



**Sir Khurram Hussain**

Teacher: A child's third parent.

**INCLUSIVE O'LEVEL ISLAMIYAT**

The only book you need to prepare

# The Pillars of Islam



Islamiyat with SKH



0300-2887099



sir.khurrambhussain@gmail.com

# TABLE OF CONTENTS

## The Five Pillars of Islam

<u><i>The First Pillar of Islam – Shahadah</i></u>	
Events Followed by Migration to Madinah	..... 1-2
Influence of Shahadah in Muslims life	..... 2
<u><i>The Second Pillar of Islam – Prayer</i></u>	
Purification	..... 3-4
Difference between Adhan & Iq'amah	..... 4
Times of Prayer	..... 5-6
Conditions of Prayer	..... 6
Importance of Prayer	..... 6-7
Method of Prayer	..... 7-8
Use of Mosques	..... 8
Difference between Regular Prayer & Personal Prayer	..... 8
Friday Congregational Prayer	..... 9-10
Importance of Friday Prayers	..... 10
Eid Congregational Prayer	..... 10-11
Difference between Friday & Eid Prayers	..... 11
Importance of Eid ul Fitr & Eid ul Azha	..... 12
Qasr & Qadha Prayers	..... 12-14
Importance of Mosques	..... 14
Communal Benefits of Prayer	..... 14
<u><i>The Third Pillar of Islam - Saum</i></u>	
Method of Single day Fast	..... 15-16
Exemptions from Fasting	..... 16
Reasons of withdrawing to Mosque	..... 17
Main observances of Ramadan	..... 17
Specialty of Ramadan	..... 17-18
Matters that Nullify Fasting	..... 18-19
Individual Benefits of Fasting	..... 19
<u><i>The Fourth Pillar of Islam - Zakat</i></u>	
Method of Zakat	..... 19-21
Importance of Zakat	..... 21
Recipients of Zakat	..... 21-23
Communal Significance of Zakat	..... 23
<u><i>The Fifth Pillar of Islam - Hajj</i></u>	
Method of Major Pilgrimage	..... 23-25
Belief and Practices of Specific Rituals of Hajj	..... 25-29
Significance of Prophet Ibrahim & his family in Hajj	..... 29
Importance of Hajj	..... 30
Difference between Umra and Hajj	..... 30

## FIRST PILLAR | DECLARATION OF FAITH - SHAHADAH

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

### PARAGRAPH # 1 (INTRODUCTION)

Islam has five basic duties which Muslims must perform, known as the five pillars of Islam.

These pillars are mentioned in Hadith of Holy Prophet (PBUH) mentioned in Sahih Bukhari. It states: "Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakah, the Hajj and Saum in the month of Ramadan." (Bukhari)

As per the above-mentioned saying of Prophet (PBUH) Shahadah or declaration of faith is the first basic duty on every Muslim.

This declaration is called *Kalimah Tayyibah*. It summarizes the whole Islamic belief. The first part (La ilaha illallah) is about Tawhid/unity of Allah while the second part (Mohammadur Rasul Allah) concerns the apostleship of Hazrat Mohammad (PBUH).

### PARAGRAPH # 2 (FIRST PART - ONENESS OF ALLAH)

The four Arabic words of the first part are *La* which means no; *Ilaha* meaning god; *Illah* meaning but; and *Allah*.

This statement is a declaration of one's belief by bearing witness that Allah is the only God.

By making this declaration, one believes and affirms that none deserves worship except Allah; one must stay steadfast upon this phrase and apply it in his/her practical life in letter and spirit and never associate any partners with Him.

In this declaration, one professes belief in unity of Allah in His existence and all of His attributes.

*Briefly mention about the following aspects of unity of Allah.*

• Unity in Lordship

• Unity in Existence

• Unity in Perfection

• Unity in Singularity

• Unity in Attributes. (Seek help from page number 1 & 2 of the Book of the Articles of Faith)

The one who associates partner with Allah in His existence or attributes is not a true Muslim and is termed as *Mushrik*. Mushrik is the one who practices *Shirk* i.e. to associate partners with Allah.

The Quran while mentioning about the unity of Allah warns that any kind or degree of associating partners with Allah is the most condemned and the unpardonable sin.

In Surah Nisa such warning is mentioned in the following words: "Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." (4:48) - Al-Nisa

Thus, believing in unity of Allah completely without any mixing of disbelief or associating partners is what Muslims are required to perform as their first basic duty in Islam.

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

The second part of Shahadah has three words: *Mohammad*; *Rasul* meaning messenger; and *Allah*.

It is interlinked with the first component since it was through the Holy Messenger Mohammad (PBUH) that unity of Allah reached mankind in its perfect form.

In this part one declares and bears witness that Mohammad (PBUH) is the Messenger of Allah.

Firstly, in this we need to believe in Mohammad (PBUH) as the apostle of Allah and accept his message. This means we must understand that like all other chosen people Mohammad (PBUH) was also specially selected by Allah.

## SECOND PILLAR: SAL'AH - PRAYER

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

[10]

### PARAGRAPH # 1 (INTRODUCTION)

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

### PARAGRAPH # 2 (GHUSL-PURITY FROM MAJOR IMPURITY)

- Ghusl means to wash or the act of washing the whole body.
- It is performed to get purified from the major impurities.
- The major impurities happen due to different reasons like marital relation, wet dreams, menstruation or the period of child birth etc.
- They cannot be removed by part wash of the body so a full wash of the body is required.
- One cannot offer prayer without first making Ghusl in case of major impurities. Following are the steps to take for Ghusl.
- First step is to make Niyah (Intention) that he/she is having full body wash to get purified. Then one should wash both hands up to the wrists.
- After this one has to make sure that there aren't any impurities left on the body. If there are any, then they should be removed from the body by washing that particular area.
- Wudhu (Ablution) can also be made in process of this. The entire Wudhu is Sunnah except the gargling and sniffing water into nostrils. These two steps are the obligations for Ghusl.
- One need to gargle three times making sure that water reaches to ones throat followed by putting water into nostrils three times.
- Thereafter the whole body wash has to be taken in which at least three times one need to pour water on his entire body from head to feet, first on the right side then the left side making sure that no portion of the body remains dry, water should reach even the hairs' roots.
- In this entire process Intention, gargling, sniffing and pouring water are the obligatory steps. Missing any one of these steps would leave Ghusl void.

