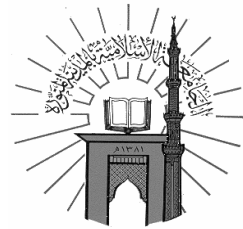


Kingdom of Saudi Arabia
Ministry of Higher
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Pillars of Islaam

Translated by
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

In the Name of Allaah, the Gracious, the Merciful

All praise is due to Allaah. Blessings and peace be upon the last Prophet, Muhammad son of Abdullaah.

Spreading Islaamic knowledge immensely help in explaining the reality of Islaam, consolidating its pillars and developing the Muslim Ummah. Through propagation and education, the Islaamic University is striving to achieve this noble goal.

To achieve this objective, the Deanship of Academic Research in the university plans and prepares many academic projects. Some of these projects are profound studies made about beauties of Islaam. The deanship believes that these projects will give Muslims the opportunity to learn about their religion, its creed and laws from dependable and authentic sources.

This present work (**Pillars of Islaam**) is one of the academic projects of the deanship. The deanship has requested some members of the teaching staff of the university to write on this topic. It then assigned its academic committee to study the book, complete what needs completion and bring it out in the most suitable form with an endeavour to link all academic topics with their proofs from the Qur'aan and Sunnah.

It is also a fervent wish of the deanship that members of the Muslim world should have access to useful religious knowledge. It is this wish that brought about the decision to translate these works into world languages, spread them and post them on the Internet.

We therefore, beseech Allaah to reward the government of Saudi Arabia with good for great efforts it exerts to serve Islaam, spread its message and defend it. We also beseech Allaah to reward it for the constant support and patronage that it gives to this university. We pray to Allaah, out of His Mercy, to make this project beneficial and to help us in completing other projects. We equally beseech Him to make all of us succeed in carrying out deeds that He loves and is pleased with, and to include us among the callers to guidance and helpers of truth.

Blessings and peace of Allaah be upon His slave and Messenger, our Prophet Muhammad as well as his household and companions.

Deanship of Academic Research

PILLARS OF ISLAAM

The First Pillar: Statement of Testimony

It is to testify that there is no deity worthy of being worshipped except Allaah and that Muhammad is the Messenger of Allaah.

These two testimonies are the gateway to Islaam, they are its greatest pillar, and no person can be regarded a Muslim if he has not uttered them and worked by their implications.

Meaning of 'Testifying that there is no deity worthy of being worshipped except Allaah.'

It is to utter it while one is in full knowledge of its meaning, and to act by its implication inwardly and outwardly. Uttering it without knowing its meaning and without acting by its implications is, according to the consensus of the scholars, of no use but will rather be a proof against one.

Meaning of 'No deity worthy of worship except Allaah' is: there is no god that has any right to be worshiped except Allaah alone.

The two pillars of this statement are: denial and affirmation. One must deny that nothing has the right to be worshipped besides Allaah and affirm that it is only Allaah Who has the right to be worshipped. It also entails disbelief in *Taaghoot*, which is all that is worshipped besides Allaah like humans, stones, trees, whims and lusts- and to abhor them and forsake them. So whoever utters this statement but does not disbelieve in all that is worshipped besides Allaah has not really uttered it.

Allaah says,

﴿ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ ﴾

*"And your Ilaah (God) is one Ilaah, there is none who has the right to be worshipped but He, the Most Gracious, the Most Merciful."*¹

He also says,

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ ﴾

¹ Al-Baqarah 2:163

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower.”¹

The meaning of ‘*Ilah*’ is the One Who is worthy of being worshipped. And whoever claims that ‘*Ilah*’ means the Creator, the Sustainer or the One Who is Able to invent and that, this belief is enough even if he does not dedicate acts of worship to Allaah alone, the Word ‘*Laa ilaaha illallaah*’ will not benefit such a person neither in becoming a Muslim in this world nor in saving him from the everlasting torment on the Day of Resurrection. Allaah says,

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

“Say (O Muhammad): ‘Who will provide for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allaah.’ Say: ‘Will you not then be afraid of Allaah’s punishment (for setting up rivals in worship with Him)?²

Allaah also says,

﴿ وَإِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾

“And if you ask them who created them, they will surely say: ‘Allaah.’ How then are they turned away (from the worship of Allaah Who created them).³

Conditions of the statement of *Tawheed*

1. Knowledge of its meaning –in terms of denial and affirmation- in a way that drives away ignorance. This is by denying worship to anything besides Allaah and affirming it for Him alone, without associating any partner to Him, for none deserves to be worshipped but Allaah alone.
2. To have a certainty that removes all doubts. This is by uttering the statement out of conviction and satisfaction with full and definite cognisance of its meaning.

¹ Al-Baqarah 2:256

² Yoonus 10:31

³ Az-Zukhruf 43:87

3. Acceptance that negates refusal. The Muslim must accept all the implications of this statement, believe in the truthfulness of its message, obey all its commandments, abstain from all its prohibitions and must not deny or attempt to misinterpret the texts of the Qur'aan and the Sunnah.

4. Surrender that negates abandonment. This is by submitting to all that the statement implies inwardly and outwardly.

5. Truthfulness that negates falsehood. The Muslim must utter this statement from his heart, knowing well that what he utters verbally should be in agreement with what is in his heart and that his inward belief should agree with his outward deeds.

Whoever utters the statement of testimony with his tongue but denies its meaning in his heart, the statement will not avail him of anything. An example of this is the situation of the hypocrites who utter with their tongues what is not in their hearts.

6. Sincerity in worship that negates *shirk*. This means, the slave should purify his deeds, through sincere intention, from all stains of *shirk*. Allaah says,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

﴿ دِينُ الْقِيَمَةِ ﴾

*"And they were not commanded but that they should worship Allaah and worship none but Him alone."*¹

7. Love that negates hatred. He should love this word and all that it denotes. He should love those who believe in it and fulfil its conditions. He should also detest all that negates the word. The sign of this is to love Allaah more than one's desires, and to hate what Allaah hates even if one's mind is inclined to it. It includes befriending those who take Allaah and His Messenger as friends and regard as enemies those who wage war against Allaah and His Messenger. Allaah says,

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا

تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ

﴿ وَحَدَّةً ﴾

"Indeed there been an excellent example for you in Ibraaheem and those with him, when they said to their people: 'Verily we are free from you and

¹ Al-Bayyinah 98:5

whatever you worship besides Allaah; we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allaah Alone."¹

He also said,

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنَّادًا تَحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

*"And of mankind are some who take (for worship) others besides Allaah as rivals (to Him). They love them as they love Allaah. But those who believe love Allaah more (than anything else)."*²

Whoever says: *'Laa ilaaha illaa Allaah'* [There is no deity worthy of being worshipped except Allaah] with sincerity and certainty and he is free from major and minor *shirk*, innovations and sins, such will have guidance from error in this world, shall have security from punishment and Hell-Fire will be made forbidden to him.

A Muslim must therefore fulfil all these conditions. This means, they should be completely available in his mind and he should adhere to them. This does not necessarily mean he should commit them to memory.

This great word, *"Laa ilaaha illaa Allaah"* is the essence of belief in the Oneness of Allaah in His right to be worshipped. It is also the type of Tawheed in which there was disagreement between the Prophets and their people. It is because of its actualisation that Messengers were sent. Allaah says,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

*"We have sent among every nation a Messenger (proclaiming): 'Worship Allaah (Alone) and shun (the worship of) At-Taaghoot (all false deities)."*³

Allaah also says,

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

*"And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): None has the right to be worshipped but I, so worship Me."*⁴

¹ Al-Mumtahaanah 60:4

² Al-Baqarah 2:165

³ An-Nahl 16:36

⁴ Al-Anbiyaa 21:25

When the name 'Tawheed' is freely mentioned, the above is intended.

Its definition: **Tawheed Al-Uloohiyyah** means to affirm that Allaah is the One Who has the absolute right to be worshipped over all His creatures and therefore, should be the only One that must be worshipped without associating any partner with Him.

Its names: This type of Tawheed is called *Tawheed Al-Uloohiyyah* or *Ilaahiyyah* because it is based on sincere belief in the exclusive right of Allaah to be worshipped and loved fervently. Other names of this kind of Tawheed are:

- a. *Tawheedul-Ibaadah* or '*Uboodiