continue without ablutions and after completion, ablutions should be done again and Tawaf completed. If Tawaf is performed in the case of impurity, or without ablutions due to forgetfulness or due to ignorance of principles then that Tawaf is void. If during the course of performing Tawaf, body or dress becomes impure, then these should be cleaned instantly and after coming back, Tawaf should commence from the very place where it was left to make it complete.

If a woman having a monthly course is in Mecca and cannot stay there till the period is over, in that case she should arrange a representative to perform Tawaf and Namaz Tawaf soon on her behalf and should perform the

rest herself. After Tawaf all doubts relating to it are futile. A woman in monthly course can perform Tawaf without having a bath.

### 3) Namaz-e-Tawaf:

After the Tawaf of Omra Tamta, performance of 2 rakat namaz is compulsory with the intention 'I perform two rakats prayer for Tawaf of Omra with the solemn request to God'. This prayer will be performed like the morning prayer. If a doubt arises in the counting of the rakats of Tawaf prayer, the prayer will then be void, and will have to be performed again. As soon as Tawaf finishes, Tawaf prayer should be offered behind Abraham's place. Tawaf prayer should, as far as possible, be offered near Abraham's place, if that is not possible the tawaf prayer should be offered near to that place either in the midst of both sides or in the rear.

### 4) Endeavour:

#### To run 7 times between Safa and Marwa.

This is the 4th item of Omra Tamta. It's intention is thus: I resolve in the name of Allah to endeavour 7 times between Safa and Marwa. To move between Safa and Marwa is counted as one run and again to go from Marwa to Safa will be counted as 2nd run. Ablution, bath or Taimum are not required for endeavour and neither body or dress is required to be purified. It is however better to be in ablutions and cleanliness. Endeavour can also be performed on carriage. At the time of performing endeavour (Saai) between Safa and Marwa, it is necessary to place foot on Safa and Marwa. One can sit for a while due to weariness felt during the course of performing endeavour. It is necessary to perform endeavour after Tawaf and Tawaf prayer.

## 5) Taqsir:

After endeavour, Taqsir is the last item of Omra Tamta, that is to trim the few hair on the head or beard and moustache and nail and for that the intention is thus: 'I perform Taqsir in the name of Allah with a view to liberate Ahram of Omra Tamta'. After Taqsir the clothes of Ahram should be put off. Now all those things which were forbidden due to Ahram will be valid, but certain things will have to be observed.

- 1) It is not valid to trim the hair of the head.
- 2) One should not move out of Mecca unnecessarily till he is wearing Ahram of Hajj.
- 3) Hunting and cutting of tree should be avoided. Tawaf-un-nisa is not compulsory in Omra Tamta.

## MANNER OF HAJJ

After describing the object of Omra Tamta, (the first part of Hajj Tamatto) detailed instructions of second part of Hajj Tamatto are as under:-

Duties of Hajj Tamatto: There are 13 points necessary in Hajj Tamatto.

- (i) To wear Ahram.
- (ii) To stay in Arafat on 9th Zilhaj.
- (iii) To stay in Muzdalfa on the night preceding the 10th zilhaj.
- (iv) During Id day to pelt pebbles on the sign of big Satan in Mecca.
- (v) To perform ablutions after pelting pebbles in Mecca.

- (vi) After ablutions to trim hair.
  - (vii) To perform Tawaf in Mecca.
  - (viii) To perform two rakats prayer after Tawaf.
  - (ix) To perform endeavour between Safa and Marwa.
  - (x) To perform Tawaf-un-nisa.
  - (xi) To perform two rakats Tawaf-un-nisa prayer.
  - (xii) To stay in Mina on the night of 11th and 12th Zilhaj.
  - (xiii) To pelt pebbles on 3 Satans on 11th and 12th Zilhaj.
- Hajj becomes complete after performing these duties. Explanations of these 13 (performances) duties are given as under:-

### **a) To wear Ehram:**

Ahram of Hajj Tamta can be worn from any place in Mecca and three essential points are necessary even in this case. (i) To wear two unstitched clothes. (ii) Intention of Hajj Tamta thus 'I wear Ahram for Hajj Tamta in the name of God'. (iii) Talbih, that is after wearing Ahram, Talbih should be recited correctly. Ahram is completed after recitation of these words All those things which were forbidden after wearing Ahram of Omra apply mutatis mutandis in this case as well.

### **b) To stay in Arafat:**

After wearing Ahram of Hajj Tamta one should move to Arafat valley which is at a distance of 14 miles from Mecca where it is compulsory to stay from mid-day to sunset on the 9th of Zilhaj. After reaching Arafat and at the time of descent of the sun declare solemnly thus 'I in the name of Allah stay in Arafat from mid-day to sunset for



### **c) To stay in Muzdalefa:**

After staying in Arafat till sunset on the 9th of Zilhaj, and from there to go to Mashrul Haram remain there for the whole night and before dawn of the day one should determine this 'I in the name of Allah stay in Marsharul Haram from dawn of the day to the rising of sun'. One should remain there till the rising of sun and cannot go out before that. It is better to collect pebbles from Masharul Haram. If women, old men and the sick cannot stay there, they can go out from there before sunrise.

