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# THE PHILOSOPHY OF SERVICES



Salath ( نماز ) Fasting ( روزہ ) Hajj (Pilgrimage) ( حج )  
Zakat ( زکوٰۃ ) and Khums ( خمس )

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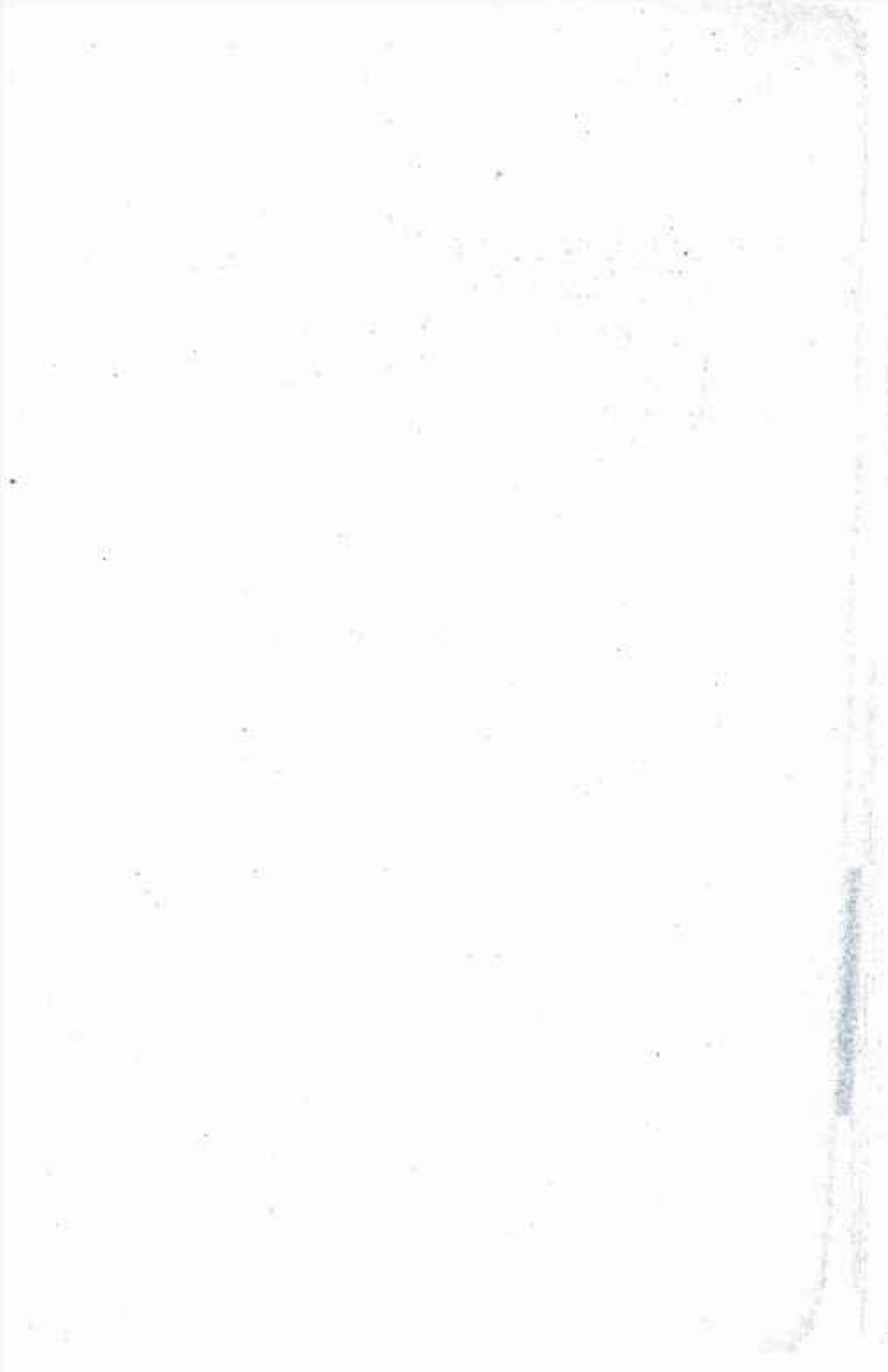
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# PART I SALATH (نماز)



# Philosophy of worship

## Preface

Creation of human being is done with the preparation and completion of two parts. One is apparent which is the body structure and the other one is the inner which is spiritual. In this blend of the two types spiritual part is the supreme in regard of humanity on which depends the faith, belief, recognition and the intimate knowledge of the creator and the practical manifestation of faith and belief is done with the apparent body structure.

The real purpose of the creation of human being is to recognize the unity of God which means to know and have faith in the creator of the universe. God has Himself quoted as saying in the Holy Tradition (Hadith)

"I was a secret treasure, I wanted to be known so I created the creatures".

The Universe is created for the sole purpose of recognizing and having faith in the unity of God. The embodiment of knowledge and the power of unity of God, has to be the perfect and prime creature. The recognition of the Oneness of God one needs to be complete, perfect and supreme. The Holy tradition says "I was a hidden treasure, I wanted to be known, so, O Muhammad ! I created you".

It explains the creation of the universe and the

creation of human being. The purpose is the knowledge and faith of the unity of God. The recognition of the unity of God is possible through the perfect knowledge of the reality of Muhammad (P.B.U.H.). Whatever possibilities were there for getting to know the qualities and perfectness, the creator of the worlds completely bestowed upon his beloved prophet to make him a perfect role model, and created the whole universe for him. As the creation of the universe is with the purpose of recognizing the unity of God, so recognition of God is the base of divine religion.

The leader of the believers Imam Ali in one of his addresses while introducing the unity of God says,

"The reality and the base of religion is the faith in the unity of God, and it is the perfect knowledge to know and recognize the oneness and the unity of God, and the reality of Muhammed (P.B.U.H.) is the most perfect possible revelation of the recognition of the existence of God"

Due to this the heavenly reality and prophethood of Muhammad (P.B.U.H.) are the inseparable parts of the principles of religion. The recognition of the participants of the heavenly reality of Muhammad (P.B.U.H.) establishes as the principle of religion. It means that having faith in the existence of God and in His unity alongwith the belief in the prophethood and leadership is the principle of religion so without the knowledge and faith in Muhammed (P.B.U.H.) and his family neither faith in God as the only one is complete nor the purpose of the creation of human being is achieved.



One who has faith, belief and the knowledge of the unity of God, and the one who is void of all these cannot be the same. Thus, it is obligatory for the revelation of justice and blessings, and for the reward and punishment, to have faith in the day of judgement. In this way the base and the principles of Islam are five: faith in the oneness of God, justice, prophethood and leadership and the day of judgement.

The core and the purpose of the teachings of all the messengers of God depended on the education and propagation of the belief in the unity of God. All prayers and actions (performance) and the validity of their acceptance are based on the faith and belief. Thus, the final deliverance is solely dependent on the right faith and belief. The teachings of all the messengers of God—the existence of Islam are ever alive due to the sacrifices made by the family of the prophet. The love and affection of the family of the prophet as a reward of the prophethood is obligatory on the followers of the prophet and it serves as the source of acceptance of prayers.

He is narrated in the 'Predicate of Ahmed Ibn Hanbal' and 'witness to Revelation' by Abu Qasim Haskami as prophet saying.

"God has created all the messengers from different trees of reality and I and Ali were created from the one tree of reality. I am the root of the tree and Ali is the branch, Fatima is its flower, Hasan and Hussain are fruit and Shaias (followers) are the leaves of the tree. Whoever is attached to this tree he/she is blessed and whosoever regrets them is gone astray forever. If a

person undertakes the endeavor between Safa ad Marwa (the two hills) and keeps on endeavoring for thousand years, and again for thousand years until he/she becomes like a dry branch of date tree due to excess worship but does not love the family of the prophet, he/she will be pushed into the hell and will fall face foremost into it".

It is narrated by Kawarzami in the Eulogy of the Imam (the leader) as the prophet saying, "If all human beings had firm belief and love of Ali Bin Ibe Talib God would have not created the hell".

Hence with the obligation and importance of the worship in Islam, if love and affection of the family of the prophet is not there, no worship is accepted. Love and affection of the family of the prophet is, therefore, the soul of all worship. Prayers, the prime worship of all, is devoid of blessing if it is not full of love and affection of the family of the prophet, and will not be accepted by God.

While reading this book one should keep in mind the love and affection of the family of the prophet alongwith the obligation, importance and usefulness of prayers because this love is the source of acceptance of all prayers and is also the way to salvation.

It is described in the papers of zararah as Imam Muhammad Baqar saying "There are five basics of Islam. 1. Prayer, 2. Fasting, 3. Zakath (alms paid in Islam as a tax), 4. Pilgrimage and 5. the guardianship of the family of the prophet which is the supreme of all the five. This guardianship of the family of the prophet is the key to success.

All other four have flexibility but the guardianship of the family of the prophet does not have any flexibility in regard of its application. One who does not have enough wealth he/she is under no obligation of Zakat and pilgrimage.

Like wise, one who is sick can perform prayers by sitting rather than troubling to stand for, and the obligation of fasting is also waved in case of sickness in the month of fasting. But the guardianship of the family of the prophet is obligatory in every situation, health or illhealth, haves or have not.

Al wasail and Ans-Bin Abdul Rehman requested the Imam Jafer Sadiq that the guardianship and love of the family of the prophet was his right on them from God and that grace for them was far better love than the love of material wealth of this world. The Imam was not pleased to hear that and said, "You are wrong in your thinking because you are wrongfully comparing the worldly things with our love. Worldly things are nothing more than trivial and temporary, whereas our love is of Prime importance, permanent and everlasting".

## **IMPORTANCE OF CLEANLINESS**

"For Allah loves those who turn to him constantly and love those who keep themselves pure and clean." (2:223)

The one and the only God has sent human beings into this world of examination in a clean stock and shape, and with a power to decide. The

apparent and the inner cleanliness is declared as the way to the source of bounties, eternity and closeness to love of Him as the right of the servant. Therefore, as much the servant will get cleanliness by getting free from faults and vices that much closer, he/she will get to the Sustainer in real. That is why the divine teachings and the messenger of God has made the cleanliness as the focal point on the base of which divine teachings make it mandatory to have apparent and inner cleanliness. Both the faith and deeds accordingly are the two sides of a coin. The apparent cleanliness serves as a step towards the perfection for the inner cleanliness and that's why in the teachings of Islam it is made mandatory to have the apparent cleanliness. The prophet says, "The base of Islam is on purity and cleanliness". He further says "Cleanliness is one half of the faith. The Imam of the faithful says, "Clean dress abates grief and pain, and it is also clean for prayers".

### **"Steps in Cleanliness"**

There are four stages of cleanliness:

1. Apparent cleanliness: Clean body and clean dress.
2. Purity of the parts of body from crimes and sins. No involvement of the body Parts in any sin.
3. Cleanliness of heart and soul from all sins like proudness, vanity, malice, jealousy, pretence, hypocrisy and greed.
4. Keeping the heart and soul clean from having any concept of anyone else except Allah (God). This is the stage of Prophets and ever truthfuls.

In these stages, every step of cleanliness is half purity of the performance, i.e. apparent cleanliness and cleanliness of heart and soul from the impurity and inner cleanliness from the belief of others than God's, is one half of the faith. Apparent cleanliness of body and dress is not one half of the faith.

The apparent cleanliness is the preface to the inner cleanliness and a source of expression of its importance. So, along with the apparent cleanliness the inner cleaning should be done with repentance, remorse, sincerity and also with the determination to restrain from the vice in future. The inner is the point of attention and blessing of God and this can only be had with the full cleanliness of inner and devotion to God. A heart cannot be an abode of both love of God and his oponents. The prophet says, "God does not look at your face. He looks into your heart". Thus, to be in the presence of God needs complete cleanliness of the inner alongwith the body and dress. Prayer is not performed with unclean dress, then how could it be possible if the heart and soul are full of sins of proudness, jealousy, malice hypocrisy and prefection and prayer is performed with all that, that prayer may show just following the orders and can save from insubordination but it should be void of usefulness, blessings, affections and love of God. As the prophet has said, "There are people whose prayers are just labour and nothing else". He further said, "If prayer cannot stop the performer from evil and impudence he/she goes further away from God." And this is also said by the prophet, "His prayer is not prayer if he is not performing it properly because proper performance of prayers stops the per-

former from evil and shamelessness ". One must pay full attention to the inner cleanliness alongwith the apparent cleanliness in performing of prayers. Imam Jafar Sadiq says, "When you intend to have cleanliness and ablution go towards water as you go to the blessings of God because God has empowered water with His affections and love, it is also the key of service and obedience to God. And truly as blessings of God wash off all the sins and purify His servants, so water cleans apparent dirtiness and not the other way round. God says, "It is Allah who sent winds as happy tidings before His blessings, and We (Allah) pour down clean water from the sky". And God says, "we created the living ones from water". As God has given life to every thing of the world from water similarly He has given life to hearts through obedience by His blessings and grace. We should think of the softness and cleanliness of water: its cleanliness and holiness and consider the delicate blending of it with every thing. And the parts of body which are asked to keep clean by God, use water to clean them. And use it in prayers worship and in carrying out the duties of Allah and following the traditions of the Prophet because there are ample benedictions in the ways of cleanliness. When you will use it with dignity than others soon streams of benediction will let loose on you. Your social adjustment with the creation of God should be like the blend of water with everything whic fulfills the right of everything. And having faith in the saying of the Holy Prophet and does not change its meanings: the sayings of prophet is, "A faithful is like the pure water". so your cleanliness and purity should be like a pure water in the service of God, which God has sent from the

sky and called it the pure, and while cleaning your parts of body keep your heart clean and pure with the faith and the belief."

At another place Imam Jafar Sadiq (A.S.) says, "Truly, he is in comfort and peace who soul keeps away his from the burden of impurity and gets free from dirt and filth, and the believer gets lesson from this and in the same way he keeps himself far from the worldly things then he will get freedom from worldly activities which will keep him in comfort and peace. And to stop from collecting and getting worldly things is to keep him away from the dirt and filth. And ponder on your respected soul and existence that when trying to get the world how abase it is. So let it be known that contentment clinging to piety is the comforts of the two worlds. And Truly, the real comfort is to avoid the lust of the world and to get free from the profits acquisition and to avoid the dirt of impurity is the real taste. Thus after scorning the world purify the soul from proudness. Keep away from sins and indulge in service, repentance and modesty. Try to get good results and pure success in obeying God and the orders by avoiding inhibitions. Restrain your soul with fear and patience from lust until you enter into peace with the protection of God. Enjoy the favour of God because the soul needs it. There is nothing else than this. Think of the dirt made due to the things which human being wishes to eat and in which he is greedy. As much the food will be tasteful that much it will have bad smell. Be afraid of getting the things with foul means which have greater punishment otherwise you will be the victim of eternal punishment".

## Cleanliness of Dress

"O children of Adam! we have indeed sent down to you raiment to cover your shame and to be an elegant dress, but the raiment of righteousness - that is the best. That is (one) of the signs of Allah, that they may remember (07-27)

Dress is to save from cold and heat alongwith hiding the defects of the body. A good and clean dress is also a source of beauty and respect. A clean dress is necessary for performing prayers which means to be in the presence of God. The cleanliness of dress increases the reward of virtue. As the dress covers the defects of the body and becomes the reason of beauty and respect. Similarly the purity of the inner of human being is the cause of respect and blessing in front of God. A body should be kept beautiful with the help of clean dress and the inner must be kept clean from sins and vice with the help of the water of fear, repentance and modesty and be dressed up with the belief. One should stand as the guilty and criminal who is repenting and ashamed servant with heads down in the presence of the Lord.

Imam Jafar Sadiq says, "The most beautiful dress for the believers is the dress of faith, and the big prize is the prize of belief", as God says, "dressis faith". The apparent dress is the blessing of God which covers the apparent defects of the son of Adam. This is the blessing of God to the children of Adam and which is not given to any one else. This dress serves as a source for performing the duties by the believers. The best dress is that



dress which does not make you forget God, rather it brings you closer to God by remembering and makes you thankful and obedient to God. The dress should not incite you to rage, pretence, disgrace and boast. Because all these things are catastrophic to religion and troubles to heart. When you dress up remember that God has covered your sins with His grace. Thus, as you have dressed up apparently you must dress up your inner with the dress of truth, so that your inner be protected from sin due to truth and your apparent be covered with obedience. Trust in the blessings of God for the reasons creating dress to cover up your apparent defects due to which He has opened the doors for forgiveness, redress and repentance so that through these things your inner defects of immorality and sins be covered. Do not make someone to feel ashamed and disgraced. God has made secret your big sins. Be thoughtful about the sins of your soul. Keep away from useless things. Be afraid that your life may not be spent in the service of others while you have been doing business with the wealth of others and you have killed your soul for that. Truly, forgetting sins is one of the reasons for the immediate punishment from God and also a reason for a greater punishment in future. If one is busy to find out the sins of his soul in the service of God, and keeps away from shameful things in the religion of God, he is saved from the calamities and remains in the deep ocean of the blessings of God. He expresses the gems of intelligence (wisdom) and expressions. Until and unless he is not aware of his sins and remains ignorant of his sins and thinks of his power and strength he is never successful.

## **PRODUCTION AND MEANINGS OF THE CALL FOR PRAYER (ADHAN)**

Call for prayer (Adhan) is a religious announcement which is revealed in revelation as described in the exegesis of the Holy Quran by Munthor in the fourth volume, "when the prophet went to the sky on the occasion of the Holy Prophet's accession, there God revealed the call for prayer through Gabriel." It is the law described in the some exegesis of the Holy Quran as narrated by Adbullah Ben Abbas, "Prayer for call (Adhan) was revealed to the prophet along with the obligatory prayers".

It is also described in the Adequate Principles and Orders of Civilization, "when the prophet reached the Inhibited House on the night of the Prophet Accession prayer was performed in congregation and the angels performed the prayer behind the prophet and Gabrel said the call for prayer at the congregation and when Gabriel brought the call for prayer and the call at the time of congregation to the prophet in this world, the prophet's head was placed in the lap of Ali, Gabriel said the call for prayer and the call for congregation the leader of the believers also listened and then by the order of Prophet he taught the call for prayer to Bilal". It is described, for the production of prayer for call in the sahi Ibn e. Maja, the Termizi, the Sahi Nissal, the sali Ibn-e-Dawood and the Mishkat that Abu Mahzarah says, "The prophet taught me the call for prayer and it consisted of nineteen words and there were seventeen words in the call at the time of congregation".

**Sunni call for prayer:**

Allah is Great (4 times)

I testify that there is no God except Allah (2 times)

I testify that Muhammad (P.B.U.H.) is the prophet of Allah (2 times)

Come to Prayers (2 times)

Come to Benediction (2 times)

Allah is Great (2 times)

There is no god except Allah (1 Time)

Total words : 15

**Shia call for prayer:**

Allah is Great (4 times)

I testify that there is no God except Allah (2 times)

I testify that Muhammad (P.B.U.H.) is the messenger of God (2 times)

I testify that All is the guardian of Allah (1 time is enough)

Come to prayers (2 times)

Come to benediction (2 times)

Come to better deeds (2 times)

Allah is Great (2 times)

There is no god except Allah (2 times)

Total words: 19

"Prayers are better than sleep" : It is narrated in the Mishkat, Muta Imam Malik and Kunzal Aamal. "One day in the morning, when Omar was sleeping his servant said these words "Prayers are better than sleep", to wake him up. After listening this he ordered to incorporate these words into the call for prayer. It is narrated in Ned-al-Otar Showkari Vol 1. "Prayers and better than sleep" was incorporated in the call for prayer by Omar and Abdullah bin Omar said that it was an

Innovation in religion and when Ali listened these words he asked not to add these words in the call for prayer because it was not part of the call for prayer. Kunzal Aamal Vol: 4 describes. "Prayers are better than sleep" is a heresy and it would have been better if it had been avoided by the people".

Tesheel Al Qari: commentary on Bukhari P:4: quotes the saying of Imam Shafi, "Prayers are better than sleep is unbecoming".

Kunzal Aamal Vol. 4 and Hadia Awaleen describe Mujahid as saying, "I was with Abdullah Bin Omar. He listened one person saying 'prayers are better than sleep'. He said take me immediately away from this innovator, "come to better deeds". These words were included in the call for prayer and the call at the time of congregation which later were excluded and "prayers are better than sleep" were included. It is described in Tibrani Kabir that Bilal used to say, "come to better deeds" in the call for prayer. Sanani Baih qul says, "Abdullah Bin Omar often used to say 'Come to better deeds' in the call for prayer. Imam Zain-ul-Abaideen Ali Ibnul Hasan said that call for prayer was with the words of "come to better deeds".

"I testify that Ali is the guardian of Allah": These words remained part of call for prayer for some-time after the announcement at pool "Happy tidings" (Ailan-e-Gadir) but the unfaithful (hypocrites) used to hurl stones secretly at Bilal at the time of the call for Prayer. Shaikh Abdullah Maraghi writes in his book: Salafa fi Amaral Khalipha. "Salman Farsi used to testify the guardianship

and caliphate of Ali after testifying the unity of God and faith in the prophet. A person reported this to the prophet and the prophet replied that whatever you had listened was better". In the same book it described, "one day a person reported to the prophet that O' prophet of Allah Abuzar Ghafari used the words 'I testify that Ali is the friend of Allah, after the words 'I testify that Muhammad (P.B.U.H.) is the messenger of God". The prophet said that was reality what you had listened from Abuzar. Had you forgotten the announcement at pool the "happy tidings" when I myself announced the guardianship of Ali."

### **THE MEANINGS OF CALL TO PRAYERS**

All religions adopt different ways to call to prayers but they all do not explain the meanings of the ways of prayers. Some blow a bugle to make a call to prayers and some people ring bells as a call to prayers. Bugles and bells do not correspond to the times of prayers. They can be used any time and these are also against the grace of the call to prayers and do not explain the meanings of the prayers. But in Islam prayers timings are prescribed and the way of call to prayer is laid down explaining the reality and meanings of prayers and also the importance and zenith are explained, that way is the way of call to prayers which is the best. It explains the greatness and highness of Allah and also explains Him as the real worthy of worship and its proclamation is better made by the call to prayers. Whatever is described in the prayers in relation of religion and belief, the same is described in the call to prayers. God, the creator and lord of the universe, prayers and obedience belong to Him. The

introduction of the unity of God and preaching of religion of Allah and its laws is performed by the prophet.

After the completion of Prophethood, the family of the prophet became the protectors of Allah and its laws by sacrificing their lives because of this these three and their greatness are expressed in the call to prayers. The pronouncement of the call to prayers has the three: the unity, prophethood and guardianship of the family of the prophet and it bears the witness of the parts of the prayers. "ALLAH IS GREAT"

The words announce the magnificence and greatness of Allah and this announcement is done five times a day to attract.

"I do bear witness that there is no god except Allah"

The divinity of God is announced which heralds that God is the only One to be worshiped alone and He is independent and besought of all". I do bear witness that Muhammad (P.B.U.H.) is the apostle of Allah".

This testifies and confesses that Muhammad (P.B.U.H.) is the prophet and he introduces and preaches religion and the laws and the unity of God. "I do bear witness that Ali is the guardian of Allah"

This declares the protectors of the laws of Allah after the completion of prophethood. It also expresses the greatness of the guardians.

Come to prayer. "These words, now call for real purpose of prayers".

"Come to success". It expresses that the prayer you are called for is the way to salvation. "Come to good deed".

These words explain that one should leave every good work and come to the prayer which is the best work of all.

"Allah is great" Again, the greatness and magnificence of God is declared.

"There is no god except Allah"

It is announced again in the last that Allah is the only one to be worshipped and He is worthy of worshipping.

The listeners of the call to prayers should get themselves ready sooner the better by responding apparently and from the inner remembering the herald of the day of judgement. Quick responders to the call are those who will be declared blessed and favoured on the day of judgement. Thus, the response to the call to prayers must be whole heartedly. If the heart feels happy and receives glad tidings and feels to make haste in responding, then let it be known that you will get herald of your grace and glad tidings and success on the day of Judgement. The prophet says, "O. Bilal! make call to prayers to make us feel happy and peaceful". When you listen the announcement of God's greatness think every thing of this world trivial so that you should not fall short of the announcement. When the words, "There is no god but Allah" are heard one must eject any

concept of any one else from heart and think and testify the prophethood and guardianship, He must pay respect to the prophet and the imam believing them omni present and omniscient. The prophet says, "On the day of judgement there will be three people sitting on jet black hills who would not be afraid of the judgement. They would not be disturbed until the judgement is done, in any way like others. The one will be who recited the Holy Quran for the pleasure of God and remained Imam of the people until they were happy with him, the second person is that who called people towards prayers by making call to prayers only for the pleasure and obedience of God' the third is he who remained slave but the slavery did not hinder his way to work for the hereafter".

Thus, people who are busy in the business of life should try to be quick for the prayers after listening the call. This call must remind them of the call of the doomsday. They must remember, while getting out of their bed for the prayers in presence of God after listening the call in the morning, the way they would come out of their graves and run to the resurrection ground after listening the call.

**Ablution:** "O you who believe! when you prepare for prayer, wash your faces and your hands to the elbows, rub your heads (with water) and your feet to the ankles".

"If you cannot find water, then take fine surface sand and rub your faces and your hands with some of it. "The presence in the court of the Lord for the prayers and worship ablution, according



to the order of the Lord, is necessary alongwith the cleanliness of dress and body. Ablution can only be done with pure and clean water. The parts of the body and senses which take part in the practical life of a person are included in ablution. Hence, while doing ablution wisdom and thinking should pay attention to get those parts and senses clean the inner from sins because these parts and senses are involved in every sort of worldly practice and works. Eyes witness every sort of work of the world. Ears listen every sort of talk in the world. Tongue is used in every sort of worldly work. Hands and feet are used in all worldly works. Thinking and brain are occupied with the worldly works. Thus, one should think of cleaning thinking, brain, parts of body and senses with water of repentance, blessings and forgiveness of Allah. As we clean these parts and senses with water to make them able for the prayer and worship, in the same way we should make ourselves able for the closeness in the court of Lord by cleaning them from the sins with God's blessings, repentance and making ourselves regretted, abased and belittle. Imam Raza says, "Truly, ablution is ordered to make the servant purified when he stands in front of the Lord the omnipotent, for the prayers, and obeys the orders of the Lord, and gets rid of dirt and filth alongwith idleness and sleep. "He should stand in front of the Lord, the omnipotent, with a pure soul. Face and both hands and head and feet are necessarily included in ablution so that when he stands in front of the Lord, the omnipotent, these parts are open. The parts of the body that are apparent are included in ablution and washing of them is obligatory. It is due to that the servant performs prostration and

shows sincerity and hands are included in asking a person expressing his willingness. fair and setting aside the world, his feet are used to stand and sit. Bath is prescribed after intercourse and not after the filth of toilet because intercourse is with the body and the filth at that time comes out of whole body where as the filth of toilet does not come out of whole body and the food which goes into the body through one way comes out from another way.

Brushing teeth is the tradition of the prophet before ablution and it emphasizes the importance of purification and cleanliness. The prophet says, "Brushing teeth should be made necessary because it keeps the mouth clean and gets pleasure of God. "He says again, "Had it not been difficult for my people, I would have ordered it necessary to brush teeth before every prayer". He says further, "one prayer which is performed after brushing teeth is better than seventy prayers performed without brushing teeth". And he says, "performing ablution on being in the state of earlier ablution is the light of lights".