### PARAGRAPH # 2 (WUDHU-PURITY FROM MINOR IMPURITY)

- Wudhu (ablution) is also essential for prayer. One cannot say prayer without making Wudhu.
- It is made to remove minor impurities which cause due to different reasons like natural discharges, flow of blood or pus and the like from any part of the body, full mouth vomiting, falling asleep etc.
- In order to make Wudhu (ablution) following are the steps taken.
- First, niyah (intention) is made reciting *Tasmiya* i.e. Bismillahir Rahmanir Rahim.
- Then hands are to be washed up to the wrists.
- Next, a handful of water is put into the mouth and is rinsed thoroughly three times.
- After this water is sniffed into the nostrils three times and then the tip of nose is washed three times.
- After nose, face is washed for three times from right ear to left ear & then from forehead to chin.
- Then arms are washed in a manner that first the right arm is washed followed by the left arm thoroughly from wrist to elbow three times.

- Then the wet palms are moved over head, starting from the top of forehead to the back and passed over the back of the head to the neck.
- Next, wet fingers are rubbed into the grooves of both ears and holes and also pass the wet thumbs passed behind the ears and the back of wet hands over the nape.
- Finally both feet are washed to the ankles starting from the right and making sure that water has reached between the toes and all other parts of the feet.

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

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

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

### PARAGRAPH # 1 (ADHAN)

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

### PARAGRAPH # 2 (IQAMAH)

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

## TIMES OF PRAYER

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

Q (a) Briefly describe the Times of prayer.

[5]

### PARAGRAPH # 1 (TIMES OF PRAYER)

- Prayer is the second pillar of Islam and one of the chief duties for Muslims to offer.
- The prayers are binding upon every sane and adult believer in prescribed timings. The Holy Quran says: "Verily, the prayer is enjoined on the believers at fixed hours". (4:103) Al-Nisa.
- These obligatory prayers are five in numbers and must be offered every day, preferably in congregation.
- These are Fajr, Zuhr, Asr, Maghrib and Isha.
- The first prayer of the day is the Fajr prayer.
- The starting time for this prayer is at the break of dawn while the ending time is just before the sunrise. Muslims cannot offer any optional prayer that is Nawafil, until the sun has risen completely.
- In Fajr prayers Muslims have to offer 2 units of Sunnah and 2 units of Fardh (compulsory) prayers.
- The second prayer of the day is Zuhr prayer.
- Its time begins few minutes after the sun starts to decline and when man's shadow stops decreasing.
- The time when the sun starts declining is called **Zawal**. During this time it is prohibited for Muslims to offer any prayer.
- It can be offered till man's shadow becomes twice the size of that at noon.
- In Zuhr prayer Muslims perform at least 4 and 2 units of Sunnah and 4 units of Fardh prayer.
- The third prayer of the day is the Asar prayer.
- The time of Asar prayer starts exactly when the time for Zuhr ends.
- After sunset one cannot offer Asar prayer because sunset is the ending limit for the Asar prayer.
- In Asr Muslim performs 4 units of Fardh prayer besides the optional 4 units of Sunnah prayer.
- Like Zawal, no prayers are to be said at the time of the setting of the sun.
- The next prayer after Asar is the Maghrib prayer.
- The time for this prayer starts immediately after sunset and ends at the fading of the twilight.
- In Maghrib prayer Muslims offer 3 units of Fardh followed by 2 units of Sunnah and 2 units of Nafil prayers.
- The last prayer of the day is Isha.
- The time for Isha starts at the fading of the twilight which is the ending time for Maghrib.
- The time for its end is at dawn.
- It is desirable that this prayer should be said before midnight, though it is not prohibited to pray after midnight till before dawn.

- In between Isha and Fajr a prayer called *Tahajjud* is also performed which is not obligatory upon believers. Since it was a regular practice of Prophet (PBUH) and was obligatory for him many devout Muslims try to follow the practice due to its extraordinary virtues.
- These are the fix timings of prayers which are set by Allah and His messenger. Prayers have to be strictly performed with in these hours.
- Showing act of laziness on the performance of prayer would be punished on the Day of Judgment.
- Moreover, the abandoning and delaying of Salah without genuine reason is a great sin for all Muslim.

Q (a) What are the conditions of prayer (salah) that must be fulfilled before performing them. [10]

#### PARAGRAPH # 1 (INTRODUCTION)

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

#### PARAGRAPH # 2 (PURIFICATION)

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

#### PARAGRAPH # 3 (TIME, PLACE, DRESS AND DIRECTION)

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

Q (b) Why prayer is regarded as essential to daily life in Islam. [4]

- Prayer being one of the obligations for Muslims not only brings Allah's blessing for man but with it, it brings many other benefits.
- **It is a mean of seeking Allah's pleasure, help and guidance.** The performance of prayer helps a believer to be closer to Allah. Whenever one is need of mental, emotional or any other support, he can seek help from Allah through the medium of prayer. Other than the support of our Lord it is highly rewarding in both contemporary and final worlds.

- It reinforces man's link with Allah. Prayer helps us become closer to our God and contact with Him directly. It makes us feel more confident in the feeling that Allah is with us.
- It abstain believers from shameful deeds as well as acts as sustenance for the soul. A Muslim's modesty is guarded when he/she performs Prayers as it inculcates a feeling of shamefulness helping in refraining from sinful acts.
- Prayer brings a sense of unity and brotherhood among Muslims. Prayer in congregation helps us to strengthen our ties with fellow brothers and to create unity.

## METHOD OF PRAYER - SAL'AH

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

### PARAGRAPH # 1 (INTRODUCTION)

- Prayer (Salah) that is an obligatory duty upon every sane adult Muslim five times a day is offered with a certain method taught by beloved Prophet Mohammad (PBUH).
- But before certain conditions must be fulfilled. These include the set time of prayer when it is to be offered, purification of the body with Ghusl, Wudhu or Tayammum, purification of place and clothes, covering at least Sattar (prescribes area of the body) and directing towards the direction of Ka'bah i.e. Muslims Qiblah.
- Once all the conditions are fulfilled prayer is offered by the following method.

### PARAGRAPH # 2 (METHOD OF PRAYER)

- Stand upright with face towards Qibla, feet four inches apart, hands hanging down sides of body and recite Niyah. Keep eyes on spot where head will touch ground during Sajda. This is Mustahab.
- Man has to raise both hands such that they line up with lobes of both ears having fingers of the hands open. Woman may raise their hands up to their shoulders. Raising hands facing towards Qiblah. recite **Takbir Tahrima: Allah o Akbar** "God is Great" once.
- While saying Takbir Tahrima, fold both hands on navel such that the right hand sets on the back of the left, with the thumb of the right hand encircling the wrist of the left. Females should fold their hands on their chest. This is called **Qiyam**.
- In Qiyam recite **Sana** followed by **Ta'wuz (A'udhu billahi minash shaitanir rajim)** and **Tasmiyah (Bismillahir rahmanir rahim)**
- Recite Surah Fatiha and at the end of it say "A'amin" in a low voice. After Surah Fatiha, recite any other Surah. This is called **Qirat**.
- Now bow down saying Takbir i.e. Allahu Akbar and perform **Ruku**. For this place your hands on your knees and recite **Tasbih Ruku Subhana Rabbiyal Azim** (Glory to my Lord, the Great) thrice.
- Stand up from the bowing position reciting **Tasmih Sami Allahu Liman Hamidah** (our Lord, Praise be to You) and stand straight for a short while. While standing straight recite **Tamhid Rabbana Lakal Hamd**. This standing is called **Qaumah** or '**Itidal** in Arabic.
- Prostrate on floor on your prayer mat saying Takbir Allahu Akbar, with both knees, both hands and then head are placed on the ground. Face should be between palms. Fingers of hands should be close to each other, but not closed together. Fingers should face Qibla. Elbows should be kept away from ribs and stomach away from legs. Elbows should not touch the ground (females are allowed to do this). Females should not raise the rear portion of their bodies and should rest it on their calves.
- This is called **Sajdah**. Recite **Tasbih Sajda Subhana Rabbial A'la** three times.
- Now, raise forehead, then nose and finally the hands and recite Takbir.
- Sit on folded left foot, erect right foot with toes facing Qibla. Hands on thighs, close to knees. Females should sit on their buttocks and keep both their feet on their right side. This short sitting is called **Jaisa**. In this position eyes should be on the back of the hands.



- Recite Takbir, Perform second Sajda following the similar procedure stated above.
- This completes one Raka'h or one unit of Salah. The second unit is performed in the same way, except the recitation of Sana and Ta'wuz. After the second prostration sit upright and recite quietly at **Tahiyaa and Tashahud** followed by **Durud and Dua (supplication)**. This sitting is called **Qa'ada**.
- While reciting Tashahud make circle with thumb and middle finger of right hand, all other fingers should be closed. While saying "Ilaha", raise forefinger, and lower it while saying "Illallah". Maintain circle until end of Qa'ada.
- Recite **Salam**, one turning head right, and then turning head left, looking over shoulder each time saying *Assalam o Alaikum Warahmatullah*. After this personal prayer (dua) is said in sitting position.

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

- In the lives of Muslims mosques are an important central point throughout in different occasions.
- The space of mosque is used for the daily prayers in congregation and individual both. Moreover, weekly Friday prayers and twice in year Eid prayers are performed in mosques.
- The call of prayer (**adhan**) is given from the Minaret of the mosque for all to hear. Hearing this Muslims get to know it is time to pray.
- In the month of Ramadan mosques are full especially for the congregational prayers of **Tarawih** and as a place for retreat called **Itikaf**.
- The copies of **Quran** are available in mosques for individual reading. Usually **Madrasah (school)** is attached to the mosque which is used for teaching children to read Quran and learn about Islam.
- Moreover, mosques are also used to solemnize **Nikah**.
- From the earliest times mosques performed dual function: religious and civil. During the Prophet (PBUH)'s lifetime Masjid ul Nabwi was a **center for community**.
- Finally, the funeral prayers (**Janazah**) are also offered in the mosques.

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

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

## FRIDAY CONGREGATIONAL PRAYER

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

### PARAGRAPH # 1 (INTRODUCTION)

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

### PARAGRAPH # 2 (FEATURES/METHOD)

- The Friday prayer cannot be performed alone/ without congregation. In case of missing the congregation of this prayer it can't be compensated as Qaza. Since it is performed in place of Zuhr prayer on Fridays therefore on missing the Friday congregational prayer the routine Zuhr prayer is to be offered by the individual.
- Because Friday prayer can only be performed in congregation therefore **all Muslim men in community gather for this prayer immediately after noon.**
- People try to gather in Jama Masjid where Friday prayers and sermons are delivered every week.
- Mosques of ones society are prioritized over others but if society mosques do not deliver Friday prayers and sermons then one has to go to other mosques where they are offered.
- **Muslims try to bath and put on fresh clothes.** Taking bath and putting fresh clothes especially wearing white are Sunnah of Prophet (PBUH). Using fragrance and reaching mosque as earlier as possible are also appreciated by the Prophet (PBUH) and his Sunnah as well.
- **There are two adhans for the congregational prayer.** Since the time of Hazrat Uthman (RZ)'s caliphate two adhans are delivered for Friday congregational prayer.
- One to leave off businesses and starting preparation of Congregational prayer as mentioned in Quran *"O you who believe when the call is proclaimed to the prayer on Friday, haste earnestly to the Remembrance of Allah and leave off Business: that is the best for you if you but knew."* (62:9) Al Jumma
- Second Adhan is delivered before the Sermon. In between these two Adhans Muslims perform 4 units of Sunnah prayer.
- **After this The Imam (prayer leader) preaches a sermon which is compulsory to hear.**
- There are 2 sermons. After reaching to a certain moment during sermon the Imam takes a brief pause and sits on Min'bar. It is reported that saying invocation at this moment is one of the opportune moments for the acceptance of prayer.
- After a pause he preaches the 2<sup>nd</sup> sermon.
- **These sermons always consist of advices based on Quran and Hadith about Muslims lifestyle.**
- The sermons include the praise of Allah, teachings of Quran and Sunnah. The Imam may also include any point of socio-political importance that he feels is important to mention to Muslims.
- **People shouldn't speak or use mobile during the sermon, they must listen attentively.**
- Instructions are mentioned in many traditions of Prophet (PBUH) regarding how to hear the sermon.
- Being silent is said to be better than speaking for any cause during the sermon.
- As they are compulsory to hear therefore one must remain silent while sermon is being delivered.

## THIRD PILLAR: FASTING - SAUM

Q (a) Describe how a Muslim fast during a day in Ramadan.

[10]

### PARAGRAPH # 1 (INTRODUCTION):

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

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

- **Muslims have a breakfast, the Sehri (morning meal), before dawn.**
- This is a pre dawn meal which is taken in preparatory phase of fasting.
- This meal is taken because it is the Sunnah of Prophet (PBUH). The Holy Prophet (PBUH) said *"Take meals a little before dawn, because there is a blessing in taking meals at that time"*.
- This meal is taken to gain energy for the coming day which is spent without having food and drink.
- **Muslims then state the formal intention to fast.**
- The intention (Niyyah) is mandatory for keeping fast. Though uttering words is not necessary for it still many Muslims intend it formally by uttering these words *"I intend to keep fast for the following day of Ramadan"*
- Muslims then offer their mandatory prayer of Fajr. Muslim Men go to the mosque and offer their Salah in congregation where as women offer them at home individually.
- **Muslims throughout the day abstain from food and drink i.e. called Imsak.**
- Keeping fast means to stop eating and drinking from dawn till sunset therefore during these hours any food or drink should not cross the throat by either internal or external means.
- Any food which crosses the throat by means of eating, drinking or vomiting makes the fast void. The void fasts are then compensated by offering Qaza or Kaffara.
- Qaza is offered when fast is made void accidentally or due to some genuine reason. It is compensated by keeping one fast in return. *(optional point)*
- Whereas Kaffara is offered when fast is nullified intentionally. It is compensated by either offering sixty consecutive fasts or offering two times mouthful meal to sixty poor of the society. *(optional)*
- **During the day hours, Muslims also abstain from smoking, sexual intercourse, medicines etc.**
- During fasting smoking and marital relations shall also make the fast void. Moreover, medicines, which are swallowed do the same.
- Injections which are taken directly into the stomach, or brain are also forbidden as they nullify fast especially the nutritional injections.
- But injections on the muscle are allowed in fasting similarly, using eye/ear drops wouldn't affect the fast as long as they don't reach ones throat.
- **Muslims also abstain from evil and forbidden acts.**
- In the entire day Muslims try to remember Allah and recite Quran as much as possible and they avoid any kind of act which can affect the true spirit and soul of their worshipping

- During the day hours Muslims should live their lives as normal, making no concessions to the lack of food.
- They should not oversleep while keeping fast and should stick to their regular routine work.
- They should not complain about hunger and thirst during fasting. Also, imagining, discussing and unnecessarily staring at food are not liked.
- Muslims then offer Zuhr prayer and for this either they gather in mosques or offer them individually.
- Around ninety minutes prior to the end of fasting, Muslims offer Asr prayer.
- Mosques are full during the congregational prayer as most of the Muslims get freed from their routine work and wait for the sunset.
- After Asr many Muslims try to remember Allah as much as possible and conclude their fasting with the praises to Allah. They do this by reciting Tasbih'at, murmuring creeds and by reciting Quran in mosques or at home.
- After abstinence during the day light hours from food, drink, forbidden acts and remembering and praising Allah Muslims break their fast at sunset.
- After the setting of the sun the fast is broken by reciting the following prayer mentioned in Al-Tirmidhi: "O Allah! I fasted for you and I now break the fast for you"
- Muslims then have their evening meal, Iftari.
- Muslims conclude their everyday fast by having Iftari which is taken immediately after the call of Maghrib prayers.
- Muslims try to have this meal right with the call of Maghrib prayer because Prophet (PBUH) expressed his pleasure towards those people who quickly break their fast.
- Muslims often begin this meal by having dates in odd numbers which is the Sunnah of Prophet (PBUH) or by with water. The Messenger of Allah did not go out on the day of fitr, the breaking of the fast, till he had eaten some dates.
- Muslims also try to have this meal with their friends and relatives. This is for the reason that they try to celebrate and express the spiritual uplift they receive by this act of worship.
- Moreover, the meal is taken with as many people as possible to earn the high rewards and virtues of offering Iftari to those who kept fast.
- They then perform their mandatory prayer of Maghrib.
- Muslims try to be present at recitations of the Quran, tarawih prayers, in the evening.
- This additional prayer which is of 20 units (Rakahs) is offered in Ramadan after Isha prayer and before Witr.
- This is a Sunnah prayer in which efforts are made to recite as much of the Quran as possible.
- In many mosques, the whole Quran is recited in Tarawih prayers.
- This prayer is generally performed in congregation but those who cannot join congregation especially women should offer Tarawih at home.

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

[4]

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

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

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

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

#### PARAGRAPH # 1 (INTRODUCTION)

*Same as mentioned in page number 15*

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

*Same as mentioned in page number 15-16 (Descriptions are likely to be shortened)*

#### PARAGRAPH # 3 (OTHER PRACTICES)

- Some Muslims withdraw to mosques for the last ten days of Ramadan.
- Aitakaf is offered by withdrawing to the mosques.
- Aitakaf is offered in order to search the night of power during last ten nights of Ramadan.
- The Prophet (PBUH) himself used to confine himself to the mosque in the last ten days of Ramadan, and would say "*Seek the Laylat ul Qadr (The night of power) in the last ten days of Ramadan*".
- For Aitakaf, Muslim women withdraw to the certain part of their dwelling to perform it.
- Those who do not offer Aitakaf, spend these nights and search the night of power from 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> and 29<sup>th</sup> night of Ramadan by attending to mosques and performing prayer.
- It is a night of great importance therefore we should worship as much as we can on this night.
- At the end of Ramadan Muslims celebrate Eid.
- After sighting of the moon which confirms the next month i.e. Shawaal they celebrate a festival (Eid) in the following day.
- Eid is a day of thanksgiving and happiness and one of the great occasions for the Muslims community.
- Muslims offer special prayers in congregation and thank Allah for His blessing and mercy.

Q (b) Give reasons why this month is special. [4]

- Muslims offer special prayers in congregation and thank Allah for His blessing and mercy.
- Ramadan which is the blessed month is special for Muslims all around the globe for many reasons.
- The specialty of this month is by the fact that **first revelation received by Holy Prophet (PBUH) was in this month**. The same Quran speaks about this obligation in Surah Baqarah thus, **fasting of this month is mandatory** on every responsible and fit Muslim.

- In this month Muslims pray for Allah's forgiveness by growing their obedience to Him, and by exercising self control, patience and humility in all matters. Fasting in this month with its true spirit gives Muslims a sense of hope of God's forgiveness and attainment of His love and bounties.
- During this month Muslims increase the study of their faith and recitation of the Quran hence this becomes another source of attaining God's special mercy and blessings.
- In this month mosques become full and Muslims unite in different acts of worship like for daily prayers, Tarawih prayers and especially for the last ten days during Aitkaf. This promotes unity in Muslims also the Ummah gains strength.
- In this month Muslims by being hungry and thirsty in prescribed times gain more awareness of sufferings of the poor and needy hence they become more generous in Ramadan.
- Other than volunteer charity most of the Muslims pay their annual Zakat in this month which results in support of the destitute and happiness for them.
- A big part of this month is the idea of brotherhood and sharing. This is promoted especially during the break of fast when Muslims try to arrange Iftari for their fellow Muslim brothers.

## MATTERS THAT CANCEL OUT FASTING

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

[10]

### PARAGRAPH # 1 (INTRODUCTION)

Same from page number 15

### PARAGRAPH # 2 (MATTERS THAT CANCEL OUT FASTING)

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

- If someone who could not keep the compensated fast due to health issues that observing fast could make the person's condition worse or it could take his life or the person is too old to compensate it, Fidyah is to be given then.
- Fidyah is the amount calculated by  $1 \frac{1}{4}$  of the rate of wheat in place of every fast missed/cancelled.
- Only those people would give Fidyah who can't perform Qaza.

Q (b) Explain benefits of fasting for the individual.

[4]

- Fasting offers many benefits for individuals.
- It is the pillar of Islam and also an obligatory act thus by keeping fast an individual offer his necessary duty and fulfill obligation.
- It develops self control and helps one to overcome selfishness, greed, laziness and other faults.
- It is also the annual training program to refresh one for carrying out the duties towards Allah which brings him closer to Allah and makes him obedient towards Him. Thus, fasting makes one pious and righteous.
- By keeping fast for the whole month every individual feel a spiritual uplift. He feels the purity in him and becomes aware of his priorities that with world the preparation of after life is also what he is likely to do. Thus, fasting also makes one responsible.
- Since the whole month of fasting is full of blessings and is a great source to earn God's blessings and seek His forgiveness therefore while keeping fast, when one with displaying sheer discipline and self-control seeks God's forgiveness, he/she surely receives it.
- Fasting also teaches one to control love for comfort also.

## FOURTH PILLAR: ZAKAT - ALMSGIVING

Q (a) Give description of the ways in which almsgiving (Zakat) is carried out.

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- The word Zakat is derived from the word Zakah which generally means 'to purify or to increase'.
- While Zakat which is the fourth pillar of Islam, is actually the purification of ones wealth.
- It is a tax levied on surplus wealth paid by Muslims every year. It is not a state tax nor is it meant for State to utilize in policies and constructions.
- The Quran states the necessity of payment of Zakat in the following words: "*Observe the prayers, pay the Zakat, and obey the Messenger; it may be that you will receive Mercy.*" (24:55) Al-Nur OR "*Offer prayer and give poor tax (Zakat) .....*" (2:43) Al Baqarah

### PARAGRAPH # 2 (OBLIGATION & RATE OF ZAKAT)

- Zakat is obligatory upon the one who is sane, who is Muslim and adult and the one who owns a property to the extent of Nisab that has been in his possession for one year uninterruptedly. Such possessor is called 'Sahib-e-Nisab.'
- Nisab is the minimum amount of wealth after owing which, one becomes Sahib-e-Nisab and Zakat becomes obligatory upon him.
- In order to check ones property whether it is to the extent of Nisab or not, his property is measured on the basis of Gold and Silver or equivalent cash as per their rates.
- On gold savings it is on 7.5 carat gold or exceeding from it. A person who possesses gold equivalent to 7.5 carat or more for the whole one year is termed as Sahib-e-Nisab likely to give poor tax (Zakat) on it after the year passes over. Similarly on savings of silver it is 52 ½ carat or more.
- In matters of cash one who possesses the amount equivalent to the rate of either gold or silver for the whole year would be termed as Sahib-e-Nisab and would give Zakat after the year passes over.

- On these savings Zakat is 2.5% of the possession. At the end of the year, 2.5% of the possessed wealth i.e. gold, silver and cash in any form, will be calculated and given away.
- For business items it is the same rate of 2.5%.
- On articles that are stocked for sale and savings from them or rental income or any kind of cash savings which is exceeding amount 200 dirhams the same rate of 2.5% will be calculated at the end of the year and will be given to the destitute.
- Other than these, there are set percentages for other possessions as well.
- Other possessions include land for business means, animals, mines etc.
- On land irrigated by natural water like rain, 1/10th of the total produce will be calculated and given away on every production. Whereas on land irrigated by artificial means of water like rivers, canals and well, 1/20th of the total produce will be calculated and given away as poor tax on every production.
- In case of mines the poor tax (zakat) levied is 1/5th of the total produce on each mine at the time of production.
- In animals, one sheep or goat will be given per 40 sheep for the first 120, for 121 to 200 sheep, 2 sheep will be given and for over 200 one sheep for every hundred.
- For bulls/cows/ buffaloes one year old calf will be given on first set of 40 cows, on every other set of 40 another calf will be given.
- On 40-50 bulls/cows/ buffaloes a one year old calf will be given. On 50-60 bulls/cows/ buffaloes a two year old calf will be given. On 60-70 bulls/cows/ buffaloes a three year old calf will be given. On 70-80 bulls/cows/ buffaloes a four year old calf will be given. On exceeding 80 bulls/cows/ buffaloes add another one year old calf and then similarly a change on every 10 and 40 as mentioned above.

### PARAGRAPH # 3 (TIME, DISTRIBUTION AND RECEIPIENTS OF ZAKAT)

- Most of the Muslims give out their Zakat during the month of Ramadan.
- Although it is not an obligation to pay Zakat in this particular month but Muslims intend to fulfill their payment of Zakat during the holy month to be rewarded with 70 fold blessings on the fulfillment of their obligation.
- Moreover, Zakat is to be paid after every one lunar year passes by thus, Muslims calculate the time period according to the Islamic months regardless of the Gregorian calendar. Since 32 years of the Gregorian calendar amount to 33 years of the lunar calendar. Therefore, giving away Zakat as per Gregorian calendar might cause missing a year's Zakat.
- Since it has to be calculated as per lunar months from one year to another, it is convenient for Muslims to remember the Islamic month Ramadan therefore they prefer giving Zakat in this month.
- Another reason to pay it in Ramadhan is the feeling of helping the poor generated in their hearts after keeping fast for the whole month.
- Individuals give Zakat to Mustahiqeen-e- Zakat of Muslim community.
- The Quran enlists eight categories in verse # 60 of Surah Tauba for the disbursement of Zakat or to whom Zakat could be distributed. It says: "Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom". (9:60) Al-Tauba
- As per the verse the people entitled to be the recipients of Zakat are the poor, the needy, the collectors of Zakat, the slaves, those in debt, those who are in Allah's way and for the destitute traveler.
- Other than this Zakat can also be given to those family members who are not in hierarchy in relation like father-son relation, mother-daughter relation, grandfather-grandson relation etc. Therefore Zakat can be given to siblings if they are poor, a wife can give it to husband if he is in debt or need etc.
- These are the people allowed by Sharia to be the recipients of Zakat. Those who can never receive



Zakat are Syeds (descendants of the Holy Prophet (PBUH)), ones parents or children, non-Muslims, to people as a payment for services and Sahib e Nisab.

- The offerings are often distributed for the Muslim needy by mosques.
- There are many registered trusts within the mosques running to collect Zakat from the society and distribute it among those who deserve it so rather than doing labor of searching the poor, needy or destitute, Muslims submit their poor tax (Zakat) in mosque who distributes the amount to those who are entitled to be recipients of Zakat by Sharia.

Q (b) Write importance of Zakat.

[4]

- Zakat which is an obligatory act and economical form of worship is beneficial in various ways. It helps to purify the wealth of the owner by discharging a certain amount in the way of Allah. Sahib e Nisab legitimately owes certain part of his wealth to the poor of community therefore after giving it away he purifies his wealth with any sort of amount earned and kept with transgression.
- It also makes us steadfast in the performance of our obligations.
- Secondly, it purifies the heart of the believer from the love of wealth and greed as he/she willingly gives a portion of their wealth to someone-else.
- It teaches the Muslims to look beyond their wants and needs and help the ones in difficulties of life.
- Zakat minimizes the suffering of the needy and also removes envy of the rich from the receiver's heart. So by this it creates spiritual and humanitarian interactions between Muslims.

## RECIPIENTS OF ZAKAT

Q (a) Who are the people entitled to be recipients of Zakat?

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- The word Zakat is derived from the word Zaka which generally means 'to purify or to increase'.
- While Zakat which is the fourth pillar of Islam, is actually the purification of ones wealth.
- It is a tax levied on surplus wealth paid by Muslims every year. It is not a state tax nor is it meant for State to utilize it in policies and constructions.
- The Quran states the necessity of the payment of Zakat at numerous different places. It also mentions the fact that those who are given worldly fortunes in a plentiful manner have a responsibility to share their blessings with those in need. The Quran says: "Spend on other out of that of which He has made you trustees, for those of you who have attained faith and spend freely in Allah's cause will have a great reward". (57:7) Al-Hadid
- Zakat is obligatory upon the one who is sane, who is Muslim and adult and those who own a property to the extent of Nisab that has been in their possession for one year uninterruptedly. Such possessors are called 'Sahib-e-Nisab.'
- The Sahib e Nisab can only pay Zakat to certain people allowed by the Holy Quran.

### PARAGRAPH # 2 (RECEIPIENTS OF ZAKAT)

- The 60th verse of Surah Tawba mentions eight categories of the Mustahiqeen e Zakat in the following words "Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom". (9:60) Al-Tauba
- The ones in need have been given the top most priority

the receivers of Zakat until they find any means of livelihood.

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

### PARAGRAPH # 3 (NON-RECEPIENTS OF ZAKAT)

- There are also few categories who cannot receive Zakat no matter how difficult circumstances they see.
- It cannot be given to Syeds (descendants of the Holy Prophet (PBUH)). Prophet (PBUH) in his saying mentioned that Zakat is the Filth of people's wealth. Filth is impure and is not for me and my

descendants.

- Zakat can also not be given to those relations who are in hierarchy means ones parents or children cannot be given the amount of Zakat.
- Zakat is not for Non-Muslims it is the right of only those destitute who are a part of Muslim community.
- Since it is a tax collected for poor therefore it cannot be given to people as a payment for services.

Q (b) Explain how almsgiving (Zakat) keep the community together. [4]

- Almsgiving carries several communal benefits which keep the community together.
- It ensures the distribution of wealth from the rich to the poor. By this it reduces the financial differences among the community and the wealth doesn't get confined to few hands. The rich doesn't get richer nor does the poor become poorer. Therefore, by the performance of this tax a balanced and equal society is established.
- It links the rich and poor. The rich feel a sense of responsibility towards the underprivileged/deprived members of their society so in response they try to help them out. On observing the performance of responsibility and generosity of the rich, the poor feel a sense of reverence towards their helpers.
- It reminds believers that they are a part of one Ummah and creatures of one God. This thought promotes the idea of unity and brotherhood and strong bonding among the Muslims brothers.

## FIFTH PILLAR: HAJJ - THE PILGRIMAGE

Q (a) Describe the main events of the annual pilgrimage (hajj). [10]

### PARAGRAPH # 1 (INTRODUCTION)

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

### PARAGRAPH # 2 (METHOD OF HAJJ)

- In order to perform major pilgrimage following are the rituals performed by Muslims.
- It is obligatory to wear Ihram during Hajj so Muslims put on Ihram first.
- Ihram is the general uniform for all pilgrims, which is obligatory to be worn by all in order to remove all signs of discrimination.
- For men it is 2 pieces of unsown clothes worn around the body. One piece is to cover the upper part of the body and the other piece to cover the lower.
- Men cannot cover their head or face neither can they wear shoes up to their ankles in state of Ihram
- For women Ihram is normal clothing covering all their body except face, hands and feet.
- With Ihram come restrictions on pilgrim. Now pilgrim cannot cut his nails, hair or bath during hajj.
- Hunting, sex and killing are also not allowed in state of Ihram.