### **d) To go to Mina:**

After staying in Mushrul Haram till sunrise, that is on the Id day with the rising of sun, one should go to Mina Maidan. Three things are compulsory to perform there, on that very Id day. (i) To pelt pebbles (ii) To perform ablution. (iii) To trim the hair. After reaching Mina, first of all is to pelt seven pebbles to big Satan with this intention 'I in the name of Allah pelt seven pebbles to big Satan for Hajj Tamta'. All the pebbles should be new and not seized. On the 10th of zilhaj or 12th day pebbles can be pelted any time from sunrise to sunset and every pebble should reach the sign of Satan, the pebbles which might not reach will not be taken into account, seven pebbles should be complete, neither less or more. Pebbles should be pelted by turn and every pebble should reach the mark without knocking against anything. If under certain circumstances one is unable to thrust pebbles, some other representative can do this on his/her behalf. On the 10th of Zilhaj, pebbles will be pelted on the big Satan only. ablutions or cleanliness are not necessary for pelting pebbles. One who cannot thrust pebbles during day, he can do so even in the night.

## 2) To perform Ablution:

After thrusting pebbles in Mina during Id, the second item is to perform ablution. The animal for sacrifice should fulfill the following conditions:

a) Camel or cow, sheep or goat would be required for ablutions. No animal other than these can be sacrificed. Age limits of these animals are as thus: Camel should be in the 6th year. Cow and goat should be in the 3rd year and sheep should be in the second year. Animal for slaughter should not be very old, sick, castrated, one eyed, lame or defective rather the animal should be hail and healthy. Ablution should be done on Id day in Mina after pelting pebbles to big Satan with the intention thus 'I in the name of Allah perform ablution for Hajj Tamta'. Every person should offer ablutions individually. Anybody can slaughter animal. The flesh of this animal should be divided into 3 parts. One part should be kept for self use, the second part for the pious people and friends and the third part should be given to poor religious people. In case such people are not available in Mina then one third of the value should be given to them whenever and wherever they become available even when they return to their home. One person can sacrifice several animals.

## 3) Trimming of hair:

The 3rd item after sacrificing in Mina during Id day is to trim the few hair of hear, beard or moustache or to cut nail. Women will not trim the hair they can however cut their nails or a few hair. With this determination 'I with a view to discharge from Ahram of Hajj Tamta, trim my hair in the name of God'. He who is performing Hajj for the first time, will have to trim his entire hair. If he is hairless then it is sufficient to move razor only over his head. This action should be performed in Mina. After this action all these things that were forbidden previously become legalised but

hurting wife and perfume will remain forbidden as usual. So long as Tawaf for Hajj and Tawaf-un-nisa are performed these will not be valid. After performing these essential items in Mina (pelting of pebbles, sacrifice and trimming of hair), Haji is relieved of Ahram hence he should come back in his tent and put off clothes of Ahram.

During Id day after performing all the three compulsory items in Mina, if he has sufficient time to go to Mecca and perform Tawaf and tawaf prayer, Endeavour, Tawaf-un-nisa and Tawaf-un-nisa prayer and can again return to Mina before sunset, he should then go to Mecca perform these rituals and come back. If he cannot come back to Mina before sunset, he should then after passing the 11th night of Zilhaj there go to Mecca any time the next day and after performing the said rituals come back to Mina before sunset because it is essential to stay there from sunset to sunrise. If he cannot go to Mecca on the day of 12th Zilhaj then on the 12th of the month he should pelt-pebbles to all the three Satans and then come to Mecca and the said rituals that is Tawaf, Endeavour and Tawaf-un-nisa should be performed. During the time of stay in Mina, it is compulsory to pelt the pebbles to the three Satans on the day of 11th and 12th Zilhaj, it is essential to pelt 7 pebbles each to all the 3 Jamras with the determination 'I pelt pebbles for Hajj Tamta and Jamra Only, Jamra Wasta and Jamraa Aqaba in the name of Allah'. Pebbles should be pelted serially that is firstly Jamra Only, secondly Jamra Wasta and thirdly Jamra Aqaba. Pebbles should be pelted between sunrise and sunset. If under forced circumstances, pebbles cannot be pelted during the day, this can be done during night. In this afternoon of 12th of Zilhaj but before the sunset, move out from Mina to Mecca. If could not move till sunset, then 13th night of zilhaj will have to pass in Mina. On 13th of Zilhaj after pelting pebbles to all the 3 Satans during the day, move to Mecca and perform the rituals there. These rituals are (i) perform Tawaf of Kaaba with the determination thus 'I perform Tawaf of Hajj Tamta in the name of God'. (ii)

perform Tawaf prayer two rakats saying thus 'I perform two rakats prayer of Tawaf Hajj Tamta in the name of God'. (iii) Sai : After Tawaf prayer walk seven times as fast as possible between Safa and Marwa saying that 'I perform Sai for Hajj Tamta in the name of God'. To come from Safa to Marwa will be reckoned as one time and going from Marwa to Safa will be reckoned as second time, in this way complete it seven times. (iv) Tawafun-nisa : After performance of Sai, it is compulsory to perform Tawaf of Kaaba, this performance is called Tawafun-nisa and say this 'I in the name of Allah perform Tawafun-nisa'. After this performance after two rakats Tawaf prayer at the place of Abraham or somewhere near that place and intent thus 'I in the name of Allah perform two rakats Tawafun-nisa prayer of Hajj Tamta. After Tawafun-nisa and its prayer husband and wife are permitted to mix each other and Hajj becomes complete.

The following are strictly prohibited after wearing Ahram of Omra or Hajj.

- 1) Hunting of animals or assisting hunters or keeping prey in possession. All these are forbidden for those who wear Ahram but hunting of fish is permissible. The hunting of wild birds which are prohibited then its eggs and young ones are also prohibited. Similarly hunting of locusts is also prohibited.
- 2) Sexual enjoyment: Sexual enjoyment between husband and wife, to commit obscene acts or to look with mental emotion is also forbidden. If due to ignorance of religious problems commits sexual acts, then one camel will have to be expiated.
- 3) To arrange Nikah with any woman or to stand witness to Nikah or to recite Nikah is forbidden. In case of ignorance of religious rule, if somebody arranged Nikah with a woman then that woman will be illegitimate to him forever.

- 4) Istanna: To emit sperm by any method is forbidden, if so done, then atonement of one camel is compulsory.
- 5) To use perfume: Use of any kind of perfume on body or clothes is forbidden. If dress is perfumed before Ahram and its scent would last after Ahram, then it is not valid to put on such dress. Similarly, that food cannot be taken if it is mixed with scented things such as saffron etc. But under constraint circumstances perfumed dress can be used and scented food can be taken, but at the time of taking food, keep a cloth on the nose and at the same time a ram should be atoned. Cinnamon, ginger, cardoman etc. should not be used in the food.
- 6) Wearing of ready made cloth for male is not suitable. Machine made or woven cloth is not also suitable to him. Stitched belt for keeping money is however permissible but it is better that it should be without knot. In case of extreme necessity stitched cloth can be worn but a ram will have to be expiated. If both the clothes are stitched then two rams will have to be expiated. the dress of Ehram should be without knot. Women can wear stitched cloth but cannot wear gloves. unstitched cloth is however best for them.
- 7) To apply colyrium: This is not legitimate both for male and female. If colyrium is applied, atonement will be necessary. In case of perfumed collyrium, one ram will be atoned.
- 8) To look in the mirror or mirror-like shining things which reflect clear picture, cannot be seen. Use of spectacle is also prohibited.
- 9) Use of socks: Use of socks is also prohibited. Male person cannot use such thing which might cover the upper portion of his leg.
- 10) To speak lie, to abuse and boasting are highly objectionable. These habits warrant atonement, repentness and forgiveness.

11) To take fictitious oath: If real oath is taken two times, atonement is not required but if such oath is taken two times, atonement is not required but if such oath is taken three times, one ram will have to be expiated. If fictitious oath is taken for the first time, expiation is one ram, if taken two times, atonement is one camel, defective animal is also permissible.

12) Living lice or bug which takes birth in human body can neither be killed or removed from the body and thrown away. All these should be cleared before Eham.

14) Women cannot wear ornament: It is not essential for them to put off those ornaments which they are accustomed to put on before Eham but they cannot display those ornaments before any person even before their husbands.

15) Massage or caused to be massaged oil in the body is not proper. Massage of oil before Eham the smell of which might last even after Eham is also not legitimate. Scented oil cannot also be used in the food, if such oil is used in the food then one ram will have to be atoned or compensate it with three fastings.

16) To remove hair of the body: After Eham it is improper to remove or clear hair of one's or others body. In the case of extreme circumstances this can be done but then atonement of one ram will be necessary. At the time of ablution, it matters little if the hair falls automatically. If hair is removed from both the armpits, then atonement for two rams should be given. If moving of hands on head or beard results in the fall of a few hair then a handful of grain is sufficient for atonement.

17) To cover head with anything by the man: The man cannot cover his head with the cloth or cap, mehndi or earth not even with both hands. He cannot dip his head in the water or in any running thing. He can cover his face at the time of sleeping and for protection from mosquito, can use mosquito net, can bathe under shower but cannot bathe

under such water-fall which may cover the entire head. It is also not proper to dry head with a piece of cloth. If head is covered then one ram will have to be compensated. But in the case of ignorance of the religious rules erroneously covers his head, no compensation is necessary. It is not legitimate for a woman to put cloth on her face. She can place her head on a pillow at the time of sleeping. It is essential for her to cover her head at prayer time. It is also compulsory for her to cover some parts of her face. After prayer face should at once be uncovered. She can cover nose and chin rather upto neck if necessary with a view to keep herself behind the strangers but the veil cloth should be kept off by hand.

18) It is not legitimate for men to keep head under shadow. This restriction is not for women and children. During the course of journey and while in the state of Ehram, men cannot keep their heads under shadow. But if they stay somewhere or remain in Mina, then they can move under shadow and is also not objectionable to use umbrella. During the period of stay in Mina, umbrella can be used while going out for ablution or for pelting pebbles, it is permissible to travel under shadow during night provided they should reach destination that very night. If with the intention of putting on Ehram from places other than Miqat and travelled from that place after putting on Ehram, the journey performed on plane or on conveyance having roof then in that case one ram will have to be atoned. If journey is performed during night and reaches Mecca or place nearer to that then no compensation will be required.

19) To draw blood from body: To extract blood from one's body or from others body is illegitimate and even to draw a few drops of blood from the body is not valid. If blood necessary has to come out from pimple or sore or due to injection, then it is legitimate. Scratching of scabbles due to trouble is permissible even if blood comes out as a result.

20) To cut nail: It is not legitimate to cut whole or a portion

of nail. If nail has been cut from one to nine fingers then one Mud (about 14 chatak) grain will be given as compensation and nail of all ten fingers has been cut then one ram will be given as compensation.

21) To extract tooth while in Ehram is also not legitimate even if no blood comes out.

22) It is illegitimate to cut tree or mow grass grown in Haram. Forgiveness is the compensation for scraping grass of Haram and a ram has to be compensated for cutting tree or grass. Fruit bearing trees are exempted from this restriction. If a new part of a tree has been cut then according to the value of tree, the cost of that part will be given as compensation.

23) To go with arms war material is not legitimate. In case of emergency it is permissible.

### **Omra Mafradah: Omra is of two kinds**

(1) Omra Tamatto which is performed for Hajj Tamatto during Hajj pilgriming before Hajj Tmatto and is a part of that Hajj. (2)

Omra Mufrada which can be performed any time of the year beyond the period of Hajj.

To fasten Ehram from Miqat is not a condition. Ehram for Omra Mafrada can be fastened from any place. It is better to fasten Ehram from Hudabi, Tanim or Jarana or the place from where the boundaries of Haram begins, Ehram may be fastened before these limits. All the performances required for Omra Mafrada with the exception of Miqat are similar to that of Omra Tamatto. The addition is Tawafun-nisa and its prayer.

Determination: the place from where the Ehram has



been fastened, and after wearing dress of Efram, the determination of Omra Mufrada should be thus 'I fasten Efram for Omra Mufrada in the name of God'. After this Tawaf of Kaaba should be performed with this determination as thus 'I perform Tawaf for Omra Mufrada in the name of God'. After Tawaf, two rakat Tawaf prayer should be performed with this intention 'I perform two rakats Tawaf prayer for Omra Mufrada in the name of God'. After that seven times Sai (Endeavour) should be performed between Safa and Marwa with this intention 'I perform Sai for Omra Mufrada in the name of God'. After endeavour a few hair of head or beard should be cut with this intention 'I perform Taqsir for Omra Mufrada in the name of God. After Taqsir, Tawaf of Kaaba should again be performed, this is called Tawafun-nisa with this intention 'I perform Tawafun-nisa in the name of God.

**REALITY**



**OF FASTING**

**In the name of god who is most kind and most merciful.**

## **Reality of Fasting**

in Sura-e-Baqaa Verse 183 God says, "Oh Believers, fasting has been made compulsory on thee as was made compulsory to the predecessors so that thou may be temperate." (Baqara).

**REALITY OF FASTING AND DATE :** With the intention to remain faithful to God and abstain from all sins and also eating and drinking, from dawn of the day to the beginning of the night signify fasting. Ramazan is the ninth lunar month and fasting in this month is compulsory for all sensible and matured Muslims.

Islam is that perfect, natural and intellectual religion which guides in every branch of human life, and full fills natural wishes of human beings within their limits. Human being is a mixture of two opposites-the Soul and body, hence Islam fulfils the demands of both these elements in such a way that the interest of each element is not jeopardized. If on the one hand it prohibits to forsake the world, on the other hand it also declares as improper to love the world. Hence Islam never permits to annul completely physical and spiritual desires. had it been so, the Creator would not have imparted these in the human nature. In the like manner, had there been an intention to wind up to spiritual desire than there would have been no necessity to grant wisdom and speaking power. When God has created human beings form two different elements, he, (Allah) can not over-look the desire and demand of any of the two elements. hence that religion will be most useful and perfect which would reform and teach both the elements. Islam is the only religion in the World which has the special quality

which fulfils both material spiritual and natural demands of humanity. Accordingly arrangements have been made for the rectification of the human beings-both materially and spiritually in the Islamic prayers. Fasting is one of the most important prayer in Islam, that is one month regular fasting during the day in the whole year. it has however been permitted to take food during the whole night and perform legitimate work.

History says that Fasting commenced from Adam. he kept fasting for thirty days after coming down to earth from heaven. Moses coming from Mount Sinai continued fasting for forty days at the time of realization of Pentateuch on month tour. Jesus continued fasting for forty days in a barren land and then began preaching. It was therefore indispensable for the Prophet of Islam who came in the world along with ten thousand angels, to keep fasting before God. It was the month of Ramazan and the Prophet of Islam while in the Cave of Hera was busy in the prayer of God and was fasting when the revelation of Quran was first started.

The conception of Fasting finds place in both the religions in one former the other whether are divine believers or unbelievers. Accordingly there is a narration in Gospel that when the faithful and unfaithful told Jesus as to why the people of his group do not fast, Jesus replied that he is alive among them hence they do not have necessity to fast. When he will retire from this world, my followers will then fast. From this it is evident that after the departure of Jesus, fasting was compulsory on his followers. It is also mentioned in the Gospel that "When you fast, do not make your appearance sorrowful like hypocrites. In the like manner fasting was also customary among the Jews. Their fasting was for twenty hours. Then took their food at the time of twenty hours. they took their food at the time of breakfast and there was no permission to take any thing after that.

Before that spread of Islam the Jews were living in

Medina and Hajaz and according to their custom the citizen of Medina observed fasting under the condition that if anybody would sleep at the time of breakfast, he would not have any breakfast and would have to continue fasting the next day without taking any thing. When the Prophet of Islam came to Medina and fasting was made compulsory in the second Hijra, the condition then prevailing was abandoned and they were allowed to eat and drink during the whole night after breakfast and perform every righteous duty.

Silent fasting is prevalent among the divine believers and non-Believers. Fasting is also prevalent lent amongst the Hindus. In some cases taking of cooked food and grain is prohibited but they can take other kinds of good's. Silent fasting is still in vague among the Hindu monks and hermits.

The Chinese some time observed fasting for weeks together but the time for breakfast was fixed.

The history of fasting has been described in the Encyclopaedia Britannica in part 5-9 "In the greater number of religions in the lower, middle and higher cultured, like fasting is largely prescribed. The Jews and Christians took fasting as well. In olden times fasting was instituted as a sign of mourning or when danger threatened or when Saint was preparing himself for a divine revelation."

#### **AIMS AND ADVANTAGE OF FASTING :** Islam

which is a natural, rational and universal religion, has, in the best interest and well organized manner, made fasting compulsory on all natured, sensible and healthy Muslims for one complete month in the year. The object of fasting is piety and abstinence, that is, to accord sanctity in human conception and deed. Like other orders, a temperate attitude has been adopted in case of fasting. In this case only the time of taking food etc. has been altered that is morning meal should be taken in the dawn and evening meal after

sun set as usual and attached importance to the aim and object of fasting. There is a clear indication in The Quran that fasting has been made compulsory with a view to rectification and purification of internal soul so that human deeds may be corrected because of piety and purification. Where the very object of fasting, that is internal purification and rectification of conduct fails then that will be a fasting but starvation. The Prophet (S.A.) has stated that there are some people who do not actually observe fasting rather they starve although they name it as fasting. The object of fasting is to produce qualities of piety and observances in the human soul and after gaining these virtues human conception and deeds are rectified and can therefore be able to perform every noble deed easily. It is fasting alone through which one can get rid of brutal and unholy desires. Accordingly fasting has three stages:-

**(i) COMMON FASTING:** This nourishes body and prevents sexual deed. It gives physical advantages and human being is saved from the disobedience of God.

**(ii) CHIEF FASTING:** For the cessation physical desire, fasting controls organs and senses from committing sins. It precludes eyes to see things which are prohibitable, and ears to hear ill words. The Prophet (S.A.) said to Jabir son of Abdullah Ansari, ('Oh Jabir, this is the month of Ramzan, he who observes fasting during the day and offered prayer to God in the night, protected his belly and womb from irreligious acts controlled his language from nefarious words, then after Ramzan he comes out of the marsh of Sin. Jabir said to the Prophet (S.A.) that he had described a very good idea. The Prophet (S.A.) said, 'The condition also is very rigid'.)

On the other occasion the Prophet (S.A.) said 'Fasting is a shield, that is, a veil for the safety from worldly calamities, and modesty for the protection of punishment

during doomsday. When you observe fasting, the aim should be to protect from bad and evil thoughts and consider yourself as a patient as if you have no appetite and expect recovery every moment from the sin disease and keep your inward soul clean every carelessness, impurity and obscurity because these evil habits preclude you from exhibition of sincerity towards God'.

Imam Jafar Sadiq (A.S.) has stated 'If you keep fast, then your ears, eyes and other organs of your body should also be under fasting. This is, to prevent your physique and organs from doing evil things. On other occasion he further said, 'fasting is not a name of abstinence from eating and drinking. When you observe fasting you should keep your language and eyes away from evils, do not quarrel with each other and should not be jealous of anybody'. He again said, 'when you observe fasting your ears and eyes should be secured from irrational talks. Do not deceive and quarrel with anybody and do not give trouble to servants. The dignity of a fasting should be reflected on your face and do not make the fasting day as fastless day because the Prophet (S.A.) once saw a woman while fasting was using abusive language against a slave girl. He then asked for food and told her to have it. She said she was fasting. The Prophet (S.A.) said how can you observe fasting, when you were abusing the slave girl and to forsake eating and drinking cannot be taken to mean fasting.'

The Prophet has quoted a verse from God, as thus: 'Fasting is particularly for Me and I will give special reward for the fasting. It destructs the force of human desire. It chances in the request to God for purification of heart and organ both internal and external gratitude and benefaction, favour to the poor, submission and humanity, inclination attraction, it is a ground for the destruction of force of their vigor and power, it is also a means for rendering any easy account on doomsday and a source for increase in the blessing.

### (iii) Special Fasting:

In the case of such fasting besides the above mentioned two things, it is imperative to divert the attention towards God setting aside all the evil thoughts. In other words, the heart and mind should be kept busy in the conception of Divine orders. Such fasting is observed by the Prophets, Saints and believers of God Hazrat Ali (S.A.) the gate of knowledge has stated. 'Fasting of heart and mind is to abstain from conception of Sin, such fasting is better than the fasting observed without eating and drinking'.

### Virtues:

A Human being is a mixture of two elements, soul and body. Accordingly arrangements have been made in fasting for the purification of soul and body like other Islamic prayers. Fasting rectifies the spiritual, physical, mental and social activities of human being's. If fasting is observed sincerely and with true understanding, it will gain qualities of internal purification, cleanliness of organs, building up of habits and manners. Human beings are the most exalted of all the creations in the universe both internally and externally hence he is excellent among all other creatures. He has brutal desires and human qualities. He has qualities of oppression and kindness, avarice and patience, brutality like in animals, and sobriety like angels. Hence if brutal emotion finds place in his very existence he becomes worse than brutes. If on the other hand, spiritual feelings surmount him, he then becomes better than angels. Accordingly it is the excellence of mankind to keep all desires and feelings in them within their limits. At this stage the teaching and instruction become causes for keeping the human feelings and desires within the limit. A natural feeling becomes a source of sin. The quality of anger is found both in man and



animal. The animal however does not mind any thing when enraged. It attacks, ignoring whether its prey is young or old. But if a man does the same thing like animals and cannot find any differences between right and wrong, there will be no distinction between man and animal. Both man and animal need food. But when the animal needs food, it begins to eat grass in any of the fields. When hungry, it takes up whatever available without any hesitation, in the like manner if mankind does the same activities rightly or wrongly as that of animals then there will be no distinction between them. Animals are the slave of its desire. If mankind with all his sense of desire, discrimination acts like animals for the completion of his desire he will also become a slave of such desire and hence will be worse than beast. Accordingly the Creator arranged through his faith to impart knowledge to mankind with a view to release them from the slavery of brutal and luxurious desire. Such quality is present in all the Islamic Prayer. Where Islamic prayer liberates mankind from the slavery of brutal emotions, and establishes strength in his existence it also purifies his intellectual, practical and social life. All these advantages are present in fasting. One month's fasting in a year enables to have a control over the physical and spiritual ambition.

Power, influence, pride and avarice give rise to various social evils and disturbances; Where as fasting, on the one hand produces virtues of patience, control, contentment, on the other hand it completely annuls the force of pride and brings forth the quality of humility. To keep a control over the physical and intellectual longing daily, for a period of one month from dawn to dusk and thereby gaining the quality of patience and contentment, will end the individual and social evils Muhammad son of Sinan describes from Imam Ali Reza (A.S.) who has stated that mankind should know the trouble which he has to bear when he remains hungry so that his soul may have the quality of endurance and humility, that is the pride of power and strength may be reduced because of starvation and he may be entitled for

reward and as also he may have the practice to bear the trouble and this may be proof against the strictness on the day of judgement. He should also understand that in an ordinary worldly trouble his condition is such then how can he be able to bear the strictness of doomsday. Besides this, it is also intended to defeat the intellectual longing in fasting. Fasting is a sort of advice in the he world and guidance on the day of judgement so that one may guess the condition of poverty and starvation both in the world and heaven. If he will have such feelings, he will then have sympathy with the poor. The feeling of indigence and want will enable him to procure 4 provision for the doomsday. 'Hush-sham son of Hakam stated that when Imam Jafar Sadiq (A.S.) was enquired regarding the importance of fasting who replied. 'Fasting has been compulsory because the rich and the poor may look equal in this respect. The rich has no feeling of hunger and has no anxiety to show pity to the poor because the rich whatever needs is obtainable. God wanted to establish equality among His creatures and to enable the rich to realise the taste of starvation so that he may be kind hearted towards the weak and be merciful to the hungry'.

The above mentioned instructions clarify the social condition as well. So long as the man is not put in trouble, he has nothing to realise the trouble of others. Accordingly when any one will be hungry and thirsty in fasting then. He will realise the trouble of other hungry and thirsty people, he will also honour the Divine favour. In this way fasting will become a source of help to other destitutes.

Human nature is that whenever a man falls ill he often loses appetite so that the disease present in the body may not receive any assistance through food, and protective power may increase through medicine and the germs may come to an end. Islam is a natural religion and in pursuance of this natural principle, it has made fasting compulsory on all matured wise and healthy Muslims for one month in a year so that the impure and vicious matters assembled in the

body due to eating and drinking for eleven months may vanish through the heat of hunger and thirst and at the same time stomach and internal organs may get relief so that the body may become strong and healthy which would result in the increase of power to bear pain. Accordingly Zurara son of Ayan narrates that Hazrat Imam Jafar Sadiq (A.S.) has stated 'Charity is for everything (for purity and protection) and charity of bodies is fasting' Fazal son of Shazaan narrates that Hazrat Imam Ali Raza (A.S.) has stated, 'Fasting is the cause of advice for human beings and also a sort of practice for performing those duties which are due to them'.

When the Devil, the perpetual enemy of human beings, refused to prostrate before Adam, he told the Creator, 'Verily I will mislead the majority of human beings. Hence through human desires, he overcomes them and makes them slaves. Islam has declared the slavery to physical and intellectual desires as illegal. Hence in order to keep the physical and intellectual desires within their limits, and also to protect from devil's approach, Islam has arranged for the instruction and education of human beings. Fasting is one of these instruction through which one can after overcoming the longing, protect himself from the violence of the devil. The Holy Prophet (S.A.) has said, 'Verily the devil enters into the body of the off spring of Adam like blood, therefore close his passage through hunger because material and sensual desires are the meadows of the devil, so long the desires flourish, the devil's attack will continue. The dignity of God will not be exposed to His creature and he will also be deprived of Divine favours' The Prophet (S.A.) has also said, 'Had the devil had no access to the heart of mankind, the human being could have observed the vault of heaven.' To abstain from proper things during fasting and keep aloof from them when all the necessary things are present, but for the sake of obedience to God, if any body controls himself, is the best way of instruction.

In short fasting is the best source of physical, cultural and social correction. If per chance grain fall short, even at that moment fasting to great extent will be helpful. Accordingly where the month of Ramzan is virtuous because of the revelation of Quran its various advantages are also virtuous. Once the Holy Prophet (S.A.) while in Medina at the approach of Ramzan said, 'Oh people' the month of God with all its mercy, prosperity and forgiveness has come to you. This month is the best of all months before God, its days, nights and times are better than all the days, nights and times of other months respectively. In this month you have been invited by God as guests and you have to make yourselves capable for the generosity of God. Your breath and sleep are counted as prayer to God and have reward for these virtues. In this month your deeds and blessing are accepted. Pray to God for the correction of your intention and purification of heart from sin and evil habits so that God may grant you strength for observing fast and reciting Quran. That man is verily unfortunate who in this magnificent month is deprived of the forgiveness of God. Imagine the hunger and thirst of this month with that of the day of judgement. Give alms to the poor and the miserable. Pay respect to the elders and be merciful to the young ones. Treat the neighbours in a good manner. Protect your tongue from using improper words. Save your eyes from looking at illegitimate things. Avoid listening such voice which is forbidden. Be kind to heirless children so that God may be kind to yours, evade from sins, and incline towards God. During the time of prayer raise your hands for blessings of God because the best time for approval of blessings is prayer time. At that time God showers His mercy on His creatures and expresses His consent there in and accepts their prayer. Oh people: you have pledged your, life set it free through forgiveness.

Your neck is under the load of sin, lighten the burden by lengthy prostration. God by His honour has said that He will not punish those who offer prayers and prostration and

on doomsday will not terrify them with the fire of hell. (Oh people! he who will break the fast of religious people in this month then God will, give reward equivalent to setting free of one slave and will forgive his past sin.) Someone said to the Prophet (S.A.) that we have no capability to break their fast. The Prophet (S.A.) said 'Try to escape from the flame of hell by breaking their fast with a half portion of date or a draught of water and God will give you the same reward provided that you have no capacity to offer more than that. Oh people! he who keeps his manners clean in this month, will cross easily the bridge leading to paradise although his foot will shiver, and the one who takes light work from his slave and slave girl, God will lighten his account on the day of judgement. He who lessens his harshness to others, God will withdraw His anger from him on the day of judgement. He who obliges his relatives in this month, God will bless him in the day of judgement and those who will break off all relations with them in this month God will deprive them of His kindness on the day of judgement. He who performs prayer 'Sunnati' in this month, God will save him from the flame of Hell, and he who performs compulsory prayers, God will reward him seventy times more than the prayers offered in other months. The person who recites 'Darood' abundantly in this month, on the day of judgement his character roll will be weighty. In this month, the one, who recites one verse of Quran, he will receive award equivalent to the person who recites the whole Quran in other months, Oh! people, the doors of Heaven are open, pray to God so that its doors may not be closed on you. The doors of hell are closed in this month pray to God so long they may remain closed. The devils are confined in this month so that they may not subjugate you.

### Orders of Fasting:

Islamic prayers, such as fasting and Hajj in particular come in lunar months. Fasting has been made compulsory in

the ninth lunar month and Hajj in the particular date eleventh lunar month. Ramzan, sometimes, falls in winter season and sometimes in summer season. This change of season is owing to the reckoning of lunar months. If Fastings were to be observed permanently in solar months, possibly it might have been a permanent load on human nature. If Fastings were to be observed permanently in winter season, the virtues of Fastings might have been reduced. Hence the Creator made fasting compulsory in the lunar month, so that with the change of season, the fasting may some times fall in winter, sometimes in Summer and sometimes in spring season and also it may not be a load on human nature and its virtue may continue. As God, according to the constitution of human mind has arranged a change in seasons during the year, viz., summer, winter autumn and spring, in the like manner, Fasting and Hajj have been made compulsory in the lunar months so that it may leave useful impressions on human mind, its advantages may remain and also there may not be permanent trouble.

### Time of Fasting:

The fasting time has been fully explained in the Holy Quran which is from dawn to the beginning of night. As far as breakfast is concerned Sura-e-Baqara refers, 'Complete your fast till night.' Sun set time has not been fixed by God for breakfast, the proper time for it is the beginning of night. Hence the sun-set is not the proper time for breaking the fast, so fasting should be observed till the beginning of night. If the fast is broken before that time, it will be void according to Holy quran. Besides, if breakfast is delayed for a few minutes, although the time for this is up, it will not affect the fast because it concludes automatically after the given time. The time after the breakfast time, is not included in the fasting time. The Holy Quran has fixed the time for conclusion of fasting with the beginning of the night and the

prophet (S.A.) has supported this by his words and deeds. In Tafsir Kabir Raazi, it is given that the Prophet (S.A.) has said, 'Break your fast at the time when night comes and the day changes the side'.

Fasting has been made compulsory for boys attaining age of fifteen and girls at the age of nine. The old and the sick who are unable to bear will not fast, rather in lieu of every fast, they will give to the poor Muslims in the form of atonement, grain weighing fourteen chatanks (880 grs.) approximately, so that the poor may also get some support. A woman during menses will not fast but after the period is over, she will compensate the missing fast. In this manner, the mother who sucks infants, if she thinks that it may harm her or the infant, she will not fast but will compensate when facility permits. During Fasting no one can dive in the water and take tonic injection.

Places where days and nights are for six months each, the fasting time will be determined equivalent to ordinary days of terrestrial globe. It has however been ascertained that in such places, the effect of days and nights of the other parts of the earth are distinctly felt. If there be six months days then the day light will considerably increase when there are days in other parts and when there are nights in other parts then there will be dimlight in this part. In the like manner when there are six months night in this part and there are days in other parts of the earth then darkness of this part will decrease, and if there be night in other parts, then perpetual darkness will prevail in this part. In this way the time of the day and night can be determined and fasting will be observed according to this time.

### Fasting is not Compulsory during journey:

In Islamic devotion there is an object of obedience to God and action, according to His will. Where the human

opinion interfered devotion to God ceased. Hence if God desires not to observe fast during journey and on the contrary to this, if anybody fasts in spite of all the comforts, it will not be treated as devotion to God, rather it will be termed as disobedience.

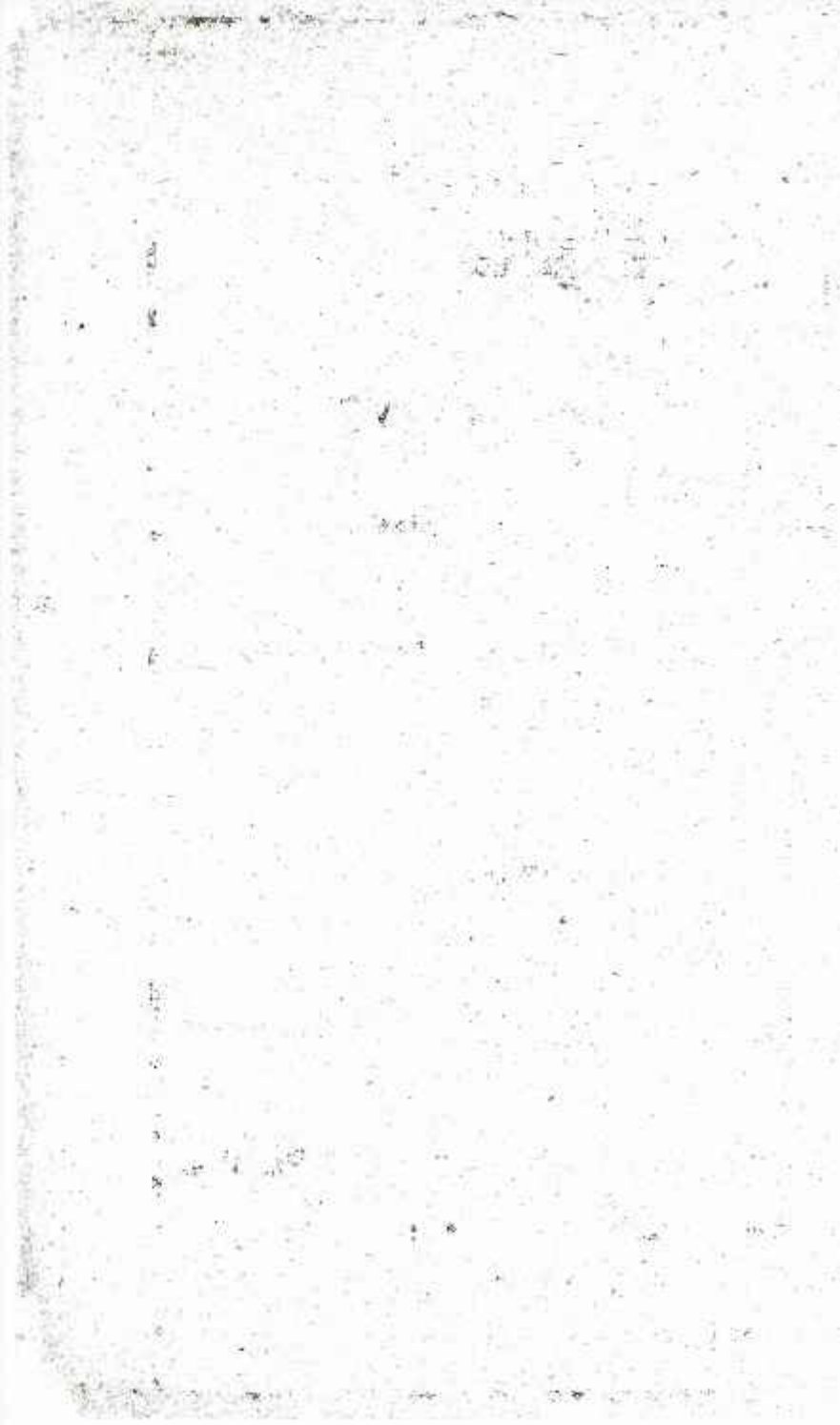
Accordingly in Sura-e-Baqara, verse 185 God has explicitly stated thus: ('if anyone of you meets Ramzan at the place of his abode, he should observe fast and if anybody is sick or in journey, he should complete fasting in other days. God desires for you convenience and facility. He (God) does not want hardship and difficulty.') In his Divine order it has been clearly stated that fasting is not compulsory to travellers during journeys and patients during sickness. From the actions and sayings of the Prophet (S.A.) it is evident that fasting has been forbidden during journeys. The Prophet (S.A.) has said, 'The one who keeps fast during Ramazan while in journey is such as if he has not observed fast while at home.' Imam Jafar Sadiq (A.S.) said to Jabir Ansari that once the Holy Prophet (S.A.) seeing some section of people fasting during journeys said that 'they are disobedient' they are disobedient', 'they are disobedient'. The Holy Prophet (S.A.) said, 'God has granted to the sick and travellers of my followers, the gift of 'Qasar' in prayer and 'Iftar' in fasting. Is there any one who would like to return the gift towards God? The Holy Prophet (S.A.) again said that the gift which had been granted by God to my followers, was not granted to any followers before this. This is a cause of dignity and honour for me. When the followers asked him, the Holy Prophet said, these are, to break the fast during journey and to perform half prayer out of our Rikaats. He who failed to do so, he returned the gift towards God. In Sahih Muslim Sharah Noovi Volume 7, it is given, from Jabir Ansari that the Holy Prophet (S.A.) in the year of conquest of Macca, during Ramazan when he started from Medina and after reaching the first destination he took a cup of water, raised it and drank the water before the followers when some of them were fasting. When the Holy Prophet



(S.A.) was informed that some of them are still fasting, he said they are disobedient. In Sahi Bukhari it has been given from Jabir Ansari that a person was keeping fast, the Holy Prophet (S.A.) said that it is not a noble deed to keep fast during journey.

Due date

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