Recite, "In the name of Allah, the Beneficent, the Merciful", before starting ablution.

Recite, "In the name of Allah, the Beneficent, the Merciful", before starting ablution. The Prophet says, "one who performs ablution with the recitation of In the name of Allah, the Beneficent, the Merciful, his whole body becomes purified. The ablution to another ablution becomes redeemer of sins. One who did not start his ablution with the words", In the name of Allah, "he got those parts of body clean to which water was touched and not the whole body. Imam Jafar Sadiq says, "one who recited the words, In the name of Allah, at the time of ablution it is as good as he has taken a bath".

When rinsing the mouth with water at the time of ablution one should recite, "O God! help me in reciting your holy book and remembering you more and more". When putting water into the nostrils one should recite, "O God! give me comfort with the fragrance of the heaven when you are pleased with me". When washing the face these words should be recited, "O God! make my face brighter with your miraculous light on the day when your friends (favourites of God) will have bright faces, and do not darken my face on the day when your foe will have dark faces". When putting water on the right arm one should say, "O Allah! give me my book of accounts into my right hand and be kind in my accountability". When putting water on the left arm one should pray, "O Allah! take me into your protection while giving me the book of my accounts in the left hand or from the back". When wiping (rubbing) the head with water one should pray, "O Allah! cover me with your blessings and bestow your bounties on me and take me under the protection

of your throne when there will be no protection except yours. "When washing (rubbing) the feet it is to be said, "O Allah! guide my feet on the right path the paradise path way and make them firm on it on the day when the step will slip into the fire".

### **Reality of Obedience/Worship of God**

"The seven heavens and the earth and all beings therein declare His glory. There is not a thing but celebrates His praise and yet you understand not their glorification surely, He is Forbearing, Most forgiving (17:45)

"Have you not seen that it is Allah whose praises all beings in the heavens and on the earth do celebrate, and the birds (of the air) with wings out spread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do". (24:42)

The purpose of creation of human beings and of the universe, and its beautification is to recognize the creator of nature and serve and obey Him with the expression of His knowledge, His being omnipotent, His greatness and His domination. All things of the universe, small and big, from a small grain to the sun, the moon, with His blessings of creation by observing the laws of nature and serving the human beings are fulfilling the purpose of their creation. They stand witness to the fact that nothing is created useless in the universe. Similarly, the master of the universe, human being the best creation of all, and the summary of the universe is not created with-

out purpose. The purpose of his creation (human being) is the most important, highest and the greatest. The purpose of creation of human being, his respect and grace is the sign of recognition and service of the Creator of the universe, the lord of the worlds. It is described in the Sura Al-Dhariyat, "And I have not created Genii and the men, but that they may worship Me". (51:57)

The creator of the nature has created human nature for the recognition of the Benefactor's gratefulness. The intelligence (wisdom) acknowledges that the real benefactor is the creator of the worlds. He has bestowed so much on human beings that He says, "Even if all of you together try to count my blessings, you will not be successful in doing so".

First, the real benefactor has bestowed existence and life and shaped into human being and then putting the light of wisdom blessed us as the greatest creation of all. He filled the universe with all the things in accordance with the outwardly and inwardly senses. He created beautiful nature with its scenic beauty and meadows and pastures to soothe our sight. Birds with their melodious songs are created for listening. To smell, He created beautiful flowers full of fragrance. Fruits and other things with sweet taste are created for our sense of taste. Similarly, as food for wisdom and thoughts He sent down revelation, and inspiration, and arranged knowledge and field of knowledge through the verses of the universe. In this way He bestowed so many blessings on human beings that one cannot encompass them by his wisdom and thus

cannot be completely grateful. But to recognize the Benevolent who has bestowed so many blessings and favours be thankful in accordance with His blessings. One who is not thankful to his Benefactor does not deserve to be called a human being. It's clear that the Greatness and abundance of blessings of the Benefactor are beyond the perception of human wisdom. Due to this the second important favour the real Benefactor has blessed us with is to teach us the ways of service and gratefulness. In this respect the perfect way of expression of the thankfulness and service with the confession and recognition of the Benefactor, is the prayer, and that's why prayer is the best worship of all. Therefore, human beings should recognize the real Benefactor and the Creator and the Lord. He should be thankful to Him, and try to fulfill the purpose of creation by keeping safe his honour and dignity.

It is the law of nature that imperfect should bow before the perfect and obey him. This rule is applicable in the whole universe. Inorganic due to the defect of being lifeless are deprived of material progress, plants are capable of progress because of being organic and they prosper and spread. This vegetation and their progress help to make the plants better than in-organic materials. This superiority enables them to make the inorganics to serve them. When a seed grows in the soil (earth), the forces in earth get busy in service of it. In this way the earth is serving, without any discrimination, every plant and vegetation like a duty. In the same way the plants are inferior and serve animals who dominate them and make their food to any plant they like.

Similarly animals are inferior due to being imperfect and human beings due to the faculty of speech get superiority over all other creatures. This has given him the right to control all other things of the universe and enjoy their services. This is also a law of nature that the inferior is not wiped out by sacrificing him on the superior. He prospers and progresses. The particles which sacrifice themselves on the plants do progress from inorganic to a superior status and similarly, the plants which become the food of animals progress and animals being the food of human beings become the part of human body and thus progress. Likewise when a human being sacrifices himself for the orders of Allah showing his utmost perfection in obedience to the Creator and the Lord, he becomes immortal, rather he becomes the part of the system of Allah and is known in the words of Quran as Martyr. When human being is superior and by virtue of this superiority he has the control over everything of this universe, and when every thing of this universe obeys his orders and remains in his service, he should also be the perfect servant and obedient to his Lord, Creator and sustainer. This obedience and service is called the worship of Allah. As plants and other things which serve animals and human beings alike have their value, in the same way he has much more value, respect and importance among other human beings who serve the Creator.

### **Stages in Worship**

Sincerity and purification create few stages of worshippers of Allah.

1. *Worship of thankful:* These are the people who worship the Creator due to His limitless bounties and blessings.
2. *Worship of Intimates:* These are the people who worship God in order to get as closer to Him as they can possibly do. This closeness is figurative, because human beings are creature and thus are imperfect and needy, where as the Creator is independent and is forever rich. There are character flaws a consequently as much the servant tries to get rid of the flaws of character that much he/she will get closer to the Creator. It is said in Hadith. "Equip yourselves with godly virtues as much as possible", This figurative closeness will create a relation of love.
3. *Worship of the People who feel shy to Allah:* These are the People who take a lead in obeying by avoiding sins due to modesty which comes from the faith in the Greatness, Ommipotence, Blessings and Highness of the Almighty Allah because of the knowledge of conscience and the realities. The prophet says, "Worship Allah as you are beholding Him and if you are not seeing Him, surely, He is watching you." Luqman (AESOP) is quoted as advising his children. "O sons, if you want to disobey your God, then find out a place where there is no God, and there is no place where there is no God".
4. *Worship of the people who get pleasure (in worship):* These are the people who enjoy and get taste in talking and serving the Creator as



worldly people get pleasure with this world. Imam Jafar Sadiq says, "God says, 'O my true followers, get the blessings of my worship because that will enrich the hereafter". The prophet says, "He is better then the people who loves to worship and serve due to love of worship; who keeps worship dearer than heart; who gets his body free and mixes it with worship". That type of person does care whether his morning has started with poverty or prosperity.

5. *Worship of the Beloved*: These are the people who have gone high in perfection of love with Allah due to their worship and service. Allah says, "Allah loves them and they love Allah". The leader of the believer is talking to Allah from this stage, "O the Real Lord! your punishment is patiently endured, but your leaving us cannot be tolerated"
6. *Worship of Devout*: These are the people whose existence is depending only on worship. As the Leader of the believers says, "O my Real Lord! I worshipped and served you not with the fear of hell, nor for the reward of paradise, but I worship you Because I found You worthy of worship".

### **Obligation and Utilitarianism of Prayers**

"Surely, prayer is made obligatory on the believers in prescribed time". (4:104)

The prophet says, "One who thinks prayer of no

importance he is not included in my followers. By God he will not arrive at the pond of abundance".

The prophet says, "The biggest thief is one who steals his prayers". And On the day of judgement the first thing to judge will be the prayers and if accepted then other deeds will be considered. If the prayers are not accepted other deeds will not be considered, as well.

A person requested Imam Jafar Sadiq to give him a piece of advice. He said, "Do not avoid prayer deliberately. One who does so Islam is disgusted with him. He said again, Prayer is the most favourite work in the eyes of Allah. Prayer is the last advice of the prophets. The Prophet while advising a person said, "Perform your prayer like you are performing it for the last time thinking you will not get a chance to come to it again".

"Surely, I am Allah, there is no god but I, so worship Me and to remember Me say your prayers".  
(20:15)

Imams Jafar Sadiq was asked, "which action takes people closer to Allah?" He said, "I do not know any other action better than prayer after the recognition of Allah. Did not you hear the saying Jesus the son of Mariam, that he said, "Until I am alive, God has instructed me to perform prayer and Alms (Zakat)". The Prophet said, "Prayer has been made coolness for my eyes" Leader of believers - Imam Ali Says, "Prayer is the source of closeness to Allah for the believer".

The Quran says, "Turn to Him, and fear Him, and establish regular prayers and be not among those

who associate others with Allah". (30:32)

The Leader of the believers Imam Ali says, "Allah, Allah (do not forget prayers) because it is the pillar of your religion". Imam Jafar Sadiq says, "One who thinks prayer as unimportant and disregard it, he will not get our blessings".

*The Holy Quran says:*

"Establish prayer, for prayer restrains from shameful and unjust deeds. And remembering Allah has great reward".

The prophet says, "The One, whom his prayers cannot stop from shameful and unjust deeds, he is farther away from his God".

Again he says, "Till the children of Adam keep on performing the five times prayers, Satan remains away from them and when they loose their prayers, the satan is encouraged and involves them into big sins".

Imam Jafar Sadiq says, "If there live thousands of people and if there is only one shia - the follower-in a vicinity, and if some one comes in and asks, "is there any honest, a performer of prayers, and trustworthy man lives in and all the residents point out him if it happens so then he is our follower - Shia".

The Holy Quran says, "And establish regular prayers at the two ends of the day, and at the approach of the night, for those things that are good remove those that are evil. Be that the words of remembrance to those who remember". (11:115)

The prophet says, "O Ali! for my nation the five time prayers are like a stream which flows down at the door of someone, and in which he washes himself five times a day. What do you say, will it leave any dirt on him?" "No" The prophet says, "By God! the five prayers are like that".

The leader of the believers Ali says, "One who performed his prayers as they ought to be performed, he is blessed".

The leader of the believers Imam Ali asked the people which verse of the Holy Book gave in their view, more hope for deliverance. Some people named the verse "Allah O La Yaghfr in yashrk"...

The Imam said it was good but it was not that verse. Some other people recited the verse: If any one does evil or wrongs his own soul, " (4:110). The Imam said it was a good guess but it was not the verse. Some other people read the verse: "Say! O my servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins : for He is often forgiving, Most Merciful (39:53). The Imam says that all these verses do give us hope of the blessings of Allah. All the attendants, then said that they did not know that particular verse. The Imam said that he had heard the beloved prophet of Allah who said that the verse which gave us more hope was: "And establish regular prayers at the two ends of the day, and at the approaches of the night for those things that are good, remove those that are evil: be that the word of remember, to those who remember (their Lord)". "O Ali! By the lord who has rightly sent me as a pronouncer

of glad tidings and the one who warns, whenever someone stands for ablution the sins of his limbs and organs are dropped and when he stands with his face and heart facing the Qibla towards the Kaba in Makka, for prayer, there remains no sins on him until he completes his prayers and he becomes as innocent as one is on his natal day".

A servant who is standing in the prayer with his full involvement, inwardly and outwardly, should have the highest part of his body, his head leaning downward and his heart and the inner tender with hospitality, humility and humbleness, and pure of pride and self esteem. This standing of him should make him remember the standing before Allah for questions and answers on the doomsday. He is standing for the accountability before the Lord of the universe who knows the inner and the secrets as He is Omniscient and Omni Potent. He should stand before Him with the concept of recognition of His Greatness and Power. His parts of body should be at peace which shows sincerity and obedience. It should be kept in mind that He knows the condition and position of the inner and the sincerity and the obedience.

As He talked to His prophet and beloved in the Sura Shu'ara: "Who sees you when you stand up (prayer after midnight Tahajjud), and your movements among those who prostrate themselves" (26:219 & 220)

The prophet says, "When the servant stands for prayers with his full heart attention to Allah, then his sins are gone off as he was born this very day".

## **Bowing Down (Ruku)**

The Holy Quran says. (To worship Allah) bow down with the people who bow down.

The servant, in the state of standing, in prayer makes himself present, inwardly and outwardly, in the court of the Real Lord to pray and praise. When he observes His Beauty and Power he bows down to express the recognition of His Greatness, Power, Reverence and Sublimity and to make confession of his abasement and humility. Thus, in the state of bowing down one should feel and think of his humility and needs, and the Sublimity and Independence of the Lord, and that He is the Greatest of any great. One must say "Allah listens to him who gives praise", When raising the head from the state of bowing down, this is done with the hope of his Blessings and Sublimity and with a thought that He listens every praise and hymn being All-hearing and Omniscient.

Imam Jafar Sadiq Says, "When the Servant of Allah really bows down for the pleasure of Allah, then Allah blesses him with the light of respect and honour and takes him into His shade of Greatness and Magnificence, and covers him with the sheet of righteousness (Light and fear). The first is bowing down and the second is prostration. If the bowing down is performed well then his prostration will be correct and qualitative. There is respect in bowing down, and in prostration there is closeness of Allah, and one who does not know how to respect he does not have the ability of getting closeness of Allah, as well.

Thus, be down like the one who bows down with humility, and bow down with the heart which is humble and bows down in front of the Greatness and Power of Allah. Bow down the parts and limbs in front of Him like the one who is grieved and afraid because of being deprived of the reward of bowing down.

The Imam of the believer — Imam Ali was asked to explain the meanings of spreading out the neck in bowing down he said, "O the real Lord! I have faith in you, even my neck is cut down".

### **Prostration (Sajda)**

Sura Furqan describes the signs of special servants of Allah: Allah says, "They spent their night in Prostration and in Standing for Allah".

Human being is the essence of the universe. When he prostrates it means the whole universe is in Prostration. Prostration is the height of prayer and it is the acme of the height of closeness to Allah by the Servant. The prostration of the servant takes the world of material and the mystic world, that is, the apparent world and the hidden world, into prostration. The human mind is the place where qualities of pride, arrogance, glory and evil can be cultivated and, hence, can make him insolent and disobedient. This unsoundness of mind is the cause which makes him pharaoh and Nimrod. Thus, all these evil qualities and thoughts are extirpated with put down the head and face on the earth in prostration. Therefore, it is necessary that the innerself pros-

trate too with humbleness and humility of the body. One must say here "Glory to my Lord, the Most High and with the praise" from the core of the inner with confession of Allah's Greatness and Magnificence. These words are to be repeated so that the conscience and the inner be equal. The right of honour, eulogy and praise of the Lord cannot be accomplished fully even after Putting the forehead on the dust for the confession of one's abasement and needs, and for the recognition of the Magnificence and Greatness of Allah. So he must raise his head from the prostrate saying Takbir for the admission of His Magnificence alongwith the apologies and repentance for his defective service. It means, "O, the Real Lord and the Lord of the universe! I could not fulfill the due right of your praise and custody in accordance with the Greatness and Magnificence of yours. Therefore, I apologize and repent". Then, keeping the concept of the sublimity and power of Allah, go again into Prostration.

The door to the city of knowledge. All was asked about the Prostration, he said, "The interpretation of Prostration is that, 'O Allah you have created us from this earth, and the interpretation of rising from prostration is that, O Allah you have discharged us from the dust' and the interpretation of second prostration is that "O Allah you will make us return to this earth again', and the interpretation of raising head from the second prostration is that, 'O Allah you will again discharge us from this earth".

Imam Jafar Sadiq says, "By God, he is not in loss and deficit who really performs his prostration properly, though only one prostration is per-



formed properly, in the whole life. He does not get success and betterment who even having privacy and closeness of his Lord in the state of Prostration, remains involved in the illusion of his soul, and ignorant and careless of the reward that Allah has provided comfort and luxury in immediate love, affection and closeness for those who prostrate. The one who gets rightly in a better way the closeness of Allah, he is never deprived of the special blessings and closeness of Allah, and a person never gets the closeness of Allah who is disrespectful and loses the respect and sacredness of Allah by attaching his heart to other than Allah in the state of Prostration".

Therefore, prostrate to Allah with the sense of your abasement and humility, and knowing that He alone is the Lord and Creator of all the universe. One who gets closer to him, gets away from others. He has created human being from the dust and this whole universe in its existence and life depends on Him and to Him is attracted. He has created and planned human being from such an essence which every one loaths. Human being was not existing and only He created him. He declared prostration with heart, soul and innerself the cause of his closeness. So, one who gets closer to Him, gets far away from others (not like Him). Do not you see apparently that the State of Prostration is different than all other states, because in the state of prostration human being is in veil from all things. Whatever things the eyes see he is shy of them too. Similarly, God has intended to have the inner command of him (i.e. turn off from all the universe and attract to Him only). If, in the state of prayer, the mind and

heart of a person is towards other, he will be closer to him and will be far away from the reality which Allah wants in the state of prayer. God says, "God has not placed two hearts inside any person for him". The prophet says, "that God says, "when I turn to the condition of heart of a servant and I find honesty and love of My obedience for Me and the demand for My pleasure, then I turn his standing and face of life towards Me, and whosoever remains involved in the concept of other than Me in prayer, then he is one of them who ridicule their consciences and his name is written in the book of losers".

To create humility and hospitality from the humiliation of conscience by prostration is one of the important purposes of worship. Thus, the prophet said to his associates, "I do not find the taste of worship in you. They asked what taste of worship? The prophet said," Hospitality and humility".

The Prophet also said this for the hospitality and humility. "One who remained hospitable to God, God blessed him with height and one who was proud, God debased him And one who remained balanced in his economy and expenditures God gave him more. And one who was spendthrift God deprived him. And one who remembered death in abundance God declared him beloved. And one who remembered God in abundance, God took him into the shade of His heavens".

And the Prophet said this also, "Surely, hospitality and humility increase the respect and height of the servant. Therefore, perform hospi-

tality and humility so that God may bless you with special blessings.

### **Tashhud: (Testimony)**

Tashhud is the testimony of God's Lordship and unity and the Prophethood of the Prophet. Benediction (Durud): is the admission of the greatness of Muhammad (P.B.U.H.) and his descendents. In the Sura Al-Maarj it is said for the righteous people, "And those who are upright in their testimonies" (70:34) After standing, bowing and prostration which mean to pray and praise the Real Lord, and to admit His Greatness and Magnificence, and the confession of one's humility, humbleness, degradation and needs, all this is again admitted and expressed in Tushhud that the real God, Allah, is only worthy of worship. The orders and laws of God are expressed by the prophet an he is the one who makes to recognize Allah, therefore, the obligation of admission of his prophethood and service is made. As after the completion of Prophethood, the holy descendents of the prophet have protected the laws of Allah till the doomsday with their sacrifices, so they are included in Durud with the Prophet to admit their greatness. Imam Jafar Sadiq says, "Tashhud is the Praise and eulogy of Allah. So, even in secret condition you must be an obedient servant of Him. And as you are expressing by tongue and promising to be His servant and obedient, similarly, be his servant and obedient servant through your actions. The truth of your tongue be associated with the honest sincerity and purification of yor inner-self because, Hehas ordered you, after creating you as a servant, to obey and

serve him with your heart, tongue and parts of your body so that your service to Him and His Lordship to you be proved and established. You know that all creatures have their forehead in His power and every moment and breath is due to his power and will and all creatures are powerless and incapable to perform the least deed and practice in his kingdom without His order and intention. God says, "Whatever God wishes, He creates and selects whom He likes. The creature does not have any authority and interference into His deed and practice, and God is pure of associations of Polytheists and Higher. "So, be a thankful servant to him with your sayings and promise. Mix-up the truth of your tongue with the purity of your innerself because only God has created you. He is great and the most glorious to compel someone with his previous intention and will. So, you should use the practice of service for His pleasure with His wisdom and to perform his order use the expression and use of worship. He has ordered you to invoke Allah's blessings on his beloved Muhammad, so mix up your benedictions with the blessings of Allah and mix up the obedience of the prophet with obedience of Allah. Allah for your betterment has ordered and permitted the Prophet to ask for mercy and intercession for you. Whereas the prophet came to you with orders, prohibitions, traditions and etiquettes and you know the great status of the Prophet he has with God".

*Taslim The Benediction:* In the sura Taha Allah says, "Benediction of Allah is to those who fully obey the orders."

In prayer, with the concept of presence in the court of Allah, and after the praise and eulogy, with the concept of presence of the prophet, Prophets religious leaders, saints and the pious in the court of the Lord, first greet the Prophet and then all Prophets and pious servants. In the last all the attendants of the congregation of unity collectively be greeted to accomplish prayer and worship.

Imam Jafar Sadiq says, "Benedictions at the end of prayer means protection. One who has performed and obeyed the orders of Allah and the traditions of the prophet with fear and humbleness, for him is protection from the worldly calamity and deliverance and salvation from the punishment of the doomsday. Peace is among the names of God which He has blessed on His creature. So that they should use the meanings and explanation in their affairs, trust, justice and testify their relationship of friendship and companionship and in the health of their social system. If you wish to establish the benediction at its place and say its meanings, then be scared of God so that your religion, your heart and your wisdom be saved, lest you darken them with the darkness of your sins. And the angels who are deputed to save you be saved from you, so that you may not make them angry and sad. They may not be scared of you because of your bad treatment to them and your friends and foes. If the people nearer to you are not saved from you, the people at far cannot be saved, as well. If someone is not keeping benediction (greetings) on its place then there is no benediction nor obedience and he is a liar in his benediction though apparently he greets the creatures.

## Chapter of Issues

### Issues of Bath : 1. Bath

**Jafirya Jurisprudence:** To have bath in order is obligatory, thus, if performed without order, it will be a bath in accordance with the jurisprudence.

**Hanafia Jurisprudence:** There are three obligatory acts: They are: 1. Gargle, 2. Putting water into the nostrils, 3. Pouring water over the entire body without any order. Thus, order (in bathing) is not an obligation. **Hambaliya Jurisprudence:**

Pouring water on the entire body is obligatory and order (in bath) is desirable. **Shafiyah Juris-**

**prudence:** It is obligatory to pour water on the entire body, and order (in bath) is desirable.

**Malikiya Jurisprudence:** Pouring water on the whole body is obligatory and order is desirable.

#### 2. Performing ablution after Coifion Bath:

**Jafariya Jurisprudence:** Ablution after coifion bath is not permissible **Hanfiya Jurisprudence:** Ablution is necessary after the coifion bath.

**Hambaliya Jurisprudence:** Ablution is necessary after the bath.

**Shafiyah Jurisprudence:** Ablution is necessary after the bath.

**Malikya Jurisprudence:** Ablution is necessary after the bath.

### **3. Obligation of Bath**

**Jafriyah Jurisprudence:** Bath is obligatory after any kind of impurity is ejaculated.

**Hanafiya Jurisprudence:** Bath is not obligatory if any kind of impurity for bath is ejaculated without anxiety.

**Hambaliya Jurisprudence:** Bath is not an obligation if any kind of impurity for bath is ejaculated without erection.

**Shafiya Jurisprudence:** Bath is obligatory if there is any kind of ejaculation of impurity for bath.

**Malikiya Jurisprudence:** If any impurity for bath is ejaculated without anxiety, then bath is not obligatory.

### **4. Bath after touching the Dead:**

**Jafariyah Jurisprudence:** Bath is obligatory after touching the dead body before giving bath to the dead.

**Hanafiya Jurisprudence:** Bath or ablution is not obligatory after touching the dead body before giving bath to the dead.

**Hambaliya Jurisprudence:** After touching the dead body before its bath, bath is not obligatory, yet it is desirable for the people who give the bath to the dead body.

**Shafiya Jurisprudence:** Bath or ablution is not obligatory after touching the dead body before its

bath, yet it is desirable to the washer of the dead.

**5. Bath of dead body with water, with Jujube, water with camphor, pure water:**

**Jafariyah Jurisprudence:** All three baths in order are the act of diving institution (Farz)

**Hanafiya Jurisprudence:** Only one bath with pure water is enough. The two others are desirable and order (step by step) is not a condition but the last act is desirable with the water with camphor.

**Hambaliya Jurisprudence:** As Hanfiya.

**Shafiya Jurisprudence:** As Hanfiya

**Malikiya Jurisprudence:** as Hanfiya

**6. Can husband give bath to wife and wife to husband or not?:**

**Jafariya Jurisprudence:** Both can give bath to each other.

**Hanfiya Jurisprudence:** Husband cannot give bath to wife but wife can give bath to husband.

**Hambaliya Jurisprudence:** Husband and wife can give bath to each other.

**Shafiya Jurisprudence:** Both can give bath to each other.

**Malikiya Jurisprudence:** Both can give bath to each other.



## **Issues of Ablution:**

"O you who believe! when you stand up for prayer, wash your face, and your hands up to the elbows, rub your heads and your feet (with water) (05:07)

### **1. Components of Ablution**

a) How is it to take ablution with usurped water, at usurped place or with usurped utensil?

**Jafriya Jurisprudence:** Not permissible.

**Hanafiya Jurisprudence:** Permissible

**Hambaliya Jurisprudence:** Permissible

**Shafiya Jurisprudence:** Permissible

**Malikiya Jurisprudence:** Permissible

#### **b) Intention in Ablution:**

**Jafriya Jurisprudence:** Intention is necessary.  
**Hanfiya Jurisprudence:** Not necessary Prayer can be performed after taking bath or ablution with the intention of cleanliness or coolness.

**Hambaliya Jurisprudence:** Intention in Ablution is necessary.

**Shafiya Jurisprudence:** Intention is necessary.

**Malikiya Jurisprudence:** Intention is necessary

#### **4. Washing face in Ablution**

**Jafariya Jurisprudence:** from upside to down side can be washed. From down side to upside is not permissible and to wash once is obligatory.

**Hanafiya Jurisprudence:** Face can be washed in any way from up side to down side or down side to upside.

**Hambaliya Jurisprudence:** In any way, up to down or down to up can be washed.

**Shafiya Jurisprudence:** Washing every way is permissible.

**Malikiya Jurisprudence:** Washing every way is permissible

#### **4. Washing hands upto elbows:**

**Jafriya:** Only washing down ward from elbow can be done, other way round is not permissible.

**Hanafiya:** Alongwith elbows, can be washed in any way fro down wards to up is better.

**Hambaliya:** Can be washed in any way.

**Shafiya:** Can be washed in any way.

**Malikiya:** Can be washed in any way.

#### **5. Wiping of Head**

**Jafriya:** 1/4 (one fourth) of head is obligatory to

be wiped/rubbed and with the wetness of ablution.

**Hanfiya:** 1/4 (one fourth) of head is obligatory to be wiped, but with other water.

**Hambaliya:** Wiping of head and ears with other water is obligatory.

**Shafiya:** Some parts to be rubbed with another water and this is obligatory.

**Malikiya:** wiping of all head with other water is obligatory.

### **Rubbing Water On Turban:**

**Jafariya:** Touching turban or any other thing, which comes in between water and head, with water to perform the act of masah (wiping/rubbing/touch with water) is not permissible.

**Hanfiya:** In compulsion touching the turban with water is permissible.

**Hambaliya:** If there is Tahatul Hanak then touching the turban with water is permissible.

**Shafiya:** Under compulsion touching the turban with water is permissible.

**Malikiya:** In compulsion touching turban with water is permissible.

### **7. Rubbing water on feet or washing feet:**

**Jafriya Jurisprudene:** If feet are clean then it is not necessary to wash them, only rubbing of water is obligatory and necessary.

**Hanafiya Jurisprudence:** Washing up to ankles is obligatory.

**Hambaliya Jurisprudence:** As Hanfiya

**Hambaliya Jurisprudence:** As Hanfiya

**Shafiya Jurisprudence:** As Hanfiya

**Malikya Jurisprudence:** AS Hanfiya

## **8. Order in washing the parts for ab- lution**

**Jafariya:** Order is obligatory, without order it is not performed.

**Hanfiya:** Order in ablution is necessary

**Hambaliya:** Order in ablution is necessary

**Shafiya:** Order is necessary

**Malikiya:** Order is not obligatry.

## **9. Cooperation — Performing Ablution continuously without duration**

**Jafariya:** Mawalat cooperation i.e. continuation is not obligatory.

**Hanafiya:** Continuation is not obligatory.

**Hambaliya:** Continuation is not obligatory.

**Shafiya:** Continuation is not obligatory

**Malikiya:** Continuation is obligatory to attrac-  
tion.

### **Ineffectuality of Ablution:**

#### **1. Due to excrement of bowels and bladder**

**and wind.**

**Jafariya:** Ablution will be void.

**Hanafiya:** Ablution will be void.

**Hambliya:** Ablution will be void

**Shafiya:** Ablution will be void ,

**2. Discharge of blood, pus or stone from the place of impurity.**

**Jafariya:** Ablution will be finished.

**Hanfiya:** Ablution will be finished

**Hambliya:** Ablution will be void

**Shafiya:** Ablution will be void.

**3. Bleeding from any other part of the body:**

**Jafariya:** Bleeding does not render ablution null and void.

**Hanfiya:** Bleeding will render ablution null and void.

**Hambaliya:** If the bleeding is much more then ablution will be finished.

**Shafiya:** Ablution will not be void.

**Malikiya:** Ablution will not be finished.

**4. If sleep takes over in State of Ablution:**

**Jafariya:** Nap or deep sleep will void ablution.

**Hanfiya:** Sleeping on side or fiat will void ablution. If slept in posture of standing or sitting then ablution will not be void.

**Hambaliya:** as in Hanfiya.

**Shafiya:** If sleeping resting buttocks on some thing then ablution will not be void.

**Malikiya:** Not void in light sleep; void in deep sleep.

**5. Due to the down fall of wisdom and sanity:**

If there is down fall of wisdom and sanity due to intoxication, madness, unconsciousness or epilepsy ablution will be void in all jurisprudences

**6. Vomiting:**

**Jafriya:** Due to vomiting ablution will not be void.

**Hanfiya:** If vomiting mouthfully then ablution will be void.

**Hambaliya:** Vomiting will not render ablution void.

**Shafiya:** Vomiting will not render ablution void.

**Malikiya:** Vomiting will not render ablution void.

**7. Bursting into laughter in prayer:**

**Jafriya:** Ablution will not be void, only prayer will be void.

**Hanfiya:** Bursting into laughter in Prayer will render ablution void.

**Hambaliya:** Prayer will be void, not the ablution

**Shafiya:** Ablution will not be void

**Malikiya:** Ablution will not be void.

### **8. Touching other than close relative:**

**Jafriya:** Only touching will not void ablution

**Hanfiya:** Touching other than the close relative with anxiety will render the ablution void.

**Hambliya:** Touching stranger woman will render ablution void.

**Shafiya:** Touching a stranger woman without any obstacle will render ablution void.

### **9. Ejeculation of the matter which makes bath an obligation, in the state of Ablution**

**Jafriya:** Bath will be obligatory along with the voidness of ablution.

**Hanfiya:** Ablution will be void.

**Hambliya:** Ablution will be void.

**Shafiya:** Ablution will not be void.

**Malikiya:** Ablution will be void.

### **10. Flossing teeth due to the particles of meat:**

**Jafriya:** Ablution will not be void.

**Hanfiya:** Ablution will not be void.

**Hambaliya:** Ablution will be void.

**Shafiya:** Ablution will not be void.

**Malikiya:** Ablution will not be void.

## **Issues of Prayer Imperatives and Components:**

**Obligation and Fundamentals:** Intention: In all sects determination of intention is a must, because the prophet says, "Surely deeds depend on intentions." Intention is to get the pleasure of the Lord and to resolve for the compliance of the orders of Allah.

1. **Takbir-ul-Haram** (to say, 'Allah is Great', for intention)

**Jafriya:** 'Allah is Great' no other word or translation of Allah-o-Akbar' is permissible because the prophet says, "Cleanliness is the key of prayer, and Takbir is the glorification of prayer, and completion is benediction" Salam (Tirmizi).

**Hanfiya:** Allah-o-Akbar or its translation 'Allah is Great' can be said for the intention of Prayer. To say it in Arabic is 'Sunnatul Muakkadah — the way the Prophet emphatically enjoined on his followers.

**Hambaliya:** Nothing than Allah-o-Akbar 'Allah is great' or its translation is permissible.

**Shafiya:** Allah-o-Akbar or Allah Al-Akber can be said It's translation or any other words are not permissible.

**Malikiya:** No other word than Allah-o-Akbar or its translation is not permissible.



## 2. Standing in Prayer Qiyam

**Jafriya:** Being capable standing is imperative and part of prayer. If avoided the prayer will be void.

**Hanfiya:** Having power, standing is imperative and part of prayer. If avoided it will render the prayer void.

**Hambaliya:** If capable, standing is imperative and part of prayer, avoiding will render prayer void.

**Shafiya:** If capable, standing is imperative and part of prayer, avoiding it will render the prayer void.

**Malikiya:** If capable, standing is imperative and part of prayer, to avoid it will render the prayer void.

**3. Qirat:** (Reciting Sura Fatiha-Al-Hamd-in first two Rakats):

**Jafriya:** Recitation of Al-Hamd in the first two Rakaats of all prayers is imperative.

**Hanfiya:** Recitation of Al-Hamd is not necessary in the first two Rakats of obligatory prayers. Any verse and translation of any verse can be recited (Kabir Razi)

**Hambaliya:** Recitation of Al-Hamd in all Rakaats of obligatory Prayer is imperative and essential.

**Shafiya:** Recitation of Al-Hamd in all Rakaats of obligatory Prayer is imperative and essential.

**Malikiya:** Recitation of Al-Hamd in all Rakaats of obligatory prayer is imperative and essential.

The Prophet says, "One who did not recite sura Fatiha, his prayer is not performed (Bukhari Muslim).

**4. Recitation of any Sura or Ayat (verse) after Al-Hamd in the first two Rakaats:**

**Jafriya:** It is imperative to recite another sura after Al-Hamd.

**Hanfiya:** Recitation of three small verses or one big verse after Al-Hamd is obligatory.

**Hambaliya:** Reciting another Sura or verse after Al-Hamd is desirable.

**Shafiya:** Recitation of another Sura or verse after Al-Hamd is desirable.

**5. Al-Hamd or Glorification of the Lord (Tasbihat) in the third and fourth Rakaat:**

**Jafariya:** There is a choice in reciting Al-Hamd and saying the glorification of the Lord. To say glorification of the Lord (Tasbihat) is better.

**Hanfiya:** There is a choice to recite Al-Hamd or say glorification or be silent.

**Hambaliya:** Al-Hamd is imperative in all Rakaats.

**Shafiya:** Al-Hamd is imperative in all Rakaats.

**Malikiya:** Al-Hamd is imperative in all Rakaats.

## **6. Recitation of Supplication (Qunut)**

**Jafriya:** Before bowing in the second rakaat saying supplication in all prayers is the tradition.

**Hanfiya:** Only in the Prayer of 'witr' and odd number of Rakaats which may be said after the last prayer at night supplication is the tradition.

**Hambliya:** Supplication is traditional only in the prayer of 'witr'.

**Shafiya:** After the second bowing of the second Rakaat of the morning prayer supplication is the tradition.

**Malikiya:** Supplication is the tradition in the morning prayer.

**Bowing:** In sura Al-Hajj it is said, "O believers! bow down and prostrate". The prophet says, "Then, if bowing down, bow down with peace, then, Stand up, then, prostrate with satisfaction and balance".

## **1. Position of bowing**

**Jafriya:** Completely bowing down is imperative.

**Hanfiya:** Only bowing is imperative and essential.

**Hambaliya:** Bow, until the palms reach the knees, is imperative and essential.

**Shafiya**: Bowing until the palms reach the knees is imperative and essential.

**Malikiya**: Bowing until the palms reach the knees is imperative and essential.

## **2. Invocation of Allah in the bowing:**

**Jafriya**: Invoking Allah's name once in bowing is imperative.

**Hanfiya**: Saying "Glory to my Lord, The Great" is desirable in bowing.

**Hambaliya**: Invoking name of Allah in bowing is obligatory.

**Shafiya**: Invoking name of Allah in bowing is the tradition.

**Malikiya**: Invoking the name of Allah in bowing is the tradition.

## **3. Peace in Bowing:**

**Jafriya**: Peace is imperative.

**Hanfiya**: Peace is obligatory

**Hambliya**: Peace is imperative

**Shafiya**: Peace is imperative

**Malikiya**: Peace is imperative

## **4. Standing up after Bowing:**

**Jafriya**: It is obligatory to stand up after bowing

**Hanfiya:** It is not obligatory to stand up after bowing

**Hambaliya:** It is obligatory to stand up after bowing

**Shafiya:** It is obligatory to stand up after bowing

## 5. Prostration

**Jafriya:** It is imperative to keep seven organs down in prostration.

**Hanfiya:** It is imperative to put forehead in prostration. Putting other parts is desirable.

**Hambaliya:** To put seven parts into prostration is imperative and putting nose is necessary.

**Shafiya:** It is obligatory to put seven parts into prostration.

**Malikiya:** Only putting forehead into prostration is imperative. To put other parts is desirable.

Ibne Abbas narrates prophet as saying, "Prostrate with seven parts. It should not be covered with hair and cloth, forehead, both hands, both knees and both feet". (Bukhari).

### Invocation of Allah's name in prostration:

**Jafriya:** Saying "Glory to my Lord, the Most high and with his praise" one time is imperative.

**Hanfiya:** Saying three supplications is the tradition.

**Hambaliya**: Saying three Supplications is obligatory.

**Shafiya**: Saying supplication in bowing and prostration is desirable.

**Malikiya**: Saying supplication in bowing and prostration is desirable.

## **7. Rest between the Prostration**

**Jafriya**: Rest between the two prostrations is obligatory.

**Hanfiya**: Resting and sitting between the two prostrations is the tradition.

**Hambaliya**: It is obligatory to rest between the two prostrations.

**Shafiya**: It is obligatory to rest between the two prostrations.

**Malikiya**: It is obligatory to rest between the two prostrations.

## **8. To put hand in order to get up from the ground in Prayer:**

**Jafriya**: It is better and natural to put hand on the ground to get up from the ground in Prayers.

**Hanfiya**: It is better to get up from the ground without putting hand on the ground in Prayers.

**Hambliya**: It is desirable to put hand on the

ground to get up from the ground in Prayers.

**Shafia:** It is desirable to put hand on the ground to get up from the ground in Prayers.

**Malikiya:** It is desirable to put hand on the ground to get up from the ground in Prayers.

### **9. First Tashhud and to sit for it:**

**Jafriya:** Tashhud and to sit for it are both imperative.

**Hanfiya:** Tashhud and to sit for it are obligatory

**Hambaliya:** Tashhud and to sit for it are obligatory.

**Shafiya:** Tashhud is obligatory and to sit for it is the tradition.

**Malikiya:** Tashhud and to sit for it are obligatory.

### **10. To Say Benediction in Prayer (Salam):**

**Jafriya:** First benediction (Salam) is included in Tahhud. One in the last out of two is optional obligatory.

**Hanfiya:** Last benediction (Salam towards right side is obligatory and to the left side is the tradition.

**Hambliya:** Last benediction (Salam) on the right

side is obligatory an left side is the tradition.

**Shafiya**: Last benediction (Salam) towards right side is obligatory and towards left side is the tradition.

**Malikiya**: Last benediction in the prayer is obligatory.

## 11. Peace in Prayer

**Jafriya**: Peace in Prayers is imperative

**Hanfiya**: Peace in Prayers is not imperative.

**Hambaliya**: Imperative in Prayers

**Shafiya**: Peace in Prayer is imperative.

**Malikiya**: There are two sayings on the peace in prayer.

## 12. Loud or Secret reading

**Jafriya**: Reading loud the first two Rakaats of morning, at sun set (Maghrib) and in the night (Isha) Prayers is imperative.

**Hanfiya**: It is necessary to read the first two Rakaats of Prayers of morning, sun set (Maghrib) and night (Isha) loudly and the complete Prayers of the afternoon and the evening (Zuhar and Asr) secretly.

**Hambaliya**: It is desirable to read loud the Prayers of morning (Fajr) Sun set (Maghrib) and the night (Isha).

**Shafiya**: It is imperative to read in the Prayers of morning, sun set and the night loudly.



**Malikiya:** It is desirable to read aloud the Prayers of the morning, sun set and the night.

### **13. To Say Amen after Al-Hamd in the Prayer**

**Jafriya:** Prayer stands void if Amen said in the prayer after Al-Hamd.

**Hanfiya:** It is desirable to say "Amen" After Al-Hamd in Prayers.

**Shafiya:** It is desirable to say 'Amen' after Al-Hamd in Prayer.

**Malikiya:** It is a desirable to say 'Amen' after Al-Hamd in Prayer.

### **14. To fold or not to fold hands in Prayer:**

**Jafriya:** To keep hands open is imperative. Folding hands voids the prayer.

**Hanfiya:** It is desirable to fold hands under the navel. For woman folding of hands on her breast is desirable and not obligatory.

**Hambliya:** It is desirable for man and woman to fold hands.

**Shafiya:** It is desirable for both man and woman to fold their hands upon their navels.

**Malikiya:** To keep hands open in Prayer is the tradition.

## 15. Prayer for the Deed: Prayers at a Funeral

1. Are there four or five Takbirs in Prayer at a Funeral?

Jafriya: Five Takbirs

Hanfiya: Four Takbirs

Hambaliya: Four Takbirs

Shafiya: Four Takbirs

Malikiya : Four Takbirs

### 2. Raising Hands in Prayers for the Dead

Jafriya: In all five Takbirs

Hanfiya: In only first Takbir hands to be raised.

Hambaliya: Raising hands in all 4 Takbirs.

Shafiya: In all four Takbirs hands are to be raised.

Malikiya: In all 4 Takbirs hands are to be raised.

Imam Jafar Sadiq says, "The Lord of the worlds have made five prayers imperative daily, due to this five Takbirs are made necessary".

## Issues of Shortening the Prayers:

### 1. Prayer in Travelling

Jafriya: Cutting short is necessary.

Hanfiya: Cutting short is necessary.

Hambaliya: There is an option in cutting short or performing in full.

Shafiya: Option in cutting or full

Malikiya: Option in cutting or full

## 2. Condition and kind of Travelling

**Jafriya:** If travelling is lawful then shortening of prayer is to be done.

**Hanfiya:** Travelling of any kind lawful or unlawful prayer is to be shortened.

**Hambaliya:** Cutting is only in lawful travelling.

**Shafiya:** Only in lawful

**Malikiya:** Cutting is for lawful travelling.

## 3. Distance of Travelling

**Jafriya:** 28 miles

**Hanfiya:** 58 miles

**Hambaliya:** 48 miles

**Shafiya:** 48 miles

**Malikiya:** 48 miles

## 4. Duration of stay in Travelling

**Jafriya:** Having intention to stay at some place for ten days necessitates the cut.

**Hanfiya:** 15 days intention of stay fixes the cut.

**Hambaliya:** 4 days stay validates the cut.

**Shafiya:** 4 days stay fixes the cut.

**Malikiya:** 4 days stay fixes the cuts.

## 5. Being undecided on staying at some place in travelling

**Jafriya:** Only thirty days cut is done then after that perform in full.

**Hanfiya:** If there is not intention to stay and years passed cut can be performed.

**Hambaliya:**

**Shafiya:** The cut is only for 18 days.

**Malikiya:** If stays at a place and does not have intention to stay then whatever period is passed cut is performed.

### **Shortening of Prayer:**

The Holy Quran says: "When you travel through the earth, there is no blame on you if you shorten your prayers, forbear the unbelievers may attack you for the unbelievers are unto you open enemies" (04:101).

The creator and the Lord of this vast and large universe is that who is free of any sort of defect and needs. Every thing of this universe and every grain of this world are following very strictly the prescribed courses quite obediently given to them by the Creator and the Lord. The sun, the moon, the stars and the planets, whatever course they are put on, are going on the paths. Every thing from the smallest part to the largest stars. Planets and galaxies is following the Law of nature prescribed for them by the greatest Creator. Every thing in its existence and life is dependent on the Creator and the Lord. He has created this vast universe for the service of human being. Every grain of this universe is busy in the service of human being, and He created human being for His recognition, obedience and worship to make him/her worthy of eternal reward, i.e., eternal comfort and resting place, paradise. The greatest Creator is not in need of any one's worship. The worship and obedience of human being can only be useful and profitable for his own self. When it is clear the Creator, the Lord and the Benefactor is the real One God, so in accordance with the

human nature. He ordered the presence of him/her in His court five times a day for worship and gratefulness. This presence is to express the subordination and gratefulness to show the recognition of being a creature, dependent and slave so that the creativity, Lordship and sustainership be admitted and made explicit. It is to establish the relationship of love and obedience of the Creator and the Lord with the servant. This is the reason why five times prayer in a day (day and night) i.e. seventeen Rakaats are made imperative so that neither the business of life be interrupted nor it burdens the person more than what he can tolerate. And in this way the admission of the blessings of the Real Creator be made and his own service be expressed. This is again blessing of the creator of the worlds that He has facilitated more by cutting the prayer to four (4) Rakaats during the journey to come for him more.

The Holy Quran says, "When you travel through the earth, there is no blame on you if you shorten your prayers (04:101)

In the commentary on this verse. Allama Razi, writes in his "Tafseer-e-Kabir", Abdullah Ibne Abbas said that the Creator of the worlds had made four Rakaats in stay and two, two Rakaats in the journey and one, one in the state of fear imperative through the prophet".

Sahi Nasai says, Yalla Ibn Umia Asked Umar why to perform shorten prayer when we are saved and at peace, when God says, "when you travel through the earth, there is no blame on you if you shorten

your Prayers" Umar said, "The thing on which you have expressed wonder, on the same thing I expressed my wonder and asked the same question to the Prophet, and he replied, "Shorten Prayer in journey is a gift and grant, thus, accept the grant of Allah. (Tafseer Kabir-Sahi Nasai).

Abdullah Ibn-e-Abbas says, whenever the prophet used to go on a journey he used to perform the shorten prayer (Tafseer Kabir).

Allama Suyuti writes in regard of this verse in Tafseer, Dur Mansoor, "Abdullah Ibn-e-Umar was asked to express his view on the shortening of Prayer. We do not find an explicit order of shortening prayer except in the Prayer of fear in the book of Allah. Abdullah Ibn Umar said, "O nephew! Allah sent Muhammad as His Prophet whereas we did not know any thing. We used to do what we used to see the Prophet doing. And the prophet used to shorten the Prayers in travelling. And the prophet called that his tradition and his way".

Tafseer Al Burhan writes that Zararah and Muhammad Ibn Muslim asked Imam-e-Baqar about the Prayer in journey. The Imam said that Allah has ordered, "When you travel through the earth, there is no blame on you if you shorten your prayers". Thus, shorten prayer is imperative in journey, as in stay full prayer is imperative. Both said, O son of the Prophet, in this verse Allah says, "If you shorten your Prayer there is not blame on you", and Allah has not explicitly ordered "You shorten your prayer". Then why to shorten?" The Imam said that same type of order is there to endeavour (i.e. to run between Safa

and Marwa). "If some one endeavour between the two (Safa and Marrwa) there is no blame on him, although to endeavour between the Safa and the Marwa is imperative and God has ordered to do it in His book and His Prophet did it. Similarly, Shorten Prayer is ordered in journey which is mentioned in His book by Allah and the Prophet Practised it'. Then, he was asked, what is the order if some one has said full four Rakaats? The Imam said, "In journey, every imperative Prayer is of two Rakaats except the prayer after sun set (maghrib). It does not have the cut. The Prophet performed it in full in stay and in journey".

It is written in the Sahi Bkhari vol-2 that Anas Sahabi and Abdullah Ibne Masood said, "we went with the Prophet from Madina to Makkah he kept on offering Shorten Prayer till returning to Madina.

In the ninth explanation Muslim Vol 5 it is written, "Abdullah Ibn Umar says that I happened to be mostly with the prophet in travelling. Until his death he performed shorten prayer in travelling.

And then I remained in travelling with Abu Bakar. He also performed Shorten prayer in travelling. And then I also travelled with Umar, he also performed shorten prayer in travelling. Allah says, "The Prophet of Allah is the perfect model for you".

In Sahi Muslim Vo. 1, it is mentioned that Abdullah Ibne Umar said, "I performed shorten prayer with the prophet at Mina, then with Abubakar, then with Umar I said shorten Prayer at Mina, and then with Usman, in the early period of caliph-

ate. but then after Osman started saying his prayers in full at Mina.

In Sahi Muslim Abdullah Rehman narrates that when Osman said his Prayers in full at Mina and when it was reported to Abdullah Ibn Masood, Abdullah said, "Surely, to Allah we belong and to Him shall (we) return". I performed shorten Prayer with the prophet of Allah at Mina, then with Abu Bakar, and then with Umar I prayed shorten Prayer at Mina. I wish that instead of 4 Rakaats 2 Rakaats Prayer which is accepted and right had been performed then it would have been better".

Sahi Muslim Vo. 1 Arwoh narrates "Ayaisha said that in journey and in stay prayer was imperative in two and two Rakaats which were retained in travelling and increased in Stay. So Zahri asked Arwoh "why does Ayaisha pray full prayer in travelling? Arwoh said that Ayaisha gave the same interpretation which Osman did".

Taisair Alwas of Shaibani vo.. 12 says that Omar performed shorten prayer in Makah with people and said, O people of Makkah say your prayers in full, we are travellers".

In Sahi Nisai and Sahi Ibne Majah and Al-Mahli Ibne Hazam vol 2 it is mentioned. "Omar says that Juma Prayer is of two Rakaats, and Eid-ul-Adha and Eid-ul-Fitr Prayers are of two and two Rakaats, and for travellers Prayer is of two Rakaats which is a complete prayer, and it is from your prophet and one who imputates is in loss".

The time of setting of the sun includes the mid



day Prayer and the afternoon Prayer (Zuhar & Asr) and bath of the night means darkness of the night includes the evening prayer and the night prayer, and coming of the morning means time of morning prayer (Fajr).

Sahi Bukhari narrates that Omar Ibne Dinar says, "I listened from Jabar Ibne Zaid that Abdullah Ibne Abbas used to say, The Prophet the evening Prayer and the night prayer seven Rakaats.

Adding together the prayers: (At the setting of the sun say prayer together of the midday prayer and the afternoon prayer Zuhar & Asr) (After sun set saying Prayer together of the evening and the night, Maghrib and Isha) observe prayer at the declining and Paling of the sun to the darkness of the night. (midday Zuhar, Afternoon, Asr, Evening Maghrib and the night Isha) and the prayer at dawn (fajr). The Holy Quran: Bani Israel.

The Creator of the worlds have made five prayers imperative on every muslim in the night and the day. Two Rakaats before the sun-rise are offered so that the practical life should start with the worship and remembrance of Allah. And when the sun goes down the head then the four Rakaats as the midday (Zuhar) and then four Rakaats as the afternoon Prayer (Asr) are made imperative. Similarly, after the sun setting three Rakaats of evening (Maghrib) and then four Rakaats as the night (Isha) prayers are made imperative. In this way five Prayers are divided into three times. From the time of ascending of the sun to the time of the sun setting, two prayers time is combined, and then after the sun setting to mide night.

prayer time for the evening prayer and the night prayer is together. This is the reason that in the time of Haj - Pilgrimage, all pilgrims perform prayers together - the prayers of the midday and the afternoon (Zuhar and Asr) and then Prayers of the evening and the prayers of the night i.e. (Maghrib and Isha). The Holy Quran has also indicated towards it, as the Creator of the worlds says in Sura Bani Israel, "Observe Prayer at the declining and paling of the sun on to the darkness of the night, and at dawn" (117:79).

In the explanation of this verse Allama Razi says in Tafseer Kabir, "from this sura it is understood that the midday (Zuhar) and the afternoon (Asr) prayers have one time, and there is one time for the prayers of Maghrib and Isha - evening and night".

Allama Bughwi writes in regard of this verse in Tafseer Maalam Al-Tanzeel, "Means that the two prayers are to be said together and there is no duration or pause between the two prayers".

Sahi Bukhari says that Usman Bin Zaid says, "In the time of Haj, the Prophet said his prayers of the midday (Zuhar) and the afternoon (Asr) and the evening (Maghrib) at Arfat and Muzdalfa. Sohail Ibne Hanif says that he listened Abu Imama saying "When we came out after performing our midday prayer (Zuhar) with Omar Ibne Abdul Aziz we saw that Anas Bin Malik was performing the prayer of Asr. So I asked, "O Uncle! what kind of prayer is this one. Then Anas said O! Abu Imama this is the prayer of the afternoon (Asr) and this is the only prayer by the Prophet which

we used to perform with the Prophet (Anas Sahabi was the door man of the Prophet). Sahi Bukhari.

It is narrated in Sahi Muslim by Abdullah Ibn Abbas that man said to him that there was the time of Prayer but Ibn Abbass did not reply. The person repeated the same words, and Ibn Abbas did not reply again when it was said the third time then lbne Abbas said, "You are reminding us of prayer. You do not know that we used to say two and two prayers together and together at one time".

It is narrated by Abdullah Ibn Abbas in Sahi Tirmizi and Sahi Muslim "The prophet said his midday (Zuhar) prayer and the afternoon prayer (Asr) together in one time and the evening prayer (Maghrib) and the night prayer (Isha) together in one time without any reason of fear and of rain in Madina (Moata: Imam Malik).

In Neel-al-Ottar Allama Shokani Quotes Ahadith - traditions about performing the prayers of the midday (Zuhar) and the afternoon (Asr) and the evening (Maghrib) and the night (Isha) together. He says, "Let it should not be secret that this (performing two prayers together) is right and if people do not practice it does not become reason of repealing the Hadith-tradition and it does not become necessary that this Hadith of collection (performing prayer together) serve as the source of reasoning because some people of knowledge have made use of it".

It is in the Neel-al-Otta Shokani "The Prophet has performed the midday (Zuhar) and the afternoon

(Asr) prayer with one call to prayer and two calls for congregation, and the prayers of the evening (Maghrib) and the night (Isha) with one call for prayer and two calls for congregation". It is described in Moata Imam Malik, "Umar issued written orders during his regime that no one should perform two prayers together, and whosoever does, will be deserving the big sin".

Shah Waliullah says in Hajjatul Allah-al-Bapogha "There are, in real, three timings of prayer morning, midday (Fajr and Zuhar) and the dark time of the night and this is the meaning of this Allah's saying, "Establish regular prayers at the sun decline, and till the darkness of night", it is due to this that the time of the midday Prayer (Zuhar) is extended upto the sun set. There is no distance between the Prayers of the midday (Zuhar) and the afternoon (Asr). Due to this, even at the time of need the prayers of the midday (Zuhar) and the afternoon (Asr) and the Prayers of the evening (Maghrib) and the night (Isha) are permissible to be performed together".

### **Prayer at Funeral**

Islam has made it imperative to say Prayer at the funeral after the death of a muslim after performing the bath and shroud ceremony to pray for his salvation and deliverance and to bear witness of him being a muslim. As this performance of Prayer is in a form of Prayer so ablution is not made necessary for it, and as five prayers daily are made, imperative on every muslim, so prayer at the funeral is made imperative on the dead body of a believer with five Takbirs to represent the

five daily imperative prayers. This was the tradition of the holy prophet that he used to perform the prayer at funeral with five Takbirs. In the prayer at funeral, after the first Takbir witness is given after the second takbir Durud-supplication – is said, after the third Takbir Prayers are made for the deliverance of all (common) believers and after the fourth Takbir particular prayer for deliverance for the dead (especially) is made. Therefore, it is narrated by Abdul Rehman Ibne Abul ath in Sahi Ibne-Majja and Sahi Muslim. "The associate of the Prophet Zaid Bin Urqum used to say five Takbirs at a funeral prayer.

Kanzul Aamal narrates, "Ali and Abbas said five Takbirs on the funeral of the Holy Prophet of God, and Omar ordered to say four Takbirs at the funeral in his days of Caliphate" (Tarikhul Khulfa).

Imam Jafar Sadiq says, "when Adam died then Seth, the third son of Adam a prophet) said to Gabriel, O you, who is sent from God step forward and say prayers for the prophet. Gabriel said that God gave us order to prostrate in front of your father and how could we take a lead on you. You go ahead and say five Takbirs"

The associate of the Prophet Hazifa said funeral prayer with five Takbirs at a funeral and turning towards the people he said, "I have not forgotten nor I am in doubt. I said as much takbirs at funeral as much the Prophet used to say, and the Holy Prophet used to say five Takbirs at a funeral".

Musnad Ahmed Bin Hambal vol. 4 says. "Abdul

Ala said that I said funeral prayers after (as following in congregation) Zaid Bin Urqum and he said five Takbirs. After the prayer was over) Abdul Rehman Bin Ibi Laila said to him by holding his hand, 'did you forget?' Zaid said, 'no i did not forget rather I said the funeral prayer with five Takbirs after (following in Prayer at congregation) my sincere friend, the father of Qasim (a family name given to the Prophet due to his son Qasim who died in infancy) the Prophet of Allah which I will never abandon"

It is written in Musnad Ibne Hambal Vol. 5 that Yahya Ibne Abdullah Ibne Jabbar says, "I said funeral prayer in following (in congregation) Essa the slave of Hazifa (the associate of the Prophet) in Madian. He said five Takbirs and then after turning towards us he said that neither I was in doubt nor I had forgotten. I said the Takbirs in the same way as I saw my master the guardian of favour - Hazifa Bin Yaman at a funeral. He said the funeral prayer with five Takbirs, and then after turning towards us he said, 'neither I have forgotten nor I have any doubt, I said the Takbirs in the same way as I saw the prophet of Allah saying".

**PART II FASTING (روزہ)**





*In the Name of Allah The Most Beneficent  
and the Most Merciful*

**Surah: Al-Baqra Verse No. 183. Quotes:**

*"O you who believe!*

*Fasting is prescribed for you.*

*As it was prescribed for those  
before you; so as that you may  
guard (against evil):*

*Ya-Iayyuhal Lazeena. Aamanoo,*

*Kuteba Alaikumul Siama, Kama*

*Kuteba, Alal Lazeena Min Qablikum*

*La alla kum Tattaqoon. (Arabic Verse No. 183)*

## **The Importance and the Origin of Rooza**

Kindness and mercy of Allah on the creation has been manifested in it. It has two things there in. An obedience to Allah and mercy and kindness to the people at a time. A small pay money for breaking fast has been imposed compulsorily for the acceptance of that fastings.

A man by nature is bound to certain habits and necessities of life; some times numerous and plenty with no limits. All such bare necessities comes to an end on eating and drinking. It is must; without

which no existence is possible. Every activity of life and struggles comes to stand still. No body, will work and go to earning and the charm of life and living has no meaning. A man becomes an angel for having no needs and eatings and drinking. Eating and drinking is for living in this world. All world is in search of food and means of getting food for living. Islam puts stop on eating and drinking for a certain time in a day, and orders to be away from eating and drinking from sun-rising upto sun-setting to please Almighty Allah. A self restriction on man by order of Islam is rooza.

The Imam Jaffer Sadiq said. A fasting means not to eat and drink for a certain timings; but be away from all follies and bad of life during that period. i.e. do not tell lie, do not gaze girls and women and smile at them, do not be a jealous to others, and envy on them, do not blame anyone, do not fight with each other with loud voice, do not take false oaths, do not abuse and defame to others, do not show dis-respect, do not be harsh and angry to the defaulters, do not be a miser, Be truthful to Allah in counting Allah's name in remembrance of Almighty Allah and be thankful to Him that Allah has given them chance of life to be present in the sacred month of ramzan to hold and observe fastings during this month. Be truthful, honest and merciful to others. Be always dreadful and fearful to Allah and seek Allah's blessings and mercy by

doing good to fellowmen, poor and needy. Be afraid of the Day of Judgement coming in after-life. Hazrat Qaim Aaley Mohammad, who will be coming after have faith in him and be hopeful to be blessed in after life. Be prepared for the last travel from this world, and made arrangements for the after life requirements before hand. Be humble, and polite in life to others, and as pure and clean in habits and characters, morals and treatments and behaviours to others; so that people like you, respect you as good man a true and a pious slave of Lord. Be hopeful and trust worthy for the results of after life.

Every momin faster, who observe ramzan fasting sincerely in true spirit to please Allah should be clean and pure with in his inner-heart and self devotion to Allah. Be away from all bads and ills of life's affairs.

What has been said by the Imam above if anyone has acted upon it in full adherence and devotion, then he observance ramzan in true spirit and meanings; obeyed Allah in full and got the pleasure and blessings of Allah.

One who has not come to that standard of the true observe of fasting, then he loses what he is expected.

The Imam with the reference of his father said that the prophet of Allah had described that a certain woman, while she was observing fast scolding to one of her slave girl for some fault, the Prophet of Allah, asked for food and said the fasting woman to eat it. The woman said "Oh the Prophet of Allah I am holding my fast, how can I take food".

The Prophet said how can you be holding a fast while you are angry to your slave girl and scolding her in fasting. You are eating and defiling fasting. Fasting do not allow all these things. You must be away from all forbidden things and actions in fasting. Fasting covers and conceal all bad in a man and teaches a faster to be in practice and habits to be away from bads and ills. The Imam commented how many are less in number who holds fast in true sense and many more are hungry and not observing fasting in true spirit.

A man's spirit is motivated with the actions of the body. A physical defect and ill in a body will act reverse on the health, mind and moral of a man and he becomes bad tempered and irritated to others. Some times angry which shattered all his norms and tender feelings and made gloomy. He said, it is but natural physical temperament is quite different to the spiritual conditions of every man; physical developments in body is always towards making in every man and woman from

the very boyhood upto their youth hood and up to advanced age. But spirit is not changing. A man is composed of body and spirit. In a religion terminology, one who is successful that one who keep up balancing between these two with justice and equivality. Life give a chance for advancing to certain qualities and images to achieve.

In fasting there is a close relationship and a good combination of body and spirit. The inner purity and piousness and the outer prohibitions of badly requirements both acts at a time on the personality of a man at a standard level of religion. A fasting is favourable and good to both body and spirit. So a fasting is natural requirement of a man from every point of view as well as religious duty.

## **The Origin of Fasting**

Al-Quran declares openly the fasting is binding as a duty on every muslim in faith as was before on the believers of Allah. Because Islam is a natural religion from every point of view religious or moral basis, so it is duty to equally binding on every one according to badly requirements. The origin of Adam when it took start out of heaven and put on to earth in default, Adam observe three days in fasting to rectify that mistake which he committed alongwith his partner in life in heaven. Allah accepted it and made it a law from that time.

binding on the coming generation of Adam to follow that action of fasting for three days. Whenever they committed a mistake in routine. The law once framed by Allah is binding on everyone for the good and betterment of the life of a man. From that day up to the rise of Islam the fasting is popular and is in practice. Every religion before the rise of Islam was observing fasting in their own style and their own pattern and is still it is continuing, besides Islam in other religions.

Rooza considered always a means and source to clean and pure one's innerself. Religious devotees, hermits used to observe fasting for inner purity for divine messages from un-seen. So also history quotes since five hundred B.C. that Goutum Buddah had abandoned his food and pleasures all tastes for purification of self. The followers of Buddhism still observe fastings in different days. In the hinduism fasting is in practice. The jews and christians observe fasting in different ways and on different days and occasions even today. Hindu name it to observe "Brat" not to take any cook food during day time except lemon and water. Hermits and devotes observe fasting, by not talking to anyone during that period. Chinese do not take any cook food for many days. The Jews observe fasting, and do not take any food for twenty four hours continuously, but take very little at sun set (Iftar). If any one was sleeping at Iftar

timings and not break his fast at that time, then he will not be allowed to take any thing after that time and will continue it for the next timing of iftar (sun-set).

When the Prophet of Islam migrated to the city of Madina from Mecca. The Jews were in practice of fasting there and enjoy with great eagerness and rejoicing the fasting on the tenth date of the month of Muharram (Aashoora)

The people of Mecca on the tenth of the Muharram month i.e. the day of Aashoora. Change the cloth cover of the Kabaa as a practice.

The Quran quotes that the Prophet Moosa was ordered to keep fasting for one month of the Zie Qada continuously before the award of the book 'Tourah' in honour of respect and glory of the divine book. He was ordered to extend the fasting ten days more up to forty days a Chilla. He was awarded first the ten commandments of the Toorah in which the fasting day of the tenth of the Muharram was mentioned.

The prophet of Allah had ordered his companions to observe fasting of the Aashoora in line with the jews of the community to show respect and obedience to Allah's commands to Jews and made it optional to muslims. Christians observe fasting

for atonement and repentance for a religious mistake and to expiate for sins or for their own purposes.

On the day of the issue of the Jesus the mother Bibi Marium observe fasting of silence not to talk any one as commanded by the Lord through the angel.

The Jesus before the award of the divine book. Injeel kept fasting for forty days in the wood and asked his companions (Hawaries) to observe fasting with true sense and in meanings and not merely to show the people. But not in the style of the jews who pretended people by false show. The jesus ordered that they will put oil in their hairs and heads, clean their faces to look as fresh and thankful to the Lord. Father who is un-seen and hidden. Lord knows well who observed fasting and will be rewarded equally.

In Injeel Mata, the Jesus advised, on some occasion, to his followers on their questioning that how could they be relieved from the dirtiness of the dirty spirits.

The Jesus told them with the praying to Allah is the only way to be relieved.

Injeel Mata quotes, when the comrades asked the



jesus that why the fasting was not made compulsory to your companions. The Jesus replied that when the bridgeroom is presented in multitude of a marriage procession. then what is necessary for them to be hungry and not to take and taste, anything and observe starvation. When I will be no more with them, then they will observe fasting.

The Imam Hassan said that once a jew came to the Prophet of the Islam and put some questions. One was about the fasting of one whole month of thirty days. Which were not the practice in other religion of the past. The Prophet of Allah answered that the first Adam, who plucked and ate the first fruit tree in heaven was enough and full to him for thirty days equal fooding. So Allah ordered the chain of the Adam to keep fasting for thirty days in the practice of their old grand grand father Adam. In observance to that occasion the thrity days of fasting were made compulsory in Islam during Ramzan month. Al-Quran quotes in the verse "Kuteeba Alaikum Siame" in acknowledgement of.

The jew put another question about the reward and wage of that fasting.

The prophet of Allah said. One who observe fasting will be awarded with a seven benefits of good i.e.,

- i) What wrong and evil food he swallowed before fasting period all will be desolved and gone with this fasting.
- ii) He will be come closser and nearer to their Lord by obeying the command of Islam.
- iii) The act of fasting will replace the wrong of Adam which he committed in the heaven by eating the forbidden fruit of the tree there.
- iv) The hardships of death will be eased and lessened.
- v) One the Day of the Resurrection, the hunger and the thirst of that day will be no more.
- vi) The fire of that day and hotness will be removed from him on way entrance of heaven.
- vii) He will be rewarded the benefits of heaven as being an obedient of Allâh and Islam, due to this fasting.

Hazrat Imam Jaffer Sadiq said that fasting was not made compulsory to the followers of all the messengers and Prophets of Allah, but only to the messenger and Prophet of Allah. But the followers of the Islam were awarded to this benefit as a

special honour.

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## **The Benefits of Fasting**

A man is composed of two things, material body and spirit Islam treats both through services and prayings of Allah. Spirit is superior and immortal, so its treatment and purity is, considered first to make a man more superior; sublime and best of all the creatures on this earth. Allah has made certain orders to do and not to obey and put certain restrictions on man for not to do and commit. In real; man has been composed of body flesh with ambitions, many desires in full to the brim. Every man is fond of having those ambitions and desires to be fulfilled by anyway right or wrong only to get it achieved and enjoyed. Thus he indulged in wrongs and follies and sins of all kinds in his achievements. No one could checked and stopped him by doing so. Except the fear of Allah only can check and stop a man. and religion can help and to save him and put restrictions and checks from inside through his mind and heart. This is called 'Taqwa' special name: terminology. It is the base of the religion of Islam. Fear of Lord

or lone or Love of Lord, glory to Allah, the only essence of Islamic teachings and treatment.

The real benefit of fasting is to make pure and clean inner and outer of a man with true feeling and fear of Allah, Who is the Seer and Listener and Knower.

A man has a sense and inner force to control his inner passions and desires within the body and has every power hidden to avoid all which is against the rule of fastings. Every action and feeling gathered together to achieve the real aim and purpose of fasting.

Fasting really builds a man's characters, morals and feelings of religion-hood and Allah's fearing in mind.

The whole month's fasting is sufficient to make a man empowered to control over himself internally and externally on a religious track of patience tolerance and for-bearance. This is the spirit of fasting to control himself bodily and keep away from human wishes and desires.

Fasting builds human characters' morals and behaviours. A man's lust and self both are within his control, not to wink and to gaze at a woman and all evils desires intentionally. He holds full

control over his speaking and talking; can check the out comings of his tongues, and his activities of other parts of the body.

Fasting make cleans and pure his thinkings and houghts as well as visions from bad and ill. It teaches human service as well as the services of religion, obedience to Allah and fulfilments of Commandments.

In arabic, fasting means to check ad stop from what is prohibitted temporarily for a certain time as obligatory in religion. To stop eating and drinking for a certain prescribed period at their own will in compliance to a duty.

To stop a routine lunch on a special order is called 'Saiem'. Lunch time is said a Saiem time in arabs. This time when the sun is stopped at its zerith for a time. A half day (Nisfun-Nihar). Similarly the time before dawn is named the begining of the dawn moments from which fasting starts; and all eatings and drinkings are stopped forthwith; till the sun-setting of that day. The distance period in between the two turnings is fasting time (rooza) sown.

Every fasting has put three bindings voluntarily on a faster to stop eating and drinking, to keep away all bodily movements from bad and ill and

un-pleasants affairs. The third is to have pure and Allah's fearing thoughts and thinkings with in himself, and keep himself busy in prayers and remembrance of Allah. In real this service is prescribed for the performance of Allah's messengers, prophets, siddiqueen, and devotes etc. but it was extended upto the believers of Islam as a special favour to make them closer and nearer to Allah's mercy.

The Ameerul Momineen saying; fasting of heart keeps oneself away from sins and ill's thinkings and doings. A bodily self imposed check on man and his inner passions and desires.

The Prophet of Allah said. Allah never likes a man who observe fasting as duty; but never checked himself from bads and ill's, wrongs and mis-deeds. The fasting is not for him. How many are; we find who keep fasting in the sense of stopping their three times food, eatings and drinking only are do not observe other requirements of fasting in its real meanings.

The first real benefit of the fasting is:

- Full control over his inner bodily actions human passions and desires of lust. He should be a master of his inner desires and actions and not a slave.

- Fasting demands three things. The first is the food, which is the daily requirement and a necessity of living.
- The second is the human desires, lust and passions of sex to get and satisfied.
- The third is the comfort and ease which is a bodily requirement.

These three demands of life are natural and cage in which every human being is tied up within and this is life and enjoyment. These are the main instincts which spoils the human greatness and supreme quality of a man. All defects in man and follies of his actions are due to these three demands and are in its fulfilments. Every man makes his own efforts and struggles in life to achieve those demands of a body where as religion and fasting checks it and put a man abstained temporarily from meeting those demands by imposing fasting.

Religion checks and stop certain activities of a man which leads him lower to lower to human standard in life. A man is made great and higher privileged than other creations.

The Iman Jaffer Sadiq said, When you observe fasting. You must check your eyes, ears, from bad



and un-lawful. Do not quarrel and dispute to others. Do not order anything to your slave; who observe fasting daily. Observe ramzan month as fasting days. On other time, the Imam said, when you are in fast all the parts ad parcels of your bodily limbs, hairs are involved in it as if they are also fastings. So they may be keep alone and a part from bad and sins; disconnected from all prohibitions.

The Imam Sadiq said the real aim of the fasting is not to avoid eatng and drinking, So, when you observe fasting keep hold of your tongues, watch your visions and sight from looking at women. Do not strife; and not envied to others.

Once the Prophet of Allah saw a fasting woman. Who was scolding her maid. He said to her, put her food to eat, she is not fasting; where as she thinks herself in fasting. The Prophet of Allah said to her. How you are a faster, when you are scolding your maid. Remember fasting means to be kind to others and helpful to needy, behave nicely and gentle to all. Simply avoiding foods and drinks is not fasting in Islam.

The Imam Ali Raza said in his speech that fasting reminds the faster the trouble and prohibitions of foods and drinks of a hungry and thirsty man who needs food. It creats humbleness in man and checks

his proudness. He should know and understand the feelings and search of his food. The tolerance and far bearing patience of a hungry man, a human sympathy which brings a reward and wages By the Almighty Allah in after life.

The other benefits of the fasting is to conquered the human passions and desires and bodily daily requirements with strong will-power and religions force. It is a guidance towards a right path in the teachings in Islam.

Rooza i.e., fasting is a strong hold of checks to human passions and desires and a safe-guard from the fire of the hell in our after-life.

A man is the pivot and centre of all the human worldly passions and desires within himself. He is bestowed with human feelings, force and powers of a sexuality, lust selfishness and animal life, anger and revenge to control his natural instincts; but checks and put bindings on his actions feelings, thoughts and beliefs. Do not make him free out of control from humanity. A man is great and superior to all; all his actions, behaviours should be distinctive from animal life and bounds. Religion put a circle round a man to act within the frame work of religion under certain bonafide rules of law. Fasting is one of the part of prayer in Islam. Fasting builds human behaviours and

characters by imposing self checks within oneself. It is an elevation, and exaltation of man from lower to higher growth or promotion from body to spiritual gain.

The presence of Al-mighty Allah is above from all materialistic bounties and qualities and references. pure and purify from all, so as to attain the pleasure and will of the Lord means to be pure and purify oneself from all human passions and desires of material world. Pure in faith and belief as well as in action and deeds with inner heart to achieve the pleasure of Allah and closeness to Allah's Will and Wish. Fasting has all its benefits and treatments to guide and lead a faster to the closeness of Allah.

In the case of the prophet Moses the Lord asked him to come closer and nearer to Him by fasting of forty continuous days to enable him to get the entitlement of the heavenly book Toorah. It was the highest reward for a prophet of Allah to get the book. The place was mountain height of Toor in the valley of 'Towa' a witness to the reward.

So also in the case of the prophet of Islam. The same exercise was applied for before revelation of the Book in the Hira Cave.

The Prophet of Islam used to go to that cave and

keep fasting during the day. Fasting is the ladder stair case to the closeness of Al-mighty Allah.

Soon after migration of Islam from Mecca to Madina city, fasting was commanded as a part action of Islam after salath Prayer. All the believers in faith of Islam were ordered to observe the month of ramzan as fasting month as a second pillar of Islam. The prophet of Islam said. If the satan was not permitted by Allah to attack the hearts of human beings. Then a man can watch the jurisdictions of sky and the upper atmosphere from this earth.

The prophet of Allah also said. No doubt, the satan enters in human bodies as drops of the blood cells; in order to check those tracks fasting is made compulsory as a necessity of human body to check those tracks fasting made compulsory as a necessity of human body to check and stop human passions of lust and animal instincts in all minds and hearts. Fasting controls human passions and desires thus stop Satan entrance within oneself. Fasting makes a man favourite of Allah and drags him closer to Allah.

Fasting is must for building human characters and religions treatment to check human passions of lust and animal instinct deires of a man. This is not an individual requirement of a muslim in faith;

but it builds a collective community of equality helpfulness, sympathy, service of feeding to fasters, specially poor and deprived of foods to please Allah by breaking their fastings. Fasting is made compulsory duty on every believer in Islam during ramzan month. No one is allowed exempted to that duty, even old, weak and ill are not let loose from this duty. They have to pay poor money, repentance charge by giving equivalent food to any poor and needy in their fasting.

Islam is a deen of nature. It is a remedy of a man both bodily physically religiously and spiritually to treat both and made equally good to both. It gives power force and health to both. When a man becomes an ill he loses his hunger and desire of taking food himself, during that duration. All kinds of checks of eatings are imposed on him as remedy and for treatment of the disease. All ills should be rectified within the body in itself at natural process and working within the body. This is the law of cure; but natural treatment. Accordingly Allah declared one month's fasting during the one whole year is compulsory for the treatment of the inner body of a man; both bodily and spiritually within the frame work of Islam. All ills and dirty refuses of every body should have their natural treatment within their body, due to this exercise of thirty days fasting. The prophet of Islam rightly said "Soomo le Tashahoo" Keep and observe fast-

ing for the healthy body and good health.

All parts of stomach and other necessary parts of digestions, enzymes work continuously daily without pause and stop. An interval is necessary for the inner body parts at least parts atleast once a year by way of fasting. It is better to increase the efficiency of the stomach working and liver functioning once a year. All defects, and follies arises from the stomach working and invite diseases of all sorts of health imbalance. It should be checked and put to right in good order. It is necessary for the health and vigour of a man. The Imam Jaffer Sadiq said, Every faster meets two enjoyments once at the time of the breaking fast and the other at the time of the presence before Al-mighty Allah on the day of judgement, when all his good deeds will be counted and weighed.

## **ECELLENCE; FACILITY AND PROBLEMS OF FASTING**

Arabic verses from the Surah Al-Baqra quotes:

V-184 *Famon Kana Minkum Marzan  
Aow Ala Safrin, Fa-Idda Tun  
min Ayamil ukher*

English version:

V-184 *For a certain number of days; but, whoever, among you is sick or on a journey, then (he shall fast) a (like) number of other days;*

Arabic: Farmon Shahida minkum shahra.  
Fal usumhuo

Arabic: Who ever of you is present in the month,  
he shall fast therein;

Arabic

V-187 *Summa Attimus Siama  
elal lailie wa la tuba.....*

English version

Then complete the fast till night and  
have not contact with...

V-184 1) And who ever is sick or upon a  
journey, then (he shall fast) a (like)  
number of other days; and those who  
are not able to do it, may effect a  
redemption by feeding a poor man;  
so who ever, does good spontane-  
ously it is better for him and that  
you fast' is better for you, if you  
know.

2) One who of you meet the month of

ramzan he shall fast therein; and who ever is sick on upon a journey, then (he shall fast) a like number of other days. Allah desires ease for you Allah does not desire for your difficulty. Allah wish that you should complete the numbers.

- V-187 3) Complete the fast till the night. All the commandments of Islam and the shariah fulfilments should be in accordance with human nature and behaviours. So that the performance should be natural and at ease. It should not be a binding and put in to difficulties and hardship to a man. Allah does not wish to put any one in to difficulty Allah does not want and needy for any worship of a man to Him. What Allah wish, that a man must be obedient and dutiful to Allah and fear of Allah in him. Allah is Al-mighty and great; need not anything.

Nothing will less to the glory and greatness of Allah; if all the creatures will not low before their Lord, and worshipped to Allah. Fasting made compulsory on every believers in Islam for the whole month of ramzan in the prime interest of man



accordig to the appearance of the ramzan moon. No matter what ever be the season of that period; summer or winter, in east or west. Where ever a man may be, he should fast on the appearance of the ramzan moon if he is a believer.

It is according to the nature of a man and not according to the seasonal change of the cycle. It is in the interest and benefits of a man. For a traveller who is on journey he is permitted to cut short his daily prayer into half, while on journey and postponed fastings during the journey. Similarly a sick and ill is allowed to complete the period of fasting in other days when he is strong and healthy. Every facility has been extended to a faster in Islamic Law.

Allah has pointed out the timings of the fasting; when to start and when to break fast in clear wordings in the Al-Quran in the above verses. In places where sun sets late or where the length of day and night is six month duration that is exempted; but the fast should be completed till night and not at sun-set. Worship is a duty abide by the command of Allah. So also fasting is the worship to please Allah and seek Allah's Mercy. So there is no distinction whether a man is at home or at journey or at duty anywhere. Every convenience and facility is extended to a man according to his work. So that it may be easy to him and not to put

him in difficulty. There is no place or an excuse for non-obedience in Islam. Now a days journey on air travel has every facility to a believer to observe fasting, even then he does not observe fasting on journey. Islam allow it under the rules of journey this is the gift of Islamic shariah accept this gift (Tafseer Kabeer).

The prophet of Islam once passed by through the company of his friends during a journey, and saw one of them was resting under the shade of a tree. On questioning, who he was. It was told that he is faster and taking rest. The Prophet of Allah said he was not allowed to observe fasting during a journey. (Tafseer Kabeer).

In the Tafseer Mansoor Abdullah bin Umer was saying to some one on his questioning that Allah has permitted the faciity to a faster to postpone fasting, then why a man deny that benefit given by Allah. It means he committed a dis-obedience as heavy as the mount of Arafat.

The Saich Nisaie and in the Saich Ibne Majolh Abdur Rehman Bin Aouf a companion of the prophet says, with reference to the prophet of Allah, one who observe fasting during the month of ramzan is as good as a man at his home eating and drinking.

In the Tafseer Durr-e-Mansoor. A man observe fasting during a journey. Hazrath Umer told him to postponed it. It is a saying through Lady Aaisha. The Prophet of Allah said, Allah has awarded a great generosity and kindness to a traveller as well as weak and ill, sick man, by allowing this excuse of not fasting.

In the verse Alal Lazeena Yuteeqoonahuo persons who has no strength and health to bear the fasting; the Imam Sadiq said that it means such a man who has now become old and weak and has no courage and physic and health to observe fasting and unable to do, they are permitted facility and allowed to pay the ransom in exchange of the fasting to the extent of grain, flour or any food upto a measurement of 16 grams or one Kilo to any poor momin.

At another occasion Abu Baseer had put a question to the Imam Hazrat Sadiq about the fasting during an illness upto its limits.

The Imam said it is upto that man who feels ill and weak. It is upto him to feel healthy and strong, ill or weak for fasting purposes.

Imam Jaffer Sadiq says. If a man avoids fasting due to his ill health the whole month of ramzan passed away and he becomes head and strong, he should rectify the duty of fasting till the new

moon of ramzan appeared. He did not completed the days of fasting, then he is liable to feed a momin and miskeen a ransom day money for every day of fasting. If the man was to then he will not to pay any ransom for the left over fastings which were omitted by him.

### **Excellence**

The Prophet of Allah said to Jaber Ansari that the man who observe fasting during a day and prayer to Allah during night hours. and kept himself away and aloof from the company of other women as well as his tongue during the whole month of ramzan. He will come clean and pure out of the swamp of sins. Jaber took it true and satisfied. The condition was very strong and hard. The Prophet of Allah said, the month of ramzan is far better and more in excellence than other months of the moon year, due to fasting. It is equal to seventy months worship to Allah. This is a month of kindness, sympathy to humanity and to feeding poor. Allah increases food to everyone in this month and give more and more to eat. One who help and feed to break a fast, it is equivalent to make free one slave from his master. All his sins and ills will be pardoned. One asked the prophet that if some one nothing to feed the other, then what he should do. The Prophet said, no matter to feed the poor in full; but a small one date only or a small piece of cheese can be useful for breaking a fast with

sincere heart. He will be rewarded by Allah. One who granted a leave to his servant during this month. He will be awarded by Allah for this permission. In this month a special reward is allowed in the beginning; start is the mercy in the middle is the pardon and at the end the forgiveness from all his sins and ills totally and relieval from the fire of the hell.

In this sacred month of ramzan the Al-Quran revealed from heaven. The anniversary of the Al-Quran month has great significance and great honour to every muslim in faith. Masoom says everything has its own bloom the glory of Al-Quran is the recitation of the quran in the month of ramzan.

The Imam Jaffer Sadiq said: This is a month of forgiveness to everyone. If any one fails to get rid-off from his follies and sins in this month, then he is un-lucky up to the arrival of the next ramzan. The only chance for him, if he can go and reach to the mount of Arafat and pray for it. Beware; save your self from every bad and un-lawful and do not break your fasting with an un-lawful bit of a morsel.

The Ameerul Momineen said; most of the fasters have their share in starving and depriving themselves from eating and drinking. But are no shar- ing in fasting. Similarly most of the pray-worship-

pers are such which indulge in body exercise and put themselves in trouble in the real meaning. Only wise and sage can perform their duties in true meanings. Hazrat Sadiq says that a faster if sleeps in a day time is worth to pray worshipper and deserving the wage and reward of Prayer. Hazrat Baqar says: Islam has five basic things. salath (Prayer) Zakath pay money. Hajj Fasting and guardian ship of (the family of the Aaley Mohammad). Hazrat sadiq also said this that the sleep of a faster is prayer. The quietness of a faster is counting of beads of tasbeeh. Every action of faster is an acceptance and every prayer is an acceptable.

The Prophet of Allah said Allah wish a faster is acceptable to Him fasting is a special prayer for me alone. I myself will reward for it (special reward). Every faster has two enjoyments within self. One is at the time of breaking his fast and the another is the meeting with Allah on the Final Day. By sweaing the life of the Mohammad (P.B.U.H.) the smell of the mouth piece of a faster is so pure and sweet, full of perfume that no perfume other than euqal to it smell.

## **The Sermon of the Prophet of Allah about the importance and excellence of the Ramzan.**

Ameerul Momineen quotes that the Prophet the great once said in his sermon.

Oh People! Ramzan came to you as a holy month with excellence and full mercy and a chance of forgiveness to every one of you. This sacred month is the most excellence to Allah rather than the rest of the other month's and prominent and in greatness. Every dawn and every day and every evening and night are greater than the other timing of the other days and nights. Every moment of time and hour is great and excellent than other timing of the other days. You people have been invited by Almighty Allah for a good feasting in this month.

You have been declared as holders of Allah's mercy and glory honour and respect in this holy month. In this month every breath of your inhalation, incoming and outgoing is in the praising of Allah like a rosary. The sleep and slumber of the day and night is as good as worshipping to Allah and payable to its wages and rewards by Allah.

In this month every prayer is acceptable and every praying has pre-acceptance, you pray for your

forgiveness. Purity and of your deeds and actions. Purity and cleanness of your innerself and heart and mind to Allah. So that Allah may accept you and grant you that guidance help and power to observe Islam and ramzan month with full adhearance that you may observe fasting, recitation of the Quran daily and learn from it.

Surely, un-lucky and un-just is he who got this holy month; but be deprived off from the blessings and benefits and excellence of this sacred month. Be away from the mercy and forgiveness of Allah.

The hunger and the thirst of the day of the judgement will be most dreadful and hard than the hunger and thirst of the hot days of the ramzan month. No one can imagine to it. Be kind and sympathetic to your orphans widows poor and deserving relations. Pay alams and money to them feed them in their fastings two times regularly. Treat them nicely.

This is the month in which every your action has a value and count; use it for the betterment of you and forgiveness of your all ills and sins. Turn towards good and virtue and be attentive to Allah. Observe five time regular prayers of the day with timings and pray to Allah by raising both your hands and beg pardon and goodness of the life



hereafter. The prayer time is the best time for the acceptance and admittance of prayers Allah and His angels give special preference to such prayers and listen to the call of every caller and begger and award acceptance.

Oh! men believe, your life is mortgaged to Allah all your every action is under the vision and count of Allah; get it free from your good deeds and best actions of obedience to Allah. Your necks are bound in heaviness of your sins and ills; get it free by prostrations in long numbers and obedience. Allah has pledged to give pardeon and forgiveness in this special month to those who fast and pray and prostrate to Him in utter obedience and service. He promised to all to freeness and pardon and will not sent them to hell fire on the Day of Judgement.

Oh! men observe this month with full devotion and duty, and pray to Allah and observe fasting; give food to poor, give relievance to your servants and get them free from your services. Allah will make you free from sins and ills and hell of fire. Some one asked; Oh! the Prophet of Allah. We are poor people have nothing with us so much to feed any. The Prophet replied never mind if you have a small date with you or a bit of it; then give it to your brother in Islam to break his fast; that is counted and is enough. Allah sees your faith and

belief, and not your material and resources; even you offer a drop of water or a gulp in a pipe that is counted. The forgiveness and pardon of Allah is uncounted and immense Oh men! one who purifies his morals and characters clean and good, he will pass through easily over the bridge pass into paradise. Where as; the steps shiver over for every passer by Allah will ease and extend every account of him in His book for those who give relievance and pardon to their home servants. One who show respect to any orphan and help him; Allah will show help and respect to that man. One who is kind and friendly to his kith and kins and close relations in this world. Allah on the Day of Judgement will reward with kind mercy. One who is cruel and cut relations to their family relatives and near and dear Allah will remove him from mercy and kind treatments and put him in troubles.

One who offer prayers in great member in order to please Allah Allah will award him and put him away from hell fire and trouble. In the month of fasting the reward and wages increased up to seventy times than the wages of the ordinary months services. Similarly one who counted the name of Allah and His Prophet so many times Allah will reward him in exchange a bundle of virtues and rewards. In this month of ramzan the reward and regard of a reciter of the quran increases many folds and the doors of heaven open to him to enter

therein.

Oh men, make haste to get this opportunity and benefits of ramzan through fasting and doing good and virtues and prayers, so that may Allah shut down the entry of hell and fire on you; pray and request to Allah that the Iblees, Satan remain captured and in confinement so that he may not disturb you and mislead you.

The first of the spoken words of the prophet of Allah sermonize during ramzan month about the rewards of the fastings are:-

- i. Allah forgive sins and show collective pardon to my umma since the appearance of the ramzan moon and make their positions and presitges high and sublime.
- ii. For the second fasting, for every step of walking towards mosques he will be rewarded the benefits of prayers of one full year and benefits of fastings of one full year.
- iii. For the third fasting day a reward of every hair of the man who observe fasting will be paid equal to the white pearls which are decorated under the dome arches of heaven full of heavenly light, where are put immense luminous houses and luminous thrones. Where

angel's duties changes every day, will come to him.

- iv. For the fourth fasting day he will be awarded seventy thousand palaces of the Jannatul Khuld. Every palace has seventy thousand houses and every house has fifty thousand thrones and every throne has a seat of one lady Hur with thousand maids to serve her and every maid will be better than this worldly beauty.
- v. For the fifth fasting day a reward of the Jannatul Mawa; wherein thousands of cities; and in every city seventy thousand homes; and in every home seventy thousand food-spreads; and on every food-spread seventy thousand trays and in every tray seventy thousand delicious food which are similar to look at, but different in taste.
- vi. For the sixth fasting a reward of the Jannatul Daras Salam; where in one lakh of cities. In every city one lakh communities; in every community one lakh houses, in every house one lakh golden thrones, and the length of every throne one thousand yard, On every throne sitting a beautiful Hur whose hair style studded with pearl and ruby.
- vii. For the seventh fasting day a reward of the

"Jannatul Naiem" with benefits of sixty thousands devotees and worshippers.

- viii. For the eighth day of fasting a reward of the "Jannatul Naiem" wherein forty thousands martyrs and Siddiques.
- ix. For the ninth fasting day a reward of the thousands of learned and fighters mujahids.
- x. For the tenth of the fast day the reward is the Allah will accept seventy thousands demands, and every creature on the earth and under the depth of the sea will pray for him forgiveness.
- xi. The eleventh day of the fasting is equal to the grant of four hajjs and umras alongwith the company of the Prophet of Allah.
- xii. The twelveth day the reward of the fasting is, Allah will pardon total sins and ills and increase thousand times his virtues.
- xiii. The thirteenth day of the fast the reward will be given equal to all the prayers within the "Harmain Shariff performance".
- xiv. The fourteen day of the fast the reward is to the paying of visiting all the messengers of Allah from Nooh to hazrat Moosa.

- xv. The fifteen fast brings acceptance to all the demands and wants of the world and the world here-after.
- xvi. The Sixteen day of fasting is in exchange of heaven with sixty robes and shelters of clouds over their heads to safe from the hotness of the Day of the Judgement.
- xvii. The seventeen fast will be in exchange into the forgiveness of himself and his father and forefather from the hardship trouble day of the last day.
- xviii. The eighteen day of the fasting will be in exchange into the benefits of the martyrs of the Bader. All the angels in heaven will pray for him till the arrival of the second ramzan month.
- xix. The nineteen fast will be in exchange to the visitng of angels from heaven bringing to him the gifts and cold drinks of Tahoor to his grave.
- xx. The twentieth day will be regarded as the benefits of hundred years fasting, seventy thousands angels will guard him from wrongs of satan. The reward equal to the four divine books of Allah will be given to him and he

will be rewarded to the recitation the virgins of the paradise black eyed nymphs promised in the second world.

- xxi Allah will extend his grave to thousands miles and he will be away from the darkness and horror of his grave; his face will shine like the face of Yousuf the prophet of Allah.
- xxii. The angel of death will come to him and will take easy. Allah will relieve him from the torture and the questionings of his grave.
- xxiii He will be accompanied alongwith the messengers and prophet of Allah while passing through the pul-sirath bridge of heaven. He will be awarded the clothing and feeding of all the orphans and needy men of Islam.
- xxiv The twenty fourth fast will bring the reward of migration benefits of thousands mens and benefits of thousand slaves freedom in the way of Allah, as well as, his last residence in heaven.
- xxv The twnety fifth fasting will bring him a reward of constructing thousand domes of green under the God's throne. A tent pitched over it with light and speaks. I swear my greatness pomp and dignity that I will re-

ward you thousand lighting crowns over your and will ride you on a lightening camel and send you into heaven. All the creations will be surprised to see you.

- xxvi The twenty sixth day of ramzan fasting will be in exchange into relievance and pardon of seventy-six killings of will-ful murders and general massacre as well as seventy accountablegreat sins.
- xxvii The twenty seventh day of fasting the reward will be an equal to clothing the one thousand naked muslims and benefits of recitation of all the heavenly books and servicing of the thousand mujahideen of Islam.
- xxviii The twenty eighth day will be rewarded with and will get one lakh cities of light in the Jannatul Khuld and one lakh silver palaces in the Jannatul Mawa" and one lakh golden palaces in the "Jannatul Firdous" where in, thousands of room will be accomodated.
- xxix The twenty ninth day of ramzan will be in exchange with thousand palaces In every palace will be a white throne transparent. On every throne there will have velvet re and green brocade with golden tissues covering spreads over them. On every pavement carpetting



floor-clothing in which sitting virgin of paradise, whose decorated beauty and make up in thousand hair-styles studded with pearls Jade and ruby in it.

- xxx The thirtieth and the last day of fasting, the benefit and reward of that day will be very great and valuable, than the rest of the days of the passing month of ramzan. It is Collective Wealth of all the fasting days of the passing. A reward equal to thousand martyrs and siddiques in piousness and greatness. There is a door in heaven named: "Rian" through which will pass only the observers of the fastings of the month of ramzan. (Biharul Anwar Vol. 3)

## 1. PROBLEMS OF FASTINGS

A prayer formula to determine to do is called 'Niyyat' i.e. intention or design, aim to act and to work etc. One can determined and aimed to have a fast in any day. On the first appearance of ramzan moon one intends and determines to observe the whole month of ramzan in fasting, that is enough. The good thing is that this determination and design to complete the whole months intention and aim. If any body dies in between the period; he will get automatically the benefits and rewards of the whole month's duration.

In religious prayers and fastings the "determination and aim is most important and counts. The determination starts with the occasion of it on the spot, before its action. It can be during the month or at each date when the fasting starts.

## **2. THINGS THAT FALSIFY THE FASTING**

1. Internationally with knowing and sensing doing wrong i.e., eating and drinking and taking anything to swallow inside, that makes the fast null and void.
2. To inhale smoke and other flying elements during fasting will spoil the fasting.
3. To injecting a vitamin liquid for vigour and energy will cancel fasting; but for treatment of an ill; it is permissible, but better to avoid but a syringe and aenema is not permissible that will revoke the fasting.
4. To indulge in a sex and sexual enjoyment during which the sperm matter ejaculate from the hidden parts of the body that make false and absurd. While at sleep, if ejection occurs un-knowingly and un-intentionally it will have no effect.

5. At night meeting of a female, the bathing become compulsory. He should come out from pollution immediately soon after, till the early dawn. If he fails; then it become useless. He should have to rectify that mistake by observing another fasting on another day. If the compulsion was such that inspite of his best efforts he could not find water for bath; then he should make himself purity with sand or dust for a while, and then took a bath to save the fasting.
6. During fasting to dive into water deep to passify the fasting that makes futile.
7. Messengers, saints and learned men of religious posts; if they lie, that make the fasting ineffectual.

## **CASES UNDER NON-FASTING**

1. Old, weak, and ill man and woman who are permanently not in a position to observe fasting; then they are permitted to pay the equal amount of their food and drinks to any poor man or woman who observe fastings.
2. Pregnant woman at full stage or a woman have a sucking body, if she takes relief and leave, she may be allowed, but she should

cover the period left over on other days to complete the count as well as she should pay poor-money reward to poor.

3. If one intends to go on a journey, before the noon. He should not observe fasting during travel. He should break his fast soon after crossing the municipal limits of his home city. But he should not break his fasting at home before the start of his journey. He is answerable and to pay a penalty as well as another fast both. If some one travels after the noon timing and have passed half day at home and then starts his journey, then he should observe his fasting till the time of its break.
4. If any one comes back from a journey before the noon time at home; then he should observe fasting and not to take any thing till the breaking of the fasting.
5. All the left-over fastings avoided during the month of ramzan, if not been completed, till the next moon of ramzan appearance without any genuine excuse or good reasons. Then in penalty thereof he should first complete it as well as pay poor money in kind of grain flour to any poor and needy.

## ENCOUNTERING PROBLEMS OF FASTING

1. To determine to do about fasting. In the *fiqua jafferia* (*Niyyat*) intention and aim to do is the main thing. It is must.

In the *fiqua Hanafia*: determination is must that could be determined upto the noon of the day; and not afternoon.

In the *fiqua Malikia*; intention and aim is the part of the fasting that could be determined at night before the starting of the fast.

In the *fiqua Shafia* intention is a part of the fasting.

In the *fiqua Humbilia* intention and aim is to compulsory that can be determined upto noon, and not after that.

2. Atonement and expiation for non observing fast.

In the *fiqua Jaffaria*; expiation and paying after the missed one again both is compulsory.

In the *fiqua Hanafia*; the same order.

In the fiqia Malikia; the same order.

In the fiqia Shafia; only paying it again after the due time there.

In the fiqia Humblia; no atonement for it.

3. Eating and drinking in mistake while observing fasting.

In the fiqia Jafferia; There is no mistake, fasting will not spoil, so no atonement and penance and saying it again.

In the fiqia Hanafia; It is all right there is nothing wrong and no penalty.

In the fiqia Malikia; There is no penance only to do it again after passing the due date.

In the fiqia Shafia; The fasting is all right, nothing to pay and to do.

In the fiqia Humblia; The same.

4. Eating and drinking and having the conjugal relation with wife during fasting knowingly with intention.

In the fiqia Jaffaria; penance and doing it

again, after passing that time both are compulsory.

In the fiqia Hanafia; The same instructions.

In the fiqia Malikia; the same

In the fiqia Shafia; penance and performing again both are compulsory.

In the fiqia Humblia; In any case both the penalties are liable to pay.

5. During fasting having conjugal relation by mistake or un-knowingly.

In the fiqia Jaffaria; It is all right, nothing wrong if by mistake.

In the fiqia Hanafia; The same instructions.

In the fiqia Malikia spoiling the fast. It should be performed again.

In the fiqia Shafia; fasting is good and all right in the fiqia Hamblia

6. In the fiqia Jaffaria; vomiting in full will spoil fasting. It should be done again there is penance for it.

In the fiqia Hanafia; only to perform it again.

In the fiqia Malika; There is no atonement, only to perform it again.

In the fiqia Shafia; The same instructions

In the fiqia Humblia; The same instructions.

7. Pregnant or having a suckling baby woman, if fasting is harmful to her health then:

In the fiqia Jaffaria; she could postpone it; but should pay one time food during ramzan period nearly one kilogram to any poor.

In the fiqia Hanafia; only the postponement is enough, and nothing to pay to anyone.

In the fiqia Malika; for a pregnant woman there is no atonment, only postponement. For a suckling mother both penance and doing it again in after days is compulsory.

In the fiqia Shifa; The same instructions.

8. To Vomit during fasting un-intentionally



In the fiqia Jaffaria; Nothing wrong in all the fiqas of the other Imams.

9. To face smoke and dirt inhalation during fasting;

In the fiqia Jaffaria; It will spoil the fasting.

In the fiqia Hanafia; In the fiqia Hanafia can be performed again, nothing wrong to fasting.

In the fiqia Malika; only postponed is enough.

In the fiqia Shafia; and Hamblia the same instructions.

10. In the fiqia Jafferia without religious lawful, excuse to remain un-bathed after conjugal relations with a woman upto the time limit of early dawning, both the penalties of postponing the fast for other day and paying of penance is compulsory.

In the fiqia Hanafia; it is permissible and nothing wrong to the fasting. Similar are the instructions in other thoughts of schools.

11. To dip into water with full body and head, the fasting will go wrong and it should be

performed again in after days under the fiqia Jaffaria. In other schools of thoughts nothing will wrong.

12. In the case of anema and entering the syringe into body, it will do wrong to fasting and break it, under the fiqia Jaffaria postponement will become necessary.

In the other schools of thoughts the same instructions are followed.

1. To utter a falsehood on Allah and the Prophet of Allah during fasting.

In the fiqia Jaffaria, it is a sin it will break the fast, and liable to atonement and postponement both the penalties. similar is the observations of the other religious schools of thoughts.

2. To cast off to flow loss of sperma, or pollution of intercourse during fasting

In the fiqia Jaffaria; postponement and penance both will be liable to do.

In the fiqia Hanafia; It is postponement but no atonement if the ejaculation there is only an ejection of pollution.

In the fiqia Shafia; the same instructions.

In the fiqia Hamblia; Both the penalties are to be performed.

3. If pollution comes out without inter course to a woman with sexual pleasure:

In the fiqia Jafferia; It will spoil the fasting, another fasting becomes compulsory in exchange.

In the fiqia Hanafia; The same instructions

In the fiqia Malikia; post-ponement and penance both are liable to do

In the fiqia Shafia; Only to perform it again in exchange No penance.

In the fiqia Hamblia; Both the punishment.

4. In the case of kneading of two women helping together in enjoyment of sexual pleasure without other sex then:

In the fiqia Jaffaria; Both atonment and the postponement of fasting is compulsory.

In the fiqia Hanafia; If pollution does not

evacuated from the body, then the fasting is all right. If pollution comes out then both penance and postponement will be liable to do.

In the *fiquia Malika*; is the same.

In the *fiquia Shaifia*; only postponement is allowed. No atonement for it; if there is no pollution out of the pollution.

In the *fiquia Hambliia*; The same instructions.

5. To apply Collyrium to the eye buds during the fasting;

In the *fiquia Jafferia*; it is displeasing and obscene during fasting, but does not harm it.

In the *fiquia Hanifia*; it tastes to the throat it will spoil the fasting.

In the *fiquia of Malikia and Shafia & Hambilia*; it is all right but it is unpleasant and obscene.

6. The old and weak who do not fast

In the *fiquia Jaffaria*; he should pay money to the poor in default of his fasting to that extent.

In the fiqia Hanafia, Malika, Shafia; Is the same.

In the Hamblia; the pay money is payable obligatory, but not compulsory.

7. Hajj seasonal days i.e., 11th and 12th and 13th of Zil Hajj

In the fiqia Jaffaria; Observing fast during these days is not permissible.

In the fiqia Hanafia; is the same order.

In the fiqia Malikia; only 11th and 12th Zil Hajj one can observe fasting, besides this fasting unlawful in other days.

In the fiqia Shafia; no fasting is permissible during and after Haj period.

In the fiqia Hamblia; It is not unlawful to observe fasting in these days; but it is unlawful to observe in days other than Hajj days.

8. Not observing ramzan left over fasting till the appearance of the new moon of ramzan month, without any religious lawful excuse or vise versa;

In the fiqia Jaffaria; Left over during the permissible period, completing it after due dates, he should do it alongwith extra food or equivalent grain, flour to any poor. If it is due to lawful excuse allowed, then he should rectify that mistake only by paying poor money or food or grain to any poor in exchange. There is no completion of left over on him.

In the fiqia Hanafia; He is excused for the left over as well as payment of poor money to anyone.

In the fiqia Malikia; The same instructions with the condition of genuine lawful excuse with him for not observing fasting during ramzan month.

In the fiqia Shafia; He should complete the left over as well as pay poor money provided that he has no lawful excuse with him. In the case of any lawful excuse then he is pardoned.

In the fiqia Hamblia; Intentionally defaulter and disobedient; he is liable to both to complete the left over as well as pay money to poor in default. He is also excused if he has religious lawful inabilities and excuses with him.

9. Avoiding the left over intentionally, and knowingly as well breaking fast intentionally during and the beginning of the ramzan month.

In the fiqia Jaffaria; He can break his fast before noon of the day. In the breaking fast afternoon, he should pay default money to the extent of feeding ten poor people, if not he should complete thirty fastings in exchange of the default and intentional mistake.

In other schools of thoughts there is no such things for defaulters.

10. Pay money (Koffara) for defaulters; if he breaks fasting knowingly

In the fiqia Jaffaria; He should free one slave in exchange of any default fasting or pay poor money (Kaffora) equivalent to feeding sixty poor man or sixty fastings in other days.

In the fiqia Hanafia; There is no order prescribed for paying the poor money in exchange of any default. 1st to make free one slave from your slavery. If not possible then feed sixty poor. If that one is not possible tohim then he himself observe sixty days

fasting continuously. Similar are the instructions in other religious schools of thoughts.

11. During journey/travelling the distance of mileage on which fasting is prohibited and allowed to completed it on another days.

In the fiqia Jaffaria; The limits boundary is 28 miles away from his residence, where he should start journey before noon time.

In the fiqia Hanafia; A traveller on camel ride or on foot the mileage distance should be more than three days and nights.

In the fiqia Malikia and the other Shafia and Hamblia; The distance prescribed fifty six miles coverage after that he should postponed his fast. The travelling should start before the noon.

12. Mode of Journey;

In fiqia Jaffaria; Permissible journey where the prayer and fasting are allowed to make shorten to that extent. He is supposed to returned back to his original place from where he started his journey. No shorten is allowed on journeys not permissible under Islam.



In the fiqia Hanafia; The same instructions on a un-lawful journey a faster is allowed to break his fast.

In the other fiqias, the same instructions followed.

13. A traveller during his journey takes resting and waits till the period, on which the demi prayer and fasting will not be allowed:

In the fiqia Jaffaria; Ten days stay on a certain place or more than that period no benefit of half is allowed. When he is not sure of this stay and perplexing position to stay or travel and could not decides till one month. He is permissible to make shorten, then after one month there is no concession of fifty percent to him.

In the fiqia Hanafia; Fifteen days limit is permissible or more than that no concession of half is allowed. He should for one year in case of perplexity and un-decided position. He is allowed.

In the fiqia Malikia; There is no concession and permission to a traveller upto four days journey stay. After the fourth day he is not allowed to avail the benefit of half.

In the fiqia Shafia; The same instructions.

In the fiqia Hamblia; Permission of twenty prayer period i.e, four days and nights after that period he is not permitted the half.

14. Fasting during Travelling:

In the fiqia Jaffaria: A Traveller is free from the fasting during ramzan month.

In the fiqia Hanafia; It is upto the decision and will of the travelling person to decide and observe fast as himself.

In the fiqia Shafia; The same instruction

In the fiqia Malikia; It is depended in the condition and facilities of the journey and the mode of travel.

In the Hamblia; One can break his fast if the necessity arise during travelling.

15. Intentionally to break a fast:

In the fiqia Jaffaria; Intentionally knowing and without any genuine lawful reason, there is penalty on both, to complete left over on other days and pay poor money to that extent of food to any one.

All the schools of thoughts have the same instructions to follow unanimously in the case. It is written in the book "Mouta" of the Imam Malik a man who is observing his fast during ramzan indulged with a sexual intercourse with a woman, and found himself guilty and defaulter of the fasting. He came to the prophet of Allah and asked the remedy of it. The prophet of Allah told him that he should get free one slave from his slavery at once, if not able to do so, he should observed extra two months continuous fasting or feed to sixty deserving people in exchange of that fult and sin. The poor man, said his inability to any of the three remedial measures. At the same time some one has brought a tray full of dates to the prophet as a present. The prophet of Allah said to the man, take this tray and distribute the date among the presents there in exchange of that fault He was allowed the remaining date for him and his family (Sahaie-SITTA)

16. A resident who starts on a journey on the first of the ramzan month:

In the fiqia Jaffaria; If he starts before noon and gone beyond the municipal limits of the city before noon; he has no fasting. In case he starts his journey in the afternoon, then he

should observe the fasting of the day of starting journey.

In the fiqia Hanafia; A traveller who starts on a journey on the first of ramzan he should complete is fasting of the day. He should not break his fast on account of journey.

In the other fiqia Malikia and Shafia are the same instructions to follow.

In the fiqia Hamblia; A traveller need not to keep fasting on the first day of the start of his journey. He can break the fast. There is such a practical example of the prophet of Allah on the first of ramzan he took his journey before noon time and on the next stop karaie Ghameem he borke his fast.

17. To break a fast during the journey while he is fasting;

In the fiqia Jaffaria; It is not permissible to keep fasting during a travel.

In the fiqia Hanafia; An ill and weakman or traveller who have observed for and determined to complete it at night. Next morning before dawn he never intended to break it on journey taking; then he should complete it.

In case he breaks the fast during the dZay of journey he is liable to complete it on the next time as left over penalty, there is no ransom for it. If he was not determined the fasting at night and took journey in the next day. He is at liberty to keep it or break it.

In the fiquia Malakia; A traveller or an ill, weak man observing fasting and willing to go on a journey; then he should complete his fasting and should not break it. It is unlawful.

In the fiquia Shafia and in Fiquia Hamblia; The same instruction are followed.









PART III HAJJ ( حج )



# **PHILOSOPHY OF HAJJ**

PHILOSOPHY OF THE  
LAW

# **HILOSOPHY OF HAJJ**

**BY**

**HUJJATUL ISLAM**

***ulana Mushtaq Hussain Shahidi***

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## 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 (Alal 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, Hajj 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, Hajj 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 world's 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 surance 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 Minal 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 Hajis 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 Haj. 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 divinity, they should offer

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 per chance 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 (Haji), 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 Hajis 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, Muhamamad (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 'Luk-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 Ebraam (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 Hajjis express at the time of kissing of Black Stone have the same meaning which Hazrat Ali (A.S.) has said. Every Hajj 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 Hadd 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 rebell 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 Ibrahim (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 inattentive 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 separation determines him like a relative and heavenly people because Musharraf 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 altar, 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 bound 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 wealth 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 Tanta:- Omra of Hajj Tanta 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 Tanta.

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 Tanta 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 Tanta 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 Miqat 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 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 Eham of Omra Tamta. After cladding the Eham 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, Eham 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

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. Its 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

Hajj Tamta'. It is compulsory only to halt at Arafat.

### **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 those 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 (peltng of pebbles, sacrifice and trimming of hair), Hajj 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 Tanta and Jamra Only, Jamra Wasta and Jamra 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 Tanta 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) **Istamna:** 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, mehudi 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 rain 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 Miquat and travelled from that place after putting on Ehram, the journey performed on plane or on conveyance having roof then in that case one rain 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



from Eshram and after wearing loose of Eshram the  
 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 Eshram 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 Eshram from Miqat is not a condition. Eshram  
 for Omra Mafrada can be fastened from any place. It is  
 better to fasten Eshram from Hudabi, Tanim or Jarana or the  
 place from where the boundaries of Haram begins, Eshram  
 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 Eshram 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.

PART IV ZAKAT ( زكوة )



## **HUMAN RELATIONSHIP**

### **Zakath and Sadqat**

Islam is the deen of human kindness and a message of nobility to all. Islam is the deen of mercy and a message of brother-hood to all nations of the world. A religion of love and affection to everyone. Islam is the deen of manners, politeness and a message of peace to the whole world. Islam is the deen of selflessness and sacrifice, and is a message of liberty and freedom. The mission of Islam is to live and let live others.

The Creator of this universe who created this world with elegance and pleasingness created the man most superior of all the creations. In the same manner He made man most gentle and noble of all things of the creations. For this aim to authenticate the humanity, Islam produces two main basic principles which are considered to be the pillars of the Islam. The first the obedience and service to Allah the Almighty, the other to serve the humanity and fellowmen and be

kind and sympathetic to all. Allah being not the needy of any servicing of man and obedience to Him, wishes the purity and the cleanliness of beliefs and thoughts, servicing and sincerity in obedience and prayers to Him, so that a man may build the most honourable characters and morals as holder of a muslim faith and belief.

Every action and movement of a man is the embodiment of his will, speech, action and inner-self feelings and thoughts and thinkings as well as feelings. He is the carrier of fine sentiments and faith and beliefs in all his actions and deeds.

The very purpose and aim of all the services and duties of Islam is to make a man pure and clean and clarified in his inner self from all bads and all ills, so that a man may stand before his Lord full clean and clarified in faith and belief in Allah and may closer and nearer to him through his purity and sincerity.

All services and duties with pure sincerity and cleanliness are acceptable in Islamic teachings and considered valuable in its weights and measures.

Islam builds a good and grand society of men and women on the standard of the best principles of friendship, kindness and human values of nobility and gentleness. For this achievements a man or a woman should be taught and trained in purity and cleanliness of their inner-selves, characters and behaviours.

The teachings of Islam first builds a man and a woman, then a society of them. For this purpose servicing is the main thing. Service to Allah alone and belief in Allah un-seen. There is a saying of the Prophet of Allah through the wordings of the Quran where Allah quotes *"All the creation is my family and relations. One who is more kind and beneficial to my relations I will be more closer to him."*

The saying of the Prophet of Islam is that the *"One who is the most prominent and venerable to me is one who serve people and show help and benefits to people, similarly the worse and wretched inferior to me who harm and mischievous to others"*.

The purpose of Islamic teachings and services is to make clean and pure internally and to build human behaviours and characters of a man, without which no service and prayer is acceptable to the Lord.

One man asked the Imam Jaffer Sadiq that how should I know my self that my hajj is granted acceptance by Allah. The Imam told him that before the performance of that prayer and after completion of your Hajj how would you feel yourself, satisfied and acceptance or otherwise. That is the test within yourself for every prayer. If you are sincere and true with fear of Allah in the performance of your duty and prayer to Allah and to please Allah and complete your duty that is enough for good. That is the philosophy to test the services and duty and pleasure.

Imam Jaffer Sadiq said do not be disguised on the numbers of the prayers of a man, and depend on it, because prayer and services have been become habits and exercises for a man. They have nothing to do any other services, so they keep themselves busy themselves in prayers at long hours. The truth and genuineness should be tested. Ist test is to find out whether that men is sincere and true in faith and belief in Allah-un-seen, has a fear of Allah always in his heart and mind. Is he honest and sincere in performance of his duties regularly and with punctuality to obey the command. Whether he is humble and polite in his morals and behaviours to others. Whether he is pure and clean in his earnings and dealings with lawful means and resources of living and dealings whether he is contended and have patience and tolerance whatever happened and whatever position he has acquired with lawful means. Is he rely on Allah and trust in Allah and can sacrifice his own interest in the way of Allah for other, with good morals and sincere passions to please Allah. Allah do accept such sincere services of selflessness and tolerance, for bearance of man Allah will forgive and give high position to people believing to Allah.

Islam is a deen of humanity, kindness and nobility, on this reasons in all the prayers and services of man these qualities of human greatness should be transparent from every action of that man.

Prayer is the embodiment of purity and cleanliness of inner thoughts, faith and belief of a man. The inner



self should be pure and clean. Bodily and with clothings. He should bathed if he is un-clean and under dirtiness and impurity. Ablution is must before offering a prayer as prescribed. The place where the prayer is performed should be clean and pure. The direction of the prayer should be on the point of Kabbatullah. These are the preconditions of every prayer in Islam. Then a prayer should be performed in a central place or a mosque in groups together in collective form; so that human relations and brotherhood bonds should be strengthened on every prayer performance.

Similarly fasting is prescribed to know a man his obedience and pleasure of Allah through this duty.

Service to Allah and Service to human beings is the motto of Islam. One months continuous fasting throughout one calender moon year is compulsory so that every muslim in fast may feel and know the hardship and feelings of a poor hungry man who has no food to eat. Allah accept with more close and mercy to a faster, who observe fast as duty of Allah. Apart food, a small sum of money as poor-pay is also prescribed for every faster on completion of one months fastings for every faster on completion of one months fasting. Allah accept that duty as well as that money poor-pay with rewards and wages unknown.

Fasting is like prayers duty which treats and trained a faster to be humble, polite and be abstained to all other ills and bads, dirty habits and behaviours while

fasting, specially to feed others, poor and needy in this month has a great regard and reward. Islam due to its services and duties of obedience builds the mind and heart of a muslim faith to feel sympathy and brother hood to poor and needy practically. Islam builds a society of good women and men within the society even at every home and in every individual to feel fearing to almighty Allah. There is no other checks except belief and faith and fear of Allah.

In the battle of Yarmook four mujahids were wounded and were in troubles in their wounds restlessly. One mujahid came there with a bag of water with him to look after them. One of them was more thirsty when he saw water there shouted for water. The Waterman came to him, meanwhile another wounded called for water then and there. The very first caller sacrificed in favour of the second caller and asked him to go there and first served him. No sooner the man with water came near to him, a third voice of water came from behind them. The second man said to the helper that go to the third one first and serve him. When the helper came close to him, another weak voice of water calling was there. The third mujahid refused to take water himself and sacrificed that water for the fourth mujahid who was calling water there. The helper soon turned towards him, but he had gone and dead. The helper turned towards the third mujahid, he was no more alive. The man came to the second, he was dead. He turned back to the first one who was his relative also, but he was dead meantime without water. Such was the spirit of sacrifice in Islam among muslims

who were trained and taught by the Prophet of Islam in religious teachings.

The Imam Jaffer Sadiq was going around the house of Kaba (Tawaf). A man came to him during making the circuit and said to him something in quietness. The Imam during making the circuit round the Kaba, went along with him and then came back to start the break completion of it. Somebody asked him the reason of stopping the tawaf and then making it continuing again till its completion from the very same spot. The Imam said to the man who came to him taking his necessity wants to me he was in need of my help, so I went along with him and stopped my pilgrimage. I did not like to make the needy man in waiting of me. The help is more preferable than the duty of Allah. It is equal to seventy times pilgrimage.

Human assistance and needy help, creating brotherhood, spirit in man is the aim of Islamic teachings. Islam builds a society of muslim brotherhood in faith in making a good refined muslim society. The Imam Jaffer Sadiq said that Allah has created such a group of men who have been selected to help a Shia society needs and wants. Men, who are included there in have been promised a reward of heaven. So if you like to be included in that group then make haste.

Imam Jaffer Sadiq said, when a momin when approach to any other momin by taking his needs and wants, he deems it a blessing of Allah to him

and take it granted, and help the needy and poor. If any one did not help him and ignored the demands where as he was capable to fulfill his demands; then he was deprived off the blessings and the mercy of Allah.

Imam Jaffer Sadiq also said that surely there are the best creations of men on this earth, who fulfill the Prophet's demands and wants and help the needy in their hard time, and take pleasure in it. Allah will give them reward of shelter and safety on the Day of judgment. Allah will be pleased to him with His gifts of heavens

Imam Jaffer Sadiq said, if I am to go to help to any momin, if he is in need of me, then I will surely go to him for help and assistance. It is better than to go in the way of Allah with thousand slaves and servants with thousand cavalry of horses without their reins, bridles and saddles. It is the deen of Allah the most beneficent and most merciful. Islam is a peace and a tranquility. So one who is kind, beneficial and merciful to human beings will be regarded and rewarded in the sight of Allah. If any unbeliever Kafer will do and show such kindness and mercy to any man, he will also be rewarded and regarded as the same by the Creator and liable to be pardoned.

There was a friend and follower of the Prophet Moses named Samiri. He migrated to Palestine from Egypt along with Moses and his followers. When Moses gone to the mount Toor, in his absence Samiri did something against the teachings of the Moses.

he composed a statue of a calf and put it before the people taking as their idol to worship. He did a mischief against the unity of Allah and misled the followers of Moses. When the Moses came back and made known all about his fellowmen, he was in full rage and fury. he wanted to punish the Samiri. The divine revelation came to him saying "*Oh! Moses leave him, pardon him, he will face the consequences in the afterworld*". The Moses asked the reason of it, Allah said, "*this man Samiri is a generous and very kind to my creation and people*". The Prophet of Islam said "*A guilty and sinner who is generous and kind to men he is loved by Allah more than an old worshiper, but a miser man*".

The Prophet also said "*according to faith and belief of Islam the best one of you is that one whose hand is open and extended to help for others*". The Imam Jaffer Sadiq said, in our group of Shia; if anyone came to any momin for help and assistance and the man is in a position to help him and did anything for him for his needs then Allah will heep him to who is fallen and put into our enemies, and he will be asked for and put into torture.

The Prophet of Allah said that "*one who go to help of any momin brother and busy day and night to serve the needy and help, whether it would be successful or not, but the effort will count and is superior and equivalent to two months retirements for Allah's worship in a mosque*".

The Imam Jaffer Sadiq said, one who make efforts

and make a way for help to a needy momin brother to help and to solve his problems at his level best, Allah will pay his regard and that wages would be equivalent to one Hajj and Umra in the books of Allah, and two months fastings as well as the rewards of two months retirement in worship of Allah in the sacred mosque of the Kabbah. In spite of best efforts that may not brought any fruitful results in his best attempts, that efforts will be accounted for at every stage and reward equivalent to one Hajj, so you do help and make haste in assistance of your men and women.

The Imam Baqar is of the saying "One who is a miser and narrow in helping and assistance to fulfill the needs and wants of his fellow creed; then he will be involved and fallen into help of any sinner and defaulter, wherein nothing will get except sins, and blames, without rewards".

The Imam Jaffer Sadiq is of the sayings "One who withhold any such benefits, that will go to help and assistance to other momin; who was in need of it, where as the man has himself that power and no ability to do by himself alone. Allah will count and put him on the day of the judgment to stand with pale looking dark with long neck and yellowish eyes, his hands tied behind as culprit. He will be asked for and addressed as unfaithful to Allah cheated Allah and Allah's messenger he will be ordered to go to hell fire".

The Prophet of Allah said, that on the day of re-

surection such persons will be produced before him, whose works and deeds were immense like heap of mountains; but those men will be ordered to go to hell. Asked about, whether those men were not the regular prayer, or worshipers. The Prophet said they were, but all that prayers and services, fastings and daily tahajjud prayer at the late, last hours of their nights were in worship, but they were greedy men of the worldly things and fond of material world.

Islam is a deen of sacrifice and to help and show assistance to others in their needs and demands. The momin's whole life and style should be an embodiment of it, selflessness and free of inner wishes and feelings of ill. He is away from worldly material wealth and riches scarifying all his wishes and wants his every effort is to please Allah and to gain Allah's pleasure by showing help to needy and poods. A true follower of Islam in teachings and treatments who helps others.

Accordingly the definition of a momin is he, who love Allah and Allah's messenger ut-most-loving more than his own's life, wife and son's and wealth.

There is a saying of the Prophet of Allah in this regards. Sacrifice all your wealth, life, wife and sons and daughters in exchange of the love of Allah and Allah's messenger and Ahley-Bait. On this basis, all rights and responsibilities of services of virtues, (Sadqat - Khairats), alms giving and paying poor-money to others are the means and materials to a testing of love to Allah and the messenger of Allah

and the Ahley Baith.

This is clear that all sorts of troubles, hardship, tyranny, massacars un-justices, vices, ills and bads in the human society, all crimes, selfishness, love of wealth and materials all are due to fonds and love of this material world. The world is too much with us our wives, sons and daughters go against the will of their husbands and parents, brother stand against his own real brother in material gain and do injustices to each others. All ills and evils in the present day society of this world are due to selfish motives and to earn material gains, bribery, adulteration, hoarding, earning by fowl, and unfair means, looting and cheatings wicked vices are all due to this world only. No one is afraid of Allah and believe in the after world destined in after-life. All leads away from faith and belief in Allah and teachings of Allah's messenger.

Islam is the deen of Allah's fearing and fear from accountability on the last day of the judgment; where all the actions and deeds and works will be weighed and paid accordingly. The life is short and limited in its age. It is mortal, every thing will have to abolish and will be no more. The other aspect of the religion Islam is to teach brother-hood in Islam, respect and love to humanity and to serve man sincerely and please Allah. The third aspect is to the life benefits given to a man is the gift of Allah to offer thankfulness to Allah, and be obedient to Allah's duty and services. It leads a man on a right path of Islam, i.e. how to earn money and whom to



spend it. How to live happily with fulfilling all his duties and responsibilities to Allah and service to human beings.

The fourth aspect is the mortality of this material world and regards to Allah's love and love of Allah's prophet in following him to get eternal goods and gains in after life. The fifth aspect is to get and make to reach a momin on the high altitude of human goodness and superiority, nobility and relevance from the tyranny and slavery of this material world through virtues of spendings of our money in alms, giving poor-money, financial help, and showing free loan to others for help and assistance according to the teachings of Islam.

The Imam Jaffer Sadiq said all kind acts of paying wages, loans, and financial assistance to others, alms, paying poor-money all taken are to remove the poorness, poverty and help life towards good living. The Imam Jaffer Sadiq also said to pay someone with your own hand is to save him from bad death and to avoiding seventy ills and desolation and keep away from seventy satanic forces, who stood against such acts and checks it not to come. The Imam Jaffer Sadiq also said that pay the alms giving and financial help to poor by the hands of ills and weak, that will be a remedy for ills and diseases. Prayer is also good for it to remove such bads, ills and troubles through alms giving. To pay poor money alms giving is the source to increase one's income and gain food.

There is Satan present always in your way to check and stop such kindness in great number. The acts of alms giving paying poor money with our own hand sincerely only to please Allah will get acceptance immediately then and there before the movement of your hand and actions. The Imam Jaffer Sadiq also said, start alms giving from the start of the day break. You will be under shade and cover of mercy all day under the protection of Allah and Allah's angels. All the day from the morning to the evening all kinds of ills and bads, calamities, misfortunes, dreadful coming down from the sky and going up from the earth, so you may be away and safer by alms giving from those calamities and misfortunes.

At one occasion the Ameerul momineen said to the people to save yourself from those sins and ills and come under the shade of the Allah's mercy and help demanding, due to which calamities came nearer and faster. Then Ibne Kuwa said, what are those sins and ills. The Ameerul momineen said "that to break off relations, separation from relatives and kith and kins. Surely in one collective family all members, who may be wicked and sinners but mixed together in a family and helping to each other, then Allah is pleased with them for this union and increase their wealth and income daily, whereas a pious, religious family the obedient and dutiful members of Allah, who live alone, separated to each other, have difference of their own among each other coming the close relations, Allah put them into hardships of their earnings and income.

In Islamic teachings services, and duty bounds means to manifest and make bright the inner-self purity of a man which is the essence of human behaviour and virtue through this daily services and acts. The regularity and the punctuality of time have a good healthy effect on human workings and responsibilities of a day.

Islam is not binding to any one, and use no force in its teachings. It is open to appeal to the heart and mind of an individual to think, belief and act. it is to pay zakath or the one fifth of one income in the way of Allah. it is a human behaviour of kindness and sympathy to pay financial help to show material help and to assist a poor or needy man. It is a religion of human culture and behaviour, first to build a mind and heart of a single man and to compose a human society on the principles of financial and material help in the way of Islam to please Allah. A service to humanity and to relieve a man who is unlucky from his troubles and hardships of life. A universal brother-hood message throughout the world to help and assist and solve problems of a deserted man in a society, where ever he lives. Islam relieve a man from the slavery and tyranny of a man to man. A man is born free and has every right of a free man to live and act upon. All respect and superiority to a men is due to his kinds acts, human behavior and good feelings of heart and mind.

The Ameerul momineen in Madina city sent a needy family person five kilo dates as help, some other person asked, sir the man did not ask for help to

you, whereas you send him such a big quantity to him, one kilo may be enough.

The Ameerul momineen replied, may Allah did not increase in number like such men in momineen. I am the sender while you are the denier and showing misery; may Allah help you. "One who expects from me, if I help him on putting his demands and needs to me there is nothing in giving; paying on demand means paying in return. I made the man attentive to me for demands. The man may turn to Allah who is the great Payer and Giver. I took to him and gave without his asking to me, it is showing kindness and help to a muslim brother. I know the benefits and returns of that kind acts of service from Allah with the return of heaven and hope hereafter. A man came to the Imam Mohammad Baqar and said one of my friend is in need of help and he is in hardship, but ashamed of taking any alms and zakath money from any, tell me shall I help him and pay money without naming the amount as it is. The Imam said yes help him without mentioning the amount, the aim is to help a needy man in any way, service is great, do not let down your muslim brother.

## **DIVINE COMMAND DUTY**

### **(Zakath)**

*“Wa Aqimus Salath wa outuzakath war kawoo ma-al Raki-yeen.” (Al-Quran).*

Keep your daily prayer regularly; and pay poor money to others and obey along with other obedients. It was the second year of the hijra calender of moon before the appearance of the ramzan moon this divine duty imposed on every muslim, who is up to the standard to pay it. In the Quran Kareem there are more than thirty times this duty is prescribed along with the prayer order side by side only to show the importance of the zakath. In other meanings the greatness of human sympathetic values of humanity has been shown.

The meanings of Zakath is cleanliness and purity of your wealth which you holds. The payment of zakath

is to pay the rights of other poor deserving men in the muslim society. The divine duty payment has two folds benefits, first is to lessen the love and desire of ones own money by way of payment to needy in the way of Allah. This has been explained in the surah No. 9 Repentance (Touba) quotes:

*"Kuz min Amwalahum Sadqa to taharrihum wa to tuzakkihim" (V-103)*

Oh! the Prophet do accept saddaqa from the defaulters people in repentance of their mistake which they committed unintentionally to make them pure from their wrongs.

The Imam jaffer Sadiq said. The payment of zakath money for rich and wealthy is a testing by Allah by way of this order and financial help to the needy and poor. If rich and wealthy people in Islam do pay this divine duty honestly, then there will be no poor and needy in the muslim society. They will be happy and wealthy, in this way by the divine command of Allah. On the other hand the rich and wealthy will be pure and clean of their ills and sins through this duty. Allah warns those who do not abide by this divine command and withheld this tax that Allah will check their foods and with-held their richness. The Imam swear in the name of the Creator of the creation who extend food to every living creature on this earth and beneath the depth of the sea, and says whatever is gone and wasted in this world is due to not-fulfilling the order of the zakath, whoever among the creatures of the land and sea who were caught as

prey to other hands is due to discontinuing the prayer of Allah and Tasbeeh in Allah's name. The one who is most favourite and loving to Allah who with his own hand spend sadqat and zakath and poor-money to others, he is generous. Generous means, one who pay his money to others by way of zakath and sadqat and share with poor people in their assistance and help. The Prophet of Allah said when the zakath payment is stopped and remain unpaid, the earth withheld its own blessings and growth.

The Imam Baqar said sure, Allah has mixed up the two separate duty together and enjoined them to show the importance of both duties and necessities.

The Imam Jaffer Sadiq says, there is no praise for a zakath payer, because apparently he is safe and sound by payment of this duty, he is called a muslim in faith. His daily prayer is accepted. Apart from this divine duty. Payment from your wealth and resources, there are other rights and privileges to observe and to pay. Asked what are those. The Imam quoted Quranic verse "*Wal Lazeeana Fie am walihim haqqun maloom les saila wal mahroom.*" (*Al-Maurij surah*)

Those men in whose wealth and money are reserved the payments of others; whether, they beg or not, they are deserving. Asked about the definition of deprived one, and known one; who have their rights on wealthy and rich. The Imam replied, surely, this is known to all, what he paid to his mother, today or tomorrow, on Friday in a month, how much he paid and how

less he paid and is continuing monthly or daily payment to his mother.

Allah says in one surah "*Wa yamnawoonal mayawoon.*" means the daily routine things of daily needs and help. They deny it. There is an order to pay loans to needy. This is a kindness which is shown to others as financial help. A questioner asked about his neighbour, whenever he needs any things of daily use we give them, when it comes back to us as in broken and spoiled condition, what is the use of such servicing, what is a reward in return. The Imam said you may stopped it, and may be informed to him. The Imam Jaffer Sadiq said, Allah has made a compulsory hard divine duty nothing more than a zakath payment. There is a ruin and destruction for the common.

The Imam Jaffer Sadiq said whenever the Qaiam Aaley Mohammad will appear, he will cut the neck of the defaulters of zakath payment. The saying of the Prophet of Allah in this regard; when who withhold a zakath from his silver and gold Allah, will definitely punish that man on the day of judgment and on a flat land. Poisonous snakes and serpents will be thrown on him, when he will run away from them, they follow him and will swallow him and will hang round his neck, just as the saying of Allah "*Wala yahsabannaal lazeena yah khaloona*

*sa ya tita ie qoona ma baqiloo behi, you mal Qiamata* (Al-Imran).

Those men who paid to Allah from their rich and



gold to others needy and poor, do not withheld any thing and should know niggardliness that on the day of the judgment the wealth money and gold to which they were avaricious will put to hang round their necks. The Imam Jaffer Sadiq said, one who withhold zakath payment even one qirat (minimum), and kept it with him, neither he is a muslim nor a momin. It is in the verse of the Quran. The man on the Last Day will request Allah to send him back again in this world for rectification, a chance again to do good nice work.

### **Measurement principle for which zakath is paid.**

The scale of gold is fixed twenty dinar. Only half dinar is payable to zakath. On every forty denars increase and excess the fortieth part of it payable zakath i.e. one dinar. Similar is the scale of silver coins. On the total of too hundred silver coins zakath is payable five dirhams; on every increase and excess of forty dirhams only one dirham is paid. This is the scale fixed for silver and gold, when it is in coins and cash. Besides there is no zakath payable on ornaments of gold and silver.

The condition for silver and golden coins is to be of eleven months old in a year. During one whole year of twelve month, the scale of zakath payment is fixed. If less than twelve months there is no zakath payable in it. The ownership should complete twelve months for payment of zakath duty. If it is spent during the period, or any more is increased during that period

that will not counted for the scale. No zakath duty.

The sage and learned of Islam have passed the verdict according to the judicial decree. There is no zakath on paper currency. According to the wording and sense of the Quran, where zakath duty has been mentioned more than thirty place along with prayer duty enjoining to show the importance of payment of zakath duty. If the paper currency is included in the scale of fixing the zakath duty that is well and good for the satisfaction of every one for rewards as well.

At the time of the original orders there was only silver and gold in circulation for payment of wages. It was fixed first as scale for the fixation and payment of zakath duty. The paper currency is the circulation of our modern system, so the scale of fixation of the zakath will be determined accordingly the face value of the currency is guaranteed by the government, under the cover of the gold to that extent and measurement; otherwise there is no value of a paper note, it is just like a rotten waste with no value.

## **Problems of the Zakath**

### **Conditions**

Zakath is payable on every man and woman adult; free believer in Islam, provided he owns the property or wealth and cash up to the scale on which zakath is fixed. There are nine things on which zakath duty is fixed. Camel, Cow, Bafallo, Goat and Sheep Grain, Dates, Grapes, Gold and Silver.

## Scale

The limit and extent of property or wealth which is accounted for the fixation of zakath duty. The period fixed is twelve month in a calendar year. For eleventh months duration there is no payment, more than eleven months it is liable to account for. If the property of wealth is changing, spending and earning during the year in different positions and circulations, there is no zakath duty payable on it. In case of a cultivated land and its produced there is no such binding of the period and year. For every produced of every production there is a zakath duty to pay.

## Silver and Gold Scale

In Imamia only for currency of silver and gold zakath is payable. The scale fixed twenty dinars. On twenty dinars half dinar is zakath to pay. After every increase of four dinars up and above twenty the fortieth part is zakath payable.

In the case of silver coins, the limit scale is two hundred dirhams. Only five dirhams is to pay as zakath. After that every forty dirham increase as accounted for one dirham only.

Silver and gold currency according to scale, if it completes a full year of twelve month period in custody with no change in its position and stands still it is accounted for the zakath duty. All the schools of thoughts of other creeds Hanafia, Imamia, Malikia, Shafia and Humblia all are of the same opinion.

## Zakath on Agricultural and Garden Products

All the schools of thoughts are agreeing with and united that all the agricultural produces whether relating to raining on canal forming water management, on every produce the tenth part of it is liable to zakath duty. If it is from other sources of well and hand treatments, then the twentieth part of the total produce is liable to pay as zakath duty. All are agreeing with to it except; Hanafia. In the case of fruits of garden products and agriculture products their scales should be according to the total quantity but in Hanafia there is change for more or less in accounting to zakath duty.

In the Hanafia, Imamia and other than Imamia the scales of zakath deduction on garden produce and agricultural is fixed for five wasaqa. One wasaqa is equal to sixty saa, and in one saa three kilo grmas, and one kilogram is equal to one thousand grams. In this way 900 kilo produce is payable zakth duty and there is no zakath duty on less than that.

In Hanafia every produce of agricultural product and fruits from the land is payable duty at the rate of one tenth usher. In Malikia and Shafia whatever is produced from the land and hoardings for human necessities i.e. wheat, jawar, rice, dates etc. is payable for zakath duty.

In Hamblia, whatever produce from the land fruits and others, should be weigh first and accordingly

accountable for payment of zakath duty. In Imamia only grain means wheat and on fruits zakath is payable. On other materials is not, but if paid that is good.

### Camel Scale

The Imam Jaffer Sadiq said there is no zakath duty on cattles less than five in number. If there is five camels, one goat is payable in zakath. In Imamia and other than Imamia all are in agreement with that, there is no zakath accountable on less than five number of camels. For camels, cow, goat, and sheep all should be the property of one person for the whole calender year. If any decrease in this period or increase during the year all should not be accounted for the payment of the zakath duty at the end of the year. Besides this all kinds of cattle are different in their numbers will not be counted; if number of each one is less than five. All are not good for fixing a scale for zakath duty. Every group should be according to its scale of numbers individually. There is no zakath duty on horses and asses and mules. If, it is for sale purposes, then it is payable for zakath duty.

In Hanafia horse, ass and mule, if they are in pairs and numbers of scale their zakath duty is payable whether it is personal use or for sale. For agriculture purposes, and for other commercial purposes of conveyance, carriage and transport, there is no zakath duty on them.

The scale prescribed is as this.

1. *(From 10 to 14 camels)* two goats of one year each is payable as zakath duty.
2. *(From 15 to 19 camels )* 3 goats zakath duty.
3. *(From 20 to 24 camels)* 4 goats zakath duty.
4. *(From 25 camels)* 5 goats.
5. *(From 26 to 35 camels)* One she camel who completes one year age.
6. *(From 36 to 45 camels)* One she camel completing two years age.
7. *(From 46 to 60 camels)* One camel of completing three years age.
8. *(From 61 to 75 camels)* One camel of four years of age.
9. *(From 76 to 90 camels)* Two she camels who have completed two years of age.
10. *(From 91 to 120 camels)* Two camels who have four complete years of age.
11. *(From 121 to 129 camels)* Three she camels of completing 40 years of age each.
12. *(From 130 to 139 camels)* Two she camels of advanced age and one camel of fifty years.
13. *(From 140 to 149 camels)* Two camels of fifty years and one she camel of forty years of age.

14. *(From 150 to 159 camels)* Three camels
15. *(For 160)* Four camels of fifty years. or she camels of forty years)
16. *(For 200 and above)* Four camels of fifty years and five she camels of forty years).

### **Cattles Cow and Bafallow**

There are two scales. If they are in groups in three number, then one cow of one complete year. The other scale for cow and bafallow, if both are in forty numbers, then one cow of completing two years of age is payable in zakath duty.

The scale fixed in collective number of thirty and forty for paying zakath duty.

For forty there is one cow of two complete years. For more than forty up to 59 there is no zakath extra; and for sixty there is zakath of two calfs, completing one years of age each. Similarly on seventy number one calf of one year and one calf of two years of age.

### **Goats and Sheep**

There are five categories of scale. The Imam Jaffer Sadiq said there is no zakath duty on number less than forty.

- (1st Scale) From 40 upto 120 goats and sheep  
*One goat.*

- (2nd Scale) From 121 upto 200 goats  
*Two goats.*
- (3rd Scale) From 201 upto 300 goats  
*Three goats.*
- (4th Scale) From 301 upto 400 goats  
*Four goats.*
- (5th Scale) On 400 and above one hundred  
*Four goats and one goat extra at each hundred.*

In all scales the period of twelve complete months property will be determined; if they are not in the private home grazing and feeding. If they are open for field grazing throughout the year then zakath is liable to pay.

#### **For Silver and Gold**

Gold and silver in coins are payable for zakath. The scale of gold is fixed twenty dinars and the scale of silver is fixed two hundred dirhams on which zakath duty is payable. On twenty dinar the zakath duty is half dinar payable, and in the two hundred dirhams only five dirhams. In each case the total period should be twelve complete months in custody and property of own. There is no zakath duty on ornaments of gold and silver in use.

Apart Imania the other four schools of thoughts twenty misqal gold and two hundred dirham silver is payable for zakath duty at the rate of one to each



forty. Provided the period with the complete twelve months. Silver and gold both are liable for zakath duty, in all the fiqas but on ornaments in use there is a difference among them.

### **Deservings for Zakath**

Al-Quran quotes "*Inmamal sadqat bil fuqraie wal masakeen*" - All the schools of thoughts are in agreement with on this order and is of the opinion that Syed is not a rightful person for payment of zakath. Other than Syed calling are permissible; but the Syed caller is not; is not, neither they himself, nor their children and chain is deserving for that payment. Neither wife nor the husband are the rightful persons.

In the fiqa Malikia the grand mother, the grand daughter and their chain if deserving in that category of miskeen they are payable.

All family closely related brothers, sisters, uncle, uncle's sisters, mother's sisters and other distant relations are liable for the payment of zakath duty. Another point to be in mind, that the city and part of the city from where zakath collection and deduction are made, should be taken into distribution among the needy and deserving persons of that part and portion of the city. In Hanafia and Imamia they are of the view that if there are more deserving persons in other places and cities deserving, then the zakath duty may be distributed there. The Malikia and Shafia are not in favour of that view and are against

the transfer of the zakath. In Hamblia distance is fixed for the distribution of zakath duty.

In the Quranic surah No. 9 - Repentance (Touba) the members of deserving candidates for payment of zakath duty are named to eight in number. Beggars, poor, miskeen, servants of the collections of zakath duty, debtors to others, slaves, prisoners to stand surety for slaves and to pay for their freedom, travelers who becomes penny less during their travel journey etc.

### **Poor, Beggars and Massakeen**

There is a little difference among each Faqeer means, one who has no means of earnings and nothing with him to fulfill the necessary demands of living with him throughout a year. He may have a shelter and a cattle of his daily support for him and his family. Whatever is less and wanting to him and his family to that extent, he is entitled get it from zakath duty. Miskeen means who has no resource and no capacity of earning of his livelihood and needy for his family. The Imam Jaffer Sadiq said faqeer is, he who never demands and no begging, whereas the miskeen is, not in good financial position, he needs money and beg for it, from others to feed his family.

The man who is good in physic and health and can earn and do job; but idle and unemployed he is not entitled to any thing from zakath funds.

The Imam Jaffer Sadiq said Fuqra means not begging and not borrowing from any one; whereas they are

needy and helpless. There was four hundred such men who were in waiting and sittings on the door of Masjid Nabvi on the mat floor called "Ashab-Suffa" who were poor and needy for the food; but never asked from any one. For them Quran says "*Lil fuqra'el lazeena ehsiroo fie sabeelil lahi* — " Sadqat and alms giving is payable to such persons who were waiting in the way of Allah to learn the teachings of the Prophet of Allah. Confined to one place and do not go here and there roaming . In this category, the blind the lame, weak and ill who could move and able to do any job, woman, man, old and boys all are included in this.

Samia had put a question to Masoom about the zakath fund. The Imam replied, it is payable to those deserving under the meanings of the Quranic verses and defines there in. The man who has one hundred dirhams and more than that is not entitled to get any thing from zakath funds. If he has a family demands which do not suffice for him he can draw. If he is alone, then he can not draw. He should work and find a job.

### **Assistant's and workers under zakath collection**

In the meaning of "*Wal aamileena aleiha*" means workers deputed under arrangements made for the collection of zakath funds, men who perform duty and services daily and spend their time and labour are entitled to get their wages and share from zakath fund.

## **Muwallifat Quloob or** **As a Gesture of Goodwill**

There are persons are not connected to any creed and cost and belief, but are needy and wanting for their daily needs, poor and helpless, but do not demand and beg. Allah has mentioned their share in sadqat and zakath by way of having sympathy with them. The Imam Jaffer Sadiq said, men who were witnessed to Islam, and had belief in the messenger-ship of the Prophet of Islam, but away from the faith and belief of Islam in truth, in order to make them believe and turn them towards Islam and to achieve their moral sympathy and heart, financial assistance and help made necessary for them. They were recommended.

In the time of the rising of early Islam there was many who had kept hidden in their mind Islam due to fear of their masters and great leaders of their strong tribes; openly they could not embrace Islam but had their minds and hearts towards Islam. Allah knows well the inside of their hearts and minds of every person and ordered to keep in mind such persons for sadaqat and zakath, and pay a part of it to turn their minds, thoughts and feelings towards Islam.

- According to the Tafseer-Kabeer sometimes in nine hijra when in the battle of Hunain a good member of war-booty and great numbers of cattles wealth and weapons came captured under the grip of mujahideen of Islam, the Prophet of Islam in order to make turn

the heart of some tribes who were not accepted Islam till that time, paid to fifteen tribes some part of it as a gesture of good-will, gift and favour to them. Among them was their famous leader the leader Abu Sufyan. Aqra bin Habis Tamimi Aaina bin Haris Fazari. Abdul urba Amri, Suhail bin Amroo bin Amri. Haris bin Hasham Maqhzoomi, Abu Sanabil, Alqama Amri. Tai. Saqfieta and many more. The Prophet gave each one; one hundred camels as good will gesture. The return was very favourable many tribes who were deadly against the prophet of Allah now become much more pleased and rich enough.

The Quran has included these people in the booty of anfal in the verses; and it will continue forever. The Imam Hasan said, people who are weak and doubtful in faith of Islam should be sympathised and show a good will gesture; so that their mind and heart turn towards Islam (Durre-Mansoor). Allama Razi in his Tafseer Kabeer writes that it is the duty of Imam to advocate and advance such acts of kindness to others. Razi accepted the existence of the Imam in all times, so that he may call and attract their attention towards Islam. It is the Imam who can achieve and conquer fund the inner hearts feelings of the men, who centered around him. Hazrath Omer has abandoned and given up such acts of good will gestures to others after the demise of the Prophet.

### **Wafir Riqab**

Men who are under the captivity and the grip of slavery who were purchased as slave. Allah has

sympathy for such men and commands to make them free and to pay for them for their freedom. A part of the zakath money is reserved and mentioned under fundamentals of zakath payments. Islam makes a man free from slavery of all kinds.

### Algharimeen

Muslims who are under debt burdens of others should be given relieved from zakath funds. It is another kind of slavery and exploitation of man.

### A Fi-sabeel Allah

In the way and for the cause and pleasure of Allah every muslim is bound to help each other in Islam. There are many ways to help a man, a family or a community, by collective efforts and institutions to help i.e. hospitals, schools, orphanage, digging wells for needy to support weak and helpless people with food and shelter and to look after them. Refia he-Aam functions etc

### Wa Ibne-Sabeel

Travelers on journey, sometimes become in hardship and troubles on their way home. They become penny-less and need some help of money for their travel expenses, food and clothing etc. They should be paid from zakath money. Islam is a deed of human welfare, help and care and always help in needs and wants. To help the men in need is to please Allah and spend our own money which is most dear to us, spending in the help of others is to

spend in the way of Allah. Money is most important for every one. Every thing can be purchased by it. so every man has every care of his money in hoarding it safe. To spend money for others without any material gain and benefit in this world is something. This is a test for a man to spend our own money for others only to please Allah and to fulfill Allah's order and to gain best rewards in the life here-after death. Allah is the purchaser of will of a man in exchange of future un-seen promises of the heaven. What a good bargain prescribed between the master and a slave.

There have been three categories of men who believe in true faith in Islam and love Allah.

1) Men who believe sincerely within their inner-hearts and mind un-seen and are sure to stand witness in the unity of Allah, and acted upon practically to complete their pledge within Allah. Their wealth, money and life all is pledged in their belief, faith in Allah, totally surrendered as is quoted in the Quran *"Tell them in the faith of Ibrahim that surely all my praying and my services to Allah, my life and my death all is for Allah and in His will reserved and surrendered."*

These lovers of Allah do not depend on others and worldly resources, neither payment of Khums or zakath, but only for Allah and in His name. The Imam Jaffer Sadiq said, on two hundred dirham only five dirham zakath is payable; but for the people of Allah all is payable in the name of Allah. It is their example

of loving Allah Due to this philosophy of high faith and pure belief in Allah, the order is the same for all momineen, while paying zakath duty, not to be stick up to the scale and measure of zakath, but pay it more and more to your momin brothers as much as you can do for their needs and help in sacrificing your needs

(2) The other category are those men who reserved the rights of other people from their own money and wealth, besides that they keep it pending till to earn the extra monitory benefits from their reserve funds and keep it in circulation until a good profit is earned in it Whenever any such chance and occasion comes into their notice, they spent it happily more than the demand to the needy and wants of the deserving persons.

3) The third are those who do it to the point to point, not less, and not much. They are not aware the philosophy of their wealth and its payments only to collect as much as they can. They are weak in their faith and belief and in Islamic teachings.

Khums, zakath, sadaqat and alms giving which are not only the services of thanks giving to Allah and expression of their duties and services performance, but it is also to aware one self to be away from the worldly love desires and love of wealth and money. This is nothing and has no value in the love of Allah, and Allah's obedience. Whatever you serve and put to spend in the name of Allah, it will be repaid to you by Allah in other forms and the world hereafter.



It is of no value and very little which you pay in the cause of Allah.

The Imam Jaffer Sadiq said, I have seen every good and virtue, which is not free from three things, first to think it a little and then to pay it hidden from others and the second is to make haste in payment. When you think the payment is very little for the cause of Allah, Allah with knowing your inner feelings of sincerity make it a great in number to the man to whom you pay it. When you pay hiddenly only to please to Allah you done your duty sincerity. When you make it haste in payment you fulfilled the aim of the payment good.

Allah is the most beneficent and the most merciful to man, knowing the nature and temperament of man as being selfish, Allah has made it a compulsory duty for men to pay zakath, alms, sadaqat to fulfill the rights and privileges of others in Islam. Atleast once in a year they should pay and depart some thing from their own wealth and money for others.

A Muslim community is composed of so many categories of men and women and every muslim and momin has a right of his own to help and look after another, help and sacrifice for others in their needs and on their demands. In the city of Madina soon after hijrat the Prophet of Allah formed a muslim society on broad based principles of brother-hood in Islam. The host residents of the city Madina came forward for help of every kind to their guest mahajirs of Mecca in early days of Islam. There was a real

spirit which they shown by dividing two homes, two gardens and fifty cattles to the new comers. If any had only one he made it half and divided. If he had two maid servants, he handed over one to his brother in Islam. This was the spirit and training of the Prophet, to the men in Islam. This spirit and feeling, could not be achieved and reached success untill sincere duty and service in Islam can not be performed honestly to please Allah. Financial help and payment of financial rights of others is great and considerable. It should be paid first to the welfare of the needy momineen and muslimen.

The Imam Jaffer Sadiq said, the deservings of zakath are those weak and poor men of the Aal-e-Mohammad and Ahley-bait Rasool Shia, who may be weak in looking but may be strong in faith internally, to their Imams and saints in the guardianship beliefs. They are at distant and far away from their opponents in faith, who are against them in faith and beliefs. They are the right persons and beautiful, having the same faith and belief among each others, help them with payment of zakath and sadqat to them, because they are from you and among you have relations with them in faith and belief of the same. Men who are against you, who made distinction in the fathers and mothers, faith and belief, keep away from them and do not pay any thing from zakath and sadaqat, it is prohibited to pay them. Try to keep them away as possible as you can. Do you like to throw you dirt and dust on others who do not like you. The Ameerual Momineen said to pay one dirham with sincere spirit of help and service is better than

the help and services of twenty dirhams, help to relations and closely related first with sincere help to please Allah is better than hundred dirhams to others. Loving and treating one's own relations well is more important than to pay one hundred dirhams to any brother in Islam or to any poor, it is more than ten times. If you pay any loan to them it is 18 times more rewarding. If you treat them nicely it is twenty times more rewarding.

(1) **For the Payment of Zakath**

*(In the fiqa hanafia)*

Adult and sensible is must.

*(In the fiqa Malika)*

It is not necessary that a man may be adult and wise.

*(In the fiqa Shafia and in Hamblia)*

The same ruling

*(In the fiqa Jafferia)*

It is compulsory to be an adult and sensible.

(2) **Zakath Payment to a non-Muslim  
Living in Islamic State**

*(In fiqa Hanafia)*

There is no payment of zakath for non-muslim.

*(In fiqa Malikia)*

It is payable to a non-muslim.

*(In fiqa Shafia and Hamblia)*

It is no payment for a non-muslim.

*(In fiqa Jaffria)*

It is payable to a non-muslim.

**(3) According to the Scale no Zakath as well a debtor**

*(In fiqa Hanafia)*

Firstly he should pay the debt to a debtor. Zakath is liable to pay.

*(In fiqa Malikia)*

No zakath for a debtor, but material wealth of cattles and agricultural produce.

*(In fiqa Shafia)*

Zakath is payable in case of a debtor.

*(In fiqa Hambliya)*

No zakath for a debtor.

*(In fiqa Jafferia)*

Zakath is payable even in the case of a debtor. He was in a position to re-pay the loan on having wealth and money throughout the year. No excuse.

**(4) Zakath on Precious Stones besides Gold and Silver**

*(In fiqa Hanafia)*

There is no payment of zakth.

*(In fiqa Malikia, fiqa Shafia and fiqa Jafferia)*

The same rulings.

(5) **Zakath on Ornaments**

*(In fiqa Hanafia)*

There is no payment

*(In fiqa malikia, Shafia, Humblia and Jafferia)*

The same rulings.

(6) **Zakath on the Currency,  
Coins of Gold and Silver**

*(In the fiqa Hanafia)*

Zakath is payable on all kinds of cash, currecny and paper and coins)

*(In fiqa Malikia, Shafia, Hamblia)*

The same rulings.

*(In fiqa Jafferia)*

There is no zakath payable on paper currency notes. It is payable only gold and silver coins.

(7) **House holds goods, Furnitures, Motors,  
Books and other Decorations**

There is no zakath payment on house hold materials, goods, furnitures and fixtures, books, transporation of daily use, etc.

(8) **Is There any Payment Reserved  
for a Good will Gesture?**

*(In fiqa Hanafia)*

It was finished after the demise of the Prophet.

A Prophet of Allah can make.

*(In fiqa Humblia)*

It is continuing according to the wording of the Quranic verses. Nothing is abrogated.

*(In the fiqa Jafferia)*

The same order.

**(9) Zakath on Slave**

There is no order for payment of zakath for a slave.

**(10) The Condition of Ownership of One Year**

*(In fiqa Hanafia)*

There is no such condition applicable for payment. If it is upto the scale at the time of payment, it should be paid.

*(In fiqa Malikia)*

Zakath is not payable on the total wealth and money if it is not upto the scale throughout the year and remain unspent for twelve complete months.

PART V KHUMS (خمس)





## FIFTH PROBLEM (KHUMS)

### Reality and Significance

وَأَعْمُوا إِنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ... الخ '41 ANFAA

*“Wa amaloo annama ganintum min shaien, fa inna lillaha khum suhu — “*

Be ware, surely when you get an advantage of any thing, then take from it one fifth in the name of Allah and His messenger and the relations of the Prophet in which included poor, helpless, orphans and needy as well as traveler stranded during their journey.

Boon is a lawful profit, the root of the word is booty or plunder, a prize, all meanings is for benefits; blessings, good fortune, a God-send. The word in Arabic “Shaun” means any thing and every thing man and material livings and not living that come in to hand in fight against an enemy of Islam.

The thing which come into hand without any struggle.

fight, battle, war-fare without any hardship that is in the meaning of the word "Faey". This is the difference between, boon and "Faey".

Zawil Qurba means near and dear of relations; Kith and kins near and distant relatives. Yateem means orphan. plural meaning orphans who have lost their father and mother in his infancy. Masakeen is plural of single miskeen, a poor and needy, who have their demands and wantings Ibnas-Sabeel a traveler on journey who is looted or stranded during the traveling, and needs help.

### **The Revelation of This Verse** **Khums (Fifth)**

The Imam Jaffer Sadiq said this was revealed in the 19th of ramzan month, most mufasssireen are in agreement with it, and some have other opinion, so Waqidi a learned scholar writes that in the battle of Badr. The necessity arose in and after in the passing away one month three days and after twenty month to hijrat from Mecca to Medina in the months of Shawal at the time of fighting with the Jewish tribes Bano Qainqha. This verse came from the heaven, where as Kalbi another comrade of the Prophet says this was revealed at the battle of Badr.

### **Meaning and Sense of Ganimata**

Ganimata as already described in the opening is used in the sense of profit, lawful and legally obtained. it has a very large sense to extend its meanings. The

arrival of mahajireen in Madina, who were living in poverty and were in frugal living, nothing was with them; mean while the danger of fighting with the opponents of Islam was gret to them. The first fight came upon them. In the battle of Badr Allah made them conquered and successful as a result, a lot of booty in goods, materials, weapons, camels as well as captives captured came in to their hands. This was the booty of the battle ganimata and it was for the first time treated as legal and lawful to obtain for the fighters. Allama Razi in the "Tafseer Kabeer" writes whatever is achieved as a result of war is good and is a lawful to get as ganimata.

Allama Qartabi another scholar in his explanation of this word ganimata says every thing that is got by any group of army or fighters during a declared war with their own efforts and struggles. In the "Tafseer Minar" it is the same, a profit and benefit of war came to hand as a result of war. In the "Tafseer Roohul Maani" is the same all benefits and profits as a result of war. Allama Shaik Mufied writes, booty and ganimata means all that every thing which comes to hand as a result of war from the enemy, that includes all the produce of that cultivated land, garden's fruits and products, all mining benefits of that place occupied from the enemy as well as men and artisan, tillers, workers, fighters and their wives and old and young all.

All the saint and Imamains of the Ah-ley-Baiths is of the view according to the sayings of the Imam Jaffer Sadiq that daily benefits and wages of a day

if earned lawfully with hard labour and struggle, that is counted towards earnings that is legal benefits (ganimata).

The Imam Moosa Kazim explains the meanings of ganimata to a questioner that whatever one earns little or more, he should deduct one fifth of it as Khums

One man wrote to Imam Ali Naqi asking him; whether khums is applicable on all the earnings of a person. Is the property income is included in it. The Imam wrote in reply, Yes. All is included after deductions of a man's needs and wants and duty and expenditure. Whatever remain as balance khums is liable to pay.

Another man asked the Imam Ali Naqi about a cultivated land produced 100 Kur wheat tenth part of it i.e. 10 Kur is deducted as zakath and 30 Kur as wages to labour and other over head expenses then remains 60 kurs with him. How much Khums is payable on the balance. The Imam replied whatever is extra after payment of necessary expenditure, there is a Khums payable in it.

Ali Ibne Maher-yar said to the Imam Ali Naqi, that according to this order when I said to people for the payment of Khums according to the traditions and legal right and privileges to shia community to pay directly or indirectly for the Imam of the time, then the people questioned me, what is the right of the Imam? So I want to know about it. The Imam said

Khums is payable. The man asked on what thing Khum is payable. The Imam said whatever they earn, after deducting the necessary expenditures what remains as balance and extra, khums is payable on it.

According to the sayings of the Imamian of the Ahley-Baith *ganimata* means the profits and benefits which is acquired through every rightful, lawful means. Accordingly the Ahley Baith who have been taught and trained in the view points of the messengership are of the opinion that all trades, agriculture, industries, services and duties whatever may be the sources of income of a man, after taking out and all his necessary expenditure and spendings required for life and living, that which remains as net profit to him. Khum is payable on it.

In the same way in the battlefield and jehad whatever is acquired and got hold of the remains of war booty from the opponents of the Islam and idol worshipers and jews and Christians that is all is the profit of the field of jehad. It may be a movable or immovable property, land, gardens, cultivated lands and buildings etc. one fifth of khums is payable on it. Similarly on mines and fields of precious stones, gold, whatever it may be, all is included in profit.

Mohammad Ibne Muslim once asked from the Imam Mohd. Baqar about silver, gold and gems, iron and other material digout from fields. The Imam said all the benefits and profits that is taken out, khums is liable to pay. Another question about the sea water, through which salt is acquired as well as gas and

petrol, oils etc. all are included for the payment of khums.

It is clear from the above rulings and sayings. All profits and benefits one has got his own property, after deducting all necessary expenditure what remains as balance and net result; khums is payable if it comes up to and under the scale of payment of khums i.e. to the extent of twenty dinars red then it's (fifth) is payable.

Similarly a Kafer, unbeliever, Zimme, and one who is the resident of an Islamic state purchase a house or property from a muslim, then that property and land is to be included in the scale of paying khums after payment. Similarly in any lawful profit and benefit, if any unlawful is included in the benefit and profit increased, then the scale of khums is applicable to pay on that benefits, without payment of the one fifth that benefits will not be lawful and right for use.

In the same way, whatever is obtained or gain from other means and sources in a year, after taking out all expenses and expenditure deductions whatever remaining, khums is payable on it.

### **The Necessity and Importance of the Fifth**

Islam is a complete code of life and a strength to the truth of faith and belief to form and to build an Islamic society of good men, who are dutiful,

obedients and true follower of Islam, who know well, what to do as lawful and what is unlawful and not to do in Islam. It is a religion of thought and belief as well as religion of practical living on best-footing. Islam builds a healthy and wealthy society to evade the poverty of men and to raise the status of man from low to high up and make them happy and well to do in the human society.

Because the poorness and poverty, needs and wants of a man, leads to him towards crimes and ills and put all weakness in their thinkings and thoughts of religious virtues. The Prophet of Islam said; it is possible the poorness and poverty may lead a muslim to the unbelieving of Islam. it is a darkness of human society. In order to remove that weakness and ills; Islam teaches a man purity and cleanliness in living, thinking and earning so that physically and spiritually a men's thinking may be clean and pure, to lead him a pure life of simple living and high thinking through Islamic services and duties to Allah. Islam gives a frame-work; how to live and how to earn, lawfully for maintenance physical and the spiritual requirements of religious teachings and paying to others; so that there should be no distinction and imbalance from man to man. No poverty and no poorness, no richness and-hoardiness of wealth in Islamic society. Money should remain in circulation from hand to hand. To achieve, this goal sadaqat, zakath, one fifth have been imposed as duty to pay to others, needy and poor. To look after others and be serviceable to them. Similarly one fifth have been ordered to the family of the Prophet of Allah, and to

help to the Ahley Baith among their needy poverty and poorness and weak in monitory position. Another aspect of such payment is to fulfill the demands of duty religiously and spiritually in order to make a believer pure in their thoughts and believes, to respect to their Imams and learned and pay regards to them.

The general public in Islam are mostly poor people, weak in monitory position and are not from high ups and well to do families, so their financial help is necessary. Fithra, zakath, sadqa, alms giving, poor-money are different sources prescribed in Islam and imposed as duty on rich and wealthy persons to pay for the fellowmen in Islam and muslim brothers in faith and belief. This is the way to overcome poverty and poorness in Islamic society. If all the believers in Islam pay promptly and rightly one fifth of their benefits and profits to the family of Ahley-Baith and Syed breed, who are mostly poor and financially weak, then they may be able to teach Islam and treat religiously to others in their comforts.

Ahley-Baith and their descendant have been prohibited not to accept sadaqat, zakath and fithra money from other muslim brothers as being "Syed" and belonged to their family. So one fifth, khums has been prescribed for them as lawful to get from non-Syed, and for Ahley-Baith to remove their poverty and poorness and to overcome to their financial hardships. It is in Islam and humanity. In acknowledgement of the services to Ahley-Baith to Islam and humanity in the past. It is an expression of



love and regards to the Ahley-Baith and made a compulsory duty to pay.

### **Importance of Khums**

One Irani trader wrote to the Imam Ali Raza to give him an excuse for the payment of khums. The Imam wrote to him, "In the name of Allah the most Beneficent and the most Merciful. Allah Almighty is more giver and kind, giving the rewards and regards to those who do good to others, and punishes those who harm and go against Him. Every earning and profit becomes lawful and legal in the same way as Allah defines it and order for it. Surely fifth is a religious call and to pay it to meet the homely expenses of the Ahley Baith Rasool and their financial help and assistance. So do not go against it; and do not make yourself away and be deprived of our pleasures and pray for your as much as possible. To pay khum is to increase your wealth and richness in gaining profits and benefits from Allah. It is a key of it. It is a relief from all your sins and ills. It is your good virtue to pay. It will reward you in return in all your needs. Muslim is he, who pay and obey his pledge. He is not a muslim who disobey and have a diverse policy, saying through the tongue and doing nothing from their action and mind was salam.

A band from Khurasan asked an excuse from payment of Khums from the Imam Ali Raza. The Imam said. How funny and treacherous it is, that you people claim verbal love falsely in our favour which is

reserved for us only and we are the claimant only. You people go beyond this to other side denying the khums. We do not forgive you to show any excuse.

The Imam Jaffer said to Abdullah bin Sannan whenever any man earns some profit and benefit of his earnings he should share in it the right and share of Bibi Fatima and their family the Imams, which has a lawful claim in it. Khums is the right of them. They are at liberty to spend it where they like, because sadqa and zakath is banned and prohibited to them. It is to pay to such an extent, if any tailor earns five coins as wages of a tailoring suit from any, he should pay one coin in a khums, our share. We can excuse any one to pay, provided that the shia may be from the lawful chain and Syed breeding family, so that on the day of judgment the low born and vicious will be asked for it. The accountability of that will be very hard, only the payer of the khums only stand by his side and will be witness to the claim saying Oh Allah ask these peoples with whom their brother married.

The Imam Jaffer Sadiq said, when Allah has restricted sadqa on us as unlawful, then allowed khums, one fifth as lawful and right to zawil qurba, or having relations and connection of blood, individually or collectively in order to show the relationship and connections as being of the deputy and show assistants to the prophet's family, that is an argument of Allah and a proof of the Imam universality zawil qurba meaning relations with the Prophet the great i.e. Banu Hashim, Banu Abul

Muttalib. As had been happened at the occasion of the distribution of the booty of the victory of Khyber. The Prophet of Allah called for, their relatives and distributed among them the fifth of it in the family of Banu Abdul Mutallib. On this, Jubeer Ibne-Mutyim and Hazrath Usmain, who hails from the tribes of Abdus-Shams came to the Prophet and said that they did not disagree the rights and privileges of the Banu Abdul Mutallib and Banu Hashim, because they were one of them, they had the right to be given the share to their brothers and creed, close relations, but the prophet had ignored them when they were also included with them and were equal to have their shares.

The Prophet of Allah said surely you were, as Banu Hashim and Banoo Mutallib, both were one and equal we were all were mixed together as were during the pre-Islamic days and during the Islamic period we all were one and the same and never separated, close with each other by saying he showed his hand fingers mixing together said we were still one and the same.

(Tafseer Kabeer Saieh Muslim)

Abdullah Ibne-Abbas said we are the relations of the Prophet of Allah, but our people have denied us and said all the Qureshi tribes are in relations with to each others

(Saieh Muslim and Termizi)

Abdullah Ibne Abbas is quoting that the Prophet of Allah said that I have turned your faces

from the washed water of the peoples hand, because khums is the fifth part of the benefit is enough for you (Tafseer Mawbib u -Rahman)

The Imam Shafaie said zawil qurba means the Banoo Hashim and the Banoo Mutallib both (Razi Tafseer Kabeer).

The Imam Abu-Hanifa said zawil qurba meaning Aale-Ali, Jaffer, Aqeel and Aaley Abbas and the family sons of Harass bin Abdul Mutallib. (Tafseer Kabeer)

He also said after the demise of the Prophet the share of the Prophet had been banned and cancelled and turned towards the umma. Because the great four khalifas had done and made that division. (Tafseer Mawahib).

Tafseer Roohul Bayan quotes the Abbas bin Abul Mutallib, inspite of that he was rich and wealthy, but the Prophet gave him most as much as he could ask. He got the help of others support in getting and handling the weight of that benefits.

The Imam Abu-Hanifa said all the alms giving sadaqat zakath are liable to pay to the Banoo Hashim. This was the practice from the days of the Prophet. They were entitled to get the fifth portion of the benefits during his life time. After the Prophet the fifth cancelled and banned to them; but other duty remained payable to them like sadaqat etc. (Tafseer Roohul Bayan).

Mamoon Rasheed Abbasi was in the court the Imam Ali Reza defined the relation-ship of the Bibi Fatima and their descendants and other umma, and explaining the difference between the two he said Allah says "Wa Aamaloo aunnama ganimteen min shain — means Allah mixed together the share of the Prophet relations along with Him and the Prophet. It is due to that difference. The relations of the Prophet are superior to others and have a privilege of regards and respect to it. Because Allah made them a separate category and separated them from others. The family of the Bibi Fatima is accepted by Allah and made them Mustafa. Firstly Allah preferred for Him alone; and then praised the Prophet and then mentioned the part of zawil qurba of the Prophet. Allah preferred the benefits for them in khums and Faiy and ganimata to them. The saying of Allah is the right and truth which Allah likes. The truth saying: Wa Amaloo annama ganimteen min shain"

It is an emphasis pressure to confirm in wording in the speaking book and will remain the same up to the last day as it is, as an order and command of Allah enforced; and there is nothing in the speaking book any word against it to cancel it. It is a revelation from the heaven, as a word of Allah "wal yatama wal masakeen" is common for all.

An orphan when gone away from the definition of an orphanage then he will gone away from the definition and looses all rights and privileges of the benefits and booty. He has no right and share in it.

Similarly a miskeen, poor when gone away from poorness and poverty then he has no place and part in the poverty and poorness and loses his rights and privileges in the poverty. But the relations and relatives of the prophet is a special case; whether rich or poor up to the end of this world they have their rights and privileges in share in distribution: There is no one rich and wealthy except Allah and His Prophet. Allah has every right and share for Himself and share for His messenger; whatever is the right part and share of Allah and Allah's Prophet that is the part and share of the relations and relatives of the Prophet. It is the privilege of the relations given by Allah. Similarly in the benefits of the Faiy, that is also for Allah and Allah's messenger that is well and good for the relations of the Prophet; and in the booty of benefits they have their share included in it. The beginning is in the name of Allah, then in the name of the Prophet, and then in the name of the relations of the Prophet. The part and portion of the relations has been mixed up together with Allah and Allah's messenger. In this way zawil qurba and relations has been entered in meanings and to services of the obedience. As quotes:-

*"Ya iyyuhal lazeen amano atieullah-wa-atie ur  
Rasool wa uoulil amra minkum"*

Oh! the people of faith do obey and serve Allah and His prophet and those who were selected and included among them as their Imam.

Allah has started the obedience and service first from

His own Himself, then after, obey and serve the prophet of Allah and then after the family of the prophet of Allah and Aahley-Baith, and in the same order quotes in the verse "Innama wallukum u Allah wa Rasool" Allah has been included along with the obedience of the Rasool, and the obedience of the Rasool have been included along with His own obedience. In the same order and the way in the booty of war and the Faiy His own share have been mixed up and included in the share of the Rasool. Allah has shower down all His mercy and blessings on to the house and for the family of the Rasool. Whenever the chance of alms giving and sadaqat came into practice Allah had been discluded Himself and His Prophet from it and the relations of the Prophet also from it, by saying, it is payable 'only to poor and helpless "Innamas sadaqat lilfuqiraie" Allah Kept Himself alone and His Prophet and the Aahley-Baith Rasool away from it and kept them as pure and clean from sadaqat alms and free from every dirt and filth. What Allah accepted for Himself that was also accepted for them and what Allah did not accepted for Himself was not accepted for them. When asked for from the Ammerul Momineen about the persons included in the verse of the khums as yatama and massakeen, who were they. The Ameerul said that "those are our own men and people poors and orphans."

The Ameerul Momineen also said by God zawil qurba means we the people to whom Allah has included them within Him and His Prophet attached and said "ma afa-Allah ala Rasoolhi min ahlul qura,

Fa lillahi wa lil Rasool, wal lizil qurba — “ Allah has not mentioned sadaqat for us and to our men, because Allah has honoured us and respected to His messenger as well as to the family Aahley Baith Rasool and save them from the filth and dirt of the people with respect and with honour.

### **Problems and Demands of Khums**

The wealth and property from which the one fifth of the khums have been taken out and, what remains after that, throughout the year with you, then there upon is no khums to pay on it again. When any person for the first time, pay the khums he has not to include all the benefits and profits of that wealth and property, but it is necessary for him to determine first roughly, which and what one are extra to him for use. The extra things out of the necessities of life; just as house and property and other things are liable to pay khums on it.

If the khums has not been paid for many years and he did not know the real and exact value of those things; then he should pay khums at random, estimated amount or something extra to be sure to himself.

Luxury items, just as taken into account as extra from the necessities of life; for instance radio, T.V., V.C.R. and other items, the amount which was spent on it for purchasing will be taken into account only. Khums is also payable on the income and profit which is invested in any business or commercial scheme to increase their monthly earnings.



If a man purchase some thing extra to his needs, apart from the daily necessary use; that also will be included in the paying of the khums. Similarly if a person builds a luxurious comfortable house for his living, apart from his own residence or decorations extra for his private old residence to improve his said status and position of standard, then he should pay khums on that extra spendings.

If your social status and society position changes and raised up from low to higher and life become more expensive and demands extra expenditures for living to that standard, then the khums is not liable to pay on that status and position.

Suppose a person living in a village and goes to city always for business and he purchased a residence in the city for living there for business purposes, then he needs not to pay any extra khums on the city residence there, that is exempted from khums.

There is no khums liable to pay on this to residential buildings, furniture and fixtures, but the furniture and decorations which are extra to the daily needs, it is accounted for, for the payment of the khums. The extra items which are purchased to improve and increase the status and standards of livings and are extra to the needs, khums is liable to pay on it. There is no khums payable on the extra furniture and decorations pieces which were not purchased at a time, but collected slowly during the past many years according to the needs of living there.

Khums is payable on the money invested in the Govt's Bonds and saving schemes for business purposes, or in bank savings accounts, or in any scheme for collection of dowries for the matrimony of the daughters. The amount which is spent on the occasion of the marriage is exempted from the khums.

If any thing and amount is saved for any purpose after taking out all necessary expenditures of the daily life for future use then khums is payable on that savings.

People used to save something from their income for Hajj and Ziarat purposes months to months. Khums is payable on it. The clothings which were purchased on eid occasion or matrimonial occasions there is no khums payable on it.

The dowry which is given to a woman on her marriage, ornaments, clothings and gifts etc. are exempted from paying khums, similarly what is gifted to a woman as cattle, house, buildings in marriage from parents and brothers as gifts, is also exempted from khums.

The income and profit, benefits on such gifts obtained to a woman is liable to pay khums on it. All the property of a woman which is given to her from her parents in heritage and in heirship any income and profit on it is liable to pay the khums. If their home needs and family expenses needs that income for their personal use and nothing is safe for them, then there is no khums on it.

If a woman is self sufficient and well-to-do and earns an income extra, then she is liable to pay khums. If she is a working woman and is in service and earns to help her husband in daily life, there is no khums for her to pay.

- 1) Khums is payable on the booty of a war and fifth between a believer and a non-Muslim all the schools of thought are in agreement with it.
- 2) All the produces of the lands and mines are liable to pay khums in it i.e. iron, gold, silver, gas, oil, gems etc.
- 3) In the Imamia fiqa scale is fixed on the produce of mines at the scale of silver and gold. If the price of the mines produces is up to twenty dinars red gold, and at par of two hundred dirhams of silver then khum is to pay, where as in the Hanafia there is no khums liable to pay at the rate of that scale. All is payable as khums at the rate of one fifth of it In the fiqa Malikia and Shafia scale is fixed; if it is, less than the scale there is no khums to pay.
- 4) The digout of a land, a hidden treasure of land hoardings, having no ownership is found it is up to the scale of khums is payable (Imamia). In Hanafia, Malikia and Shafia, Humblia khums is payable at the rate of one fifth.
- 5) Pearls and valuables found from the rivers and seas, after deducting all the expenses of divings

and dippings khums is payable at the rate of one dinar red of its price.

- 6) Income and profit obtained through lawful means and business deals, and agricultural sales and deeds, property sales and deeds monthly or yearly income after deductions of all the expenses, the net income is liable to pay for khums.
- 7) If unlawful is included and mixed up in the lawful earnings and profits, and not known the ratio of it, in order to make it pure and clean, the whole quantity and number should be taken into account and full year payment of khums is liable to pay on the whole.
- 8) In an Islamic state where Islamic sharia rules are applicable, if a resident of an Islamic state sells his property or land to an unbeliever or non-Muslim, the unbeliever is liable to pay khums of that land and property.
- 9) The Shafia and Hamblia are of the view that all the gains and income of war booty should be divided into five parts. One fifth is for the Prophet of Allah which is reserved for the welfare of the muslims and for their goods. The other part is to go to zawil qurba i.e. to Bano Hashim and to their relations, poor and orphans. The other three parts of dividends should be distributed among others in general to poor, orphans, widows and needy, and travelers captives and debtors etc.

HANAFIA says the portion and part of the Prophet of Allah has been discontinued after the demise of the Prophet and is no more. Among the definition of the zawil qurba, there is no speciality for Bano Hashim, all are equal and the same in the sense and meanings of poor, orphans, widows and needy in Islam. All will be treated alike and equal.

MALIKIA says khums is to be decided by the Imam. The Imam has the authority to pay it.

IMAMIA says all the distribution of the portions of Allah, and Prophet and zawil qurba is reserved for Imam. Two parts and portions for him and the remaining three are for bano Hashim, orphans, widows, poor and needy and no other is included in it.

### **Disbursement and Disposal of the Khums**

In the wording of the verse of the khums, it is divided into six parts in which Allah and His Prophet and Rasool's relations zawil qurba are specialised first. Three parts are reserved for the Prophet and for his home and Aahley-Baith Rasool. The Prophet used it for himself and his family affairs, as well as for others needy and poor of the ummata. The other part is for the family widows, orphans, needy of the family of the Prophet and relations, during his life time. After the demise of the Prophet the reserved parts and portions of the khums will be given to the nominated and constituted deputies and Imams. The three parts and portions given to the family of the

Prophet's Sadat orphans, massakeen and needy travelers etc. As times passed on, due to the custom and the practice of the period, the men at the helm-of-affairs used to cutdown the rights and privileges of their opponents and make them to become poor and needy in the earnings of livelihood and tried to leave them behind. It was the same situation with the Aahley Baith Rasool. The same happened to them. The authority of the power holders made the khums which was the right and privilege of the Prophet and Prophet's home and family, and was the right part of their nominated deputies and constituency heritage-ship Imams and Aahley-Baith all were deprived of it from taking khum and faiy. The helm of affairs in authority knowing well that the Prophet and other family members, Aahley Baith who were themselves hungry and needy; but they sacrificed for others; feed them first and help those first by postponing their own needs and requirements. If they were given their due shares in khums and faiy and made it special as their rights; they will also distribute it to others to common muslims needy and will not keep it for themselves; and thus will be raised themselves high up in duty and dignity; spiritually and in the eyes of other people. They did not like it; so it was better for them to first cut down this right, leaving aside them and ignoring all Quranic wording verses and instructions. The Aahley-Baith were deprived totally. They draw their own explanation and interpretation from the verses of their own thinkings and thoughts and made it declared to all. Although

the right of all booty of the war is 'ganimata' in the battle field and all the fighting mujahids are the legitimate claimant of it. Whatever is obtained as profit, gain and benefit. The khums is liable to pay on it.

In the least invisible absence of the twelve Imams, there were four constituted deputies through whom all orders received to us. After the least absence up to the appearance of the Imam Mehdi all the religious teachings and responsibilities of dividend of their properties, profits and other benefits were rested with the learned scholars, devotees, pious God-fearings of Islam, and it was their responsibilities to perform such functions and duties enforced throughout the fourteen countries. During this period; when there was a good opposition against the Ahley Baith Risalat literally and orally both with full forces, then in that situation the responsibilities and duties of the sympathisers of Ahley-Baith have gone much more. They should help and protect their creeds and breed and their beliefs and faiths, as much as they can. They should come forward and establish their own institutions and teach and train their own men of their faith and beliefs according to their teachings and thoughts of school. Among the two parts of the khums; whatever is the legitimate claim of the sadat is prescribed, that much should be paid to them.

Sadat are poor, and miskeen dependent on Allah and His help. The needy men in Islam should be looked after and should get their share. If there is any short

coming in it, the whole responsibility will be upon muslims. Similar is the case of the second portion and part of share for Imam and his right. It should be spent in such a way through which the Imam is happy and pleased. The right and privilege of Imam is for the spreading of Allah's Deen Islam. If men who grab the khums of Imam and share money and profit with the help of the interpreters of their learned scholars for their own interests and benefits and leading a luxurious life, providing them living in high plazas and grand palaces with costly conveyance of pomp and show, purchasing lands and buildings of lakhs to the marrying more and more wives, holding the grabbed money of the Imamais for their own luxury and self satisfactions; then they will not be safe and free from their own responsibilities, as well as, those who permitted them by passing such orders and rulings.

So the responsibility of paying the dividends and their fair distributions is very great, it is also their own responsibility to be sure and to question and to look and see whether the khums money were rightly be distributed to the deserving persons and where it was spent and utilized by them. There is no choice of their own and their sweet will in the distribution of money of the khums under the rights of the khum payment and expenditure. There should be the clearance of the will and wish of Allah and Allah's messenger and the pleasure of the Imam and their assurance and satisfaction.

If the payer of the khums is a Sadat himself, then in



this case he should first look and pay to himself, the fifty percent of it, and then for the distributions of poor and needy in his own family members who are deserving of it. If there is no such poor and needy within the family, then he should distribute it to his neighbors, tribes, friends and needy, poor and deserving men and women. For a Sadat there is no restriction and binding on him to get orders from any other in case of spending his khums share money he is free. Neither it is binding on him to mention the name of those to whom he distributed the money for the distributors.

The other half of the khums the share of the Imam should be got received through the rightful person and it is their responsibility to be sure himself. The share of Imam to be given to a right person to convey it to the Imam; their honesty and probity should be trusted and be sure of it. Because he was the trustworthy and guardian of the share money of the Imam, the security of the depositor should be sure to entrust him, because he is the trustee of the khums money of the Imam. If the middle man took away it and spend it for their own benefits and luxury without the permission and consent of the Imam, he will be answerable and dishonest and called a treacherous. The man who employed the middle man will be held responsible for payment that money to the Imam. He himself liable to pay. In the same way if any one give the khums of the Imam to any publishing agency on his behalf, who publishes a deceitful wrong literature and papers to beguile and de-fame the learned scholars of the Ahley-baith in the false name

of investigations and new research etc., then in such case not to pay the khums money and the so called share of Imam is the disgrace and contempt of Imams and to encourage people to insult their own Imam; as well as the responsibility of the payment of Imam rests with them

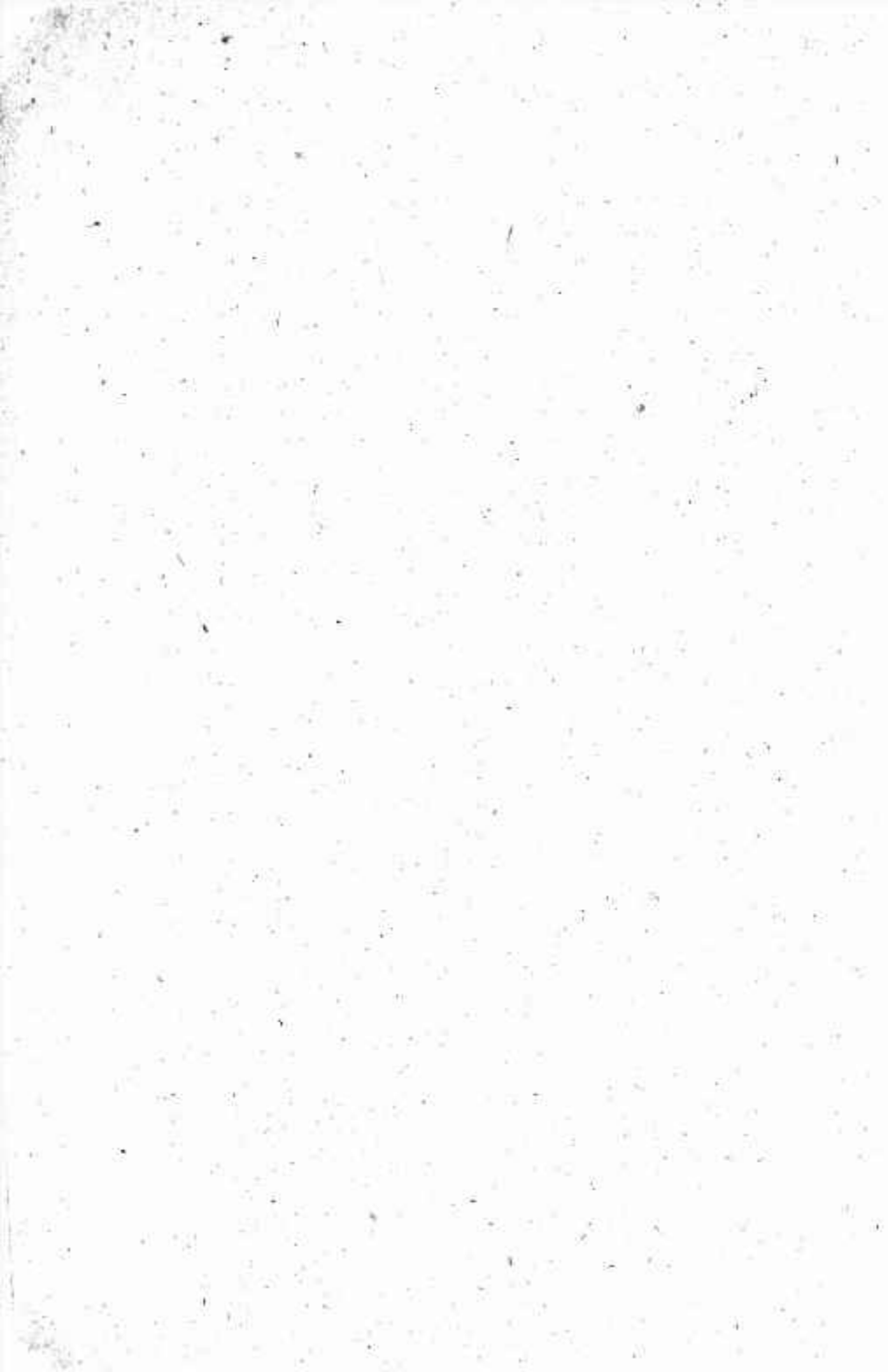
Not to pay the share of the Ahley Baith rightly is a capital offense in the same way to confiscate the share money of the Ahley Baith is to seize and plunder their right and enjoy it un-lawfully for their own benefits and luxury that is also a capital offense.

If you find any such personalities in the guise of wrapping themselves in learned scholarly figures and look and appearance of devotees, pious holiness who at one time preach religion and give sermon of piousness and piety, goodness and honesty, patience and tolerance in Islam and lecture on the characters and conduct of the Ahley-Baith, and on the other side you find them indulged in looting and deceiving ordinary people through unfair means in the guise of piousness and priest-hood in the name of fear of punishment of the Last Day, and through such deliverance, take away the right share of the Imam and benefits, and utilise it for their own luxury and benefits. These unjust practices and fictitious cheaters and deceitful grabbers of sacred funds should not be trusted and relied upon and nothing should pay to them in disguise.

Be mindful in the shades of invisible world the unseen authority of Allah who is the Seer and the

Looker is watching every action of every individual within their hidden determinations and secret actions and pretence performances. So through such schools or religious institution you find any such publishing materials, prints and signs doubtful literature against the supreme dignified personalities of Mohammad and Aaley Mohammad dignity, against their respect and honours holiness of high respect figures above the human personalities and to create wrong impression of doubts and suspects in their excellence and superiority. It is a unsuccessful, hated odious effort against the friends and servants of the Ahley-baith. We should be aware of them and be careful to them and save our new chain and children from them their all designs and fatal influences and illnatured society. It is the saying of the Imam Zainul-Abideen "There is a qisas law of retaliation, punishment for every murder, but there is another murder which is more greater than that, one who is murdered like this; but there is no retaliation for it and no return and no reward for it, and nothing equal to it, neither he will get another life forever". People asked him, Oh! the son of the Rasool kindly explain it. The Imam said the murder is to say something against the high dignity and super personality of the Mohammad (P.B.U.H.) and his messenger-ship and made other men doubtful and suspected in it. To blame the high dignity, sanctity and respect of Ali and his guardianship, and to make others suspected and doubtful. This is the murder case the murderer shall always be in the hell fire. (Ehtejaj Tibri)





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