- **The second obligation of Hajj is the intention (Niyah).**
- Niyah is supposed to be made verbally at a place outside Makkah marked by the Holy Prophet through the building of pillars, called 'Mawaqit'.
- The pilgrims in airplane are to intend before Miqat after the announcements are made.
- No pilgrim can cross Miqat without wearing Ihram and stating intention of wearing Ihram and pilgrimage to the house of Allah.
- If in any case the pilgrim is unable to intend at Miqat, then he/she pays the penalty i.e. 'Dhal' and make intention in mosque named Aisha inside the city.
- **Followed by these, Muslims recite Talbiyah.**
- **On reaching Makkah before 8<sup>th</sup> of Dhal Haj the pilgrims then proceed to Haram to perform Tawaf-e-Qudm.**
- Tawaf are the seven circumambulations of Kaabah, each circuit is called 'Sha'w'.
- Tawaf e Qudm is a Sunnah Tawaf performed on entering Haram.
- To do this Muslims offer Istalam before starting every round. Istalam is to kiss Hajr e Aswad (the black stone) or try to touch it by hand or by any wood or stick or to signal by hands towards the black stone. After Istalam they start circling around the Kaabah in anticlockwise direction.
- In first three rounds they try to do Ramal which is to walk briskly on toes moving the shoulders in first three circles. In remaining four circles they walk normally. After every circle they do Istalam.
- They end the Tawaf by supplicating Al Multazim which is the podium of wall between the door of Kaabah and black stone (Hajr e Aswad).
- Followed by this, they offer volunteer prayer at Makam e Ibrahim.
- **The third obligation of Hajj is the performance of Sai'**
- Muslim move forth towards Safa and Marwa Hills
- There they drink Zamzam from the well of this holy water which sprang out when Hazrat Ismail (A.S) rubbed his ankles against the ground.
- In between these hills they are to walk seven times. This walk is called Sa'i
- It is performed in memory of the maternal love of Hazrat Hajira who ran between these hills in search of water for her son and the bestowment of Allah to them with the everlasting fount of Zamzam.
- **After Sai, Muslims move towards Mina in the morning of 8<sup>th</sup> Dhal Hajj.**
- Mina is a plain 3-4 miles east of Makkah.
- Muslims go from Makkah to Mina in morning by reciting Talbiya, Durud and Kalma e Tawhid and reach at Mina before noon to stay. From noon till morning of 9<sup>th</sup> Dhal Hajj Muslims stay at Mina and offer Zuhr, Asr, Maghrib and Isha prayers.
- **After Fajr prayer of 9th Dhal Hajj, Muslims leave for Arafat.**
- They must reach Arafat before noon and stay there till sunset.
- The stay of Arafat is Fardh (mandatory) and without it Hajj is void.
- The stay at Arafat is called Wuquf e Arafat in which Muslims are to stand facing the Qiblah, reciting Talbiyah, Kalma, astaghfar and praying to Allah.
- After the sermon and Dua, the combined prayers of Zuhr and Asr are offered at Arafat.
- At sunset, without offering the Maghrib prayer Muslims leave Arafat for Muzdhalifa.
- **On the evening of 9<sup>th</sup> Dhal Hajj Muslims then move towards Muzdhalifa.**
- It is a place 6 miles from Makkah between Mina and Arafat.
- One can stay anywhere in Muzdhalifa except Wadi Muhasirin where Ashab-e-Fil were annihilated.
- The Combined prayers of Maghrib and Isha are offered followed by the night stay of ninth Dhal haj at Muzdhalifa. During this stay, Muslims also collect 49 pebbles for stoning (Rami).
- **After the Fajr of 10<sup>th</sup> Dhal Hajj at Muzdhalifa, Muslims leave for Mina.**
- In Mina the stoning of the first pillar Jamarat ul Uqba is done with 7 of the collected pebbles.
- This is called Rami, stoning of the three pillars (Jamarat) in memory of Hazrat Ibrahim (A.S). He (A.S) pelted stones on the devil who tried to lure him away when he was taking his son for sacrifice.

- After Rami, Muslims offer their sacrifice (Udhiya).
- Muslims offer sacrifice in memory of Hazrat Ibrahim (A.S)'s willingness to sacrifice his son, Hazrat Ismail (A.S), in the way of Allah.
- After sacrifice of animal, all male pilgrims shave their heads while females cut a lock of their hair.
- Following this all pilgrims are free from the obligations and restriction of Ihram and now they can wear normal clothes. Talbiyah is also stopped after this.
- **Tawaf-e-Ziarat is then performed.**
- Between the 10th and 12th of Dhil haj, Tawaf e Ziarat is performed which is a mandatory Tawaf. Without the performance of this Tawaf the hajj becomes void. Its method is same as Tawaf e Qudm.
- From 10<sup>th</sup> to 12<sup>th</sup> Dhil Hajj, Muslims stay at Mina.
- **At Mina Rami is performed in 11<sup>th</sup> and 12<sup>th</sup> of Dhil Hajj.**  
The three pillars Jamarat ul Sughra, Jamarat ul Wusta and Jamarat ul Uqba are stoned.
- The pebble is to be held between the thumb and fore finger and thrown after reciting Bismillah: On throwing the pebble pilgrim is to say Allah o Akbar.
- **Tawaf-e-Wida is then performed.** This is the Tawaf which is performed before departure.
- This Tawaf does not include the performance of Sai. Muslims then say invocation at Multazim and offer two units of volunteer prayer at Muqam e Ibrahim.
- Hajj ends after this.
- After this most pilgrims move towards Madina to visit the burial place of Prophet Mohammad (PBUH).

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

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

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

(i) Kaabah

- It was built by Hazrat Adam (A. S), and later reconstructed by Hazrat Ibrahim (A. S) and Hazrat Ismail'i (A.S) and again in the time of Holy Prophet (PBUH) when Prophet (PBUH) was 35.
- It is regarded as the house of Allah by all Muslims which makes them be emotionally and spiritually attached to this holy place.
- Kaabah is the first sanctuary where Allah was worshipped and forever it will remain the center of worship for all Muslims.
- It is the focus of all Muslims from all the parts of the world as Qiblah where Muslims face while praying. This is the Muslims direction for prayer since 2 A.H while Prophet (PBUH) was in mosque later named as Qiblatain and received orders to turn faces towards Kaabah in the following words: "We see the turning of thy face (for guidance to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction." - (2:144)
- Kaabah is the first point where most of the Muslim pilgrims intend to go first during hajj between 8<sup>th</sup> to 12<sup>th</sup> Dhil Hajj. Even those who in other months of year go to Arabia for the performance of short pilgrimage visits this House of Allah first.

- They do this in order to remember Hazrat Ibrahim (A.S)'s sacrifice of his son also as an obligation for the wealthy ones.
- Hazrat Ibrahim (A.S) was instructed to make this sacrifice as a sign of obedience, so this sacrifice of Eid ul Adha is also an act of obedience of man towards Allah. When Hazrat Ibrahim (A.S) received a sign to offer sacrifice of his son in the way of Allah, he showed his willingness and got ready to do that. His son Hazrat Ismail (A.S) also became ready to be sacrificed.
- Allah after assessing their intention and pure will to follow His command send an animal to slaughter in place of Hazrat Ismail (A.S) therefore Muslims slaughter an animal on every 10<sup>th</sup> Dhill Hajj, remembering this greatest will of sacrificing in the way of Allah.

(v) **The Black Stone (Hajra Aswad)**

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

(vi) **Mina**

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

(vii) **Muzdhalifa**

- Muzdhalifa is an open, level area around 6 miles near Makkah associated with Major pilgrimage (Hajj). It lies between Mina and Arafat.
- Every year on the 9<sup>th</sup> of Dhill Hajj, after afternoon prayers (Zuhr and Asr) at Arafat. Muslims pilgrims visit Muzdhalifa and offer joint prayer of Maghrib and Isha at Muzdhalifa following the Sunnah of Prophet (PBUH). It is reported by Hazrat Abdullah bin Umar (RZ) who said "The Messenger of Allah, may Allah bless him and grant him peace, prayed Maghrib and Isha together at Muzdhalifa". (Al-Muwatta).

At Muzdhalifah pilgrims collect pebbles which will be thrown in the stoning of the Devil (Rami) on 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Dhil Hajj on Jamarat ul Sughra, Wusta and Uqba. Usually 49 pebbles are collected as on 10<sup>th</sup> seven stones are thrown only on Jamarat ul Uqba whereas on 11<sup>th</sup> and 12<sup>th</sup> seven stones each are thrown on all three Jamarat.

Pilgrims stay at Arafat for the 9<sup>th</sup> of Dhil Hajj. They spend night often sleeping in the open air before leaving for Mina the next morning.

#### (viii) Rami

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

#### (ix) Sa'i

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

#### (x) Miqat

- Miqat plural Mawaqit are the circles of sanctity drawn in area surrounding Makkah.
- There are different circles for Miqat from the boundary of Haram to the boundary of city of Makkah.
- These circles from inner-most to the outer-most are Masjid e Haram, Makkah, Haram and then Mawaqit.

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

### (xi) Tawaf

- It is one of the Islamic rituals of pilgrimage. During the Hajj and Umrah, Muslims are to circumambulate the Ka'bah in a counterclockwise direction.
- The circling is believed to demonstrate the unity of the believers in the worship of the One God, as they move in harmony together around the Ka'bah, while supplicating to Allah.
- The circle begins from the Black Stone (Hajar al-'Aswad) on the corner of the Ka'bah by offering Istalam. If possible, Muslims are to kiss or touch it, but this is often not possible because of the large crowds, so it is acceptable for them to simply point or hold up their hand to the Stone on each circuit. They are also to make the Takbeer prayer (Allah o Akbar) each time they approach the Black stone.
- For men, it is recommended to make the first three circuits at a hurried pace, followed by four times more closely, at a leisurely pace.
- Narrated Salim that his father said: "I saw Allah's Apostle arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did Ramal in the first three rounds of the seven rounds (of Tawaf). (Bukhari)
- In Umrah pilgrims offer Tawaf only once but in Hajj they offer tawaf two or three times. Hajj includes Tawaf-e-Qudam i.e. the first Tawaf offered before 8<sup>th</sup> of Dhil Hajj. Between 10<sup>th</sup> -12<sup>th</sup> of Dhil Hajj pilgrims offer Tawaf-e-Ziyarat which is the mandatory part of Hajj. Whereas while concluding the rituals of Hajj pilgrims offer Tawaf-e-Wida after 12<sup>th</sup> or 13<sup>th</sup> of Dhil Hajj.

### Q (b) Explain the significance of Prophet Ibrahim (A.S) in the observance of Hajj. [4]

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



Q (b) Write importance of annual pilgrimage.

[4]

- Annual pilgrimage or hajj is the combination of all forms of worship that is prayer, almsgiving, sacrifice and also fasting means self control at some stages, helping the pilgrims to refresh their practices and obligations. It has physical exertion and striving like Salah and Jihad which helps them to gain Allah's blessings and pleasure. One sacrifices financially in this journey which resembles pilgrimage with Zakat bringing benefits to the performer as well as the community. Like in fasting one has spiritual enhancement same virtue one receives in this Journey.
- All these sacrifices prepare one for the true purpose of believer's life which is the fulfillment of obligations and gaining pleasure of Allah for the hereafter.
- Pilgrimage is also the purification of all sins which washes away all past sins giving and motivating the believer with a chance to start a new life according to the Islamic beliefs and rules.
- A huge spiritual uplift is felt after the performance of Hajj. When a pilgrim circumambulate seven times around the Kaabah he travels to the seven levels of spiritual uplift.

(b) Explain how pilgrimage brings the individual Muslims closer to God?

[4]

- In the annual pilgrimage all Muslim pilgrims get united without any sign of discrimination of status, race or color which creates unity amongst them bringing the Muslim Ummah together.
- Their unity and bonding increases by the fact that all of them work for the cause of Allah.
- When pilgrims meet each other during journey they share feelings of their sighting the House of Allah with each other which results in their intimacy and stronger bond.
- In the sermon of Arafat, the currently faced issues are highlighted which makes them aware of the other's suffering again bringing them together to the same cause and thought of helping and supporting each other to sort out problems.

Q (b) Outline the main differences between hajj and Umra

[4]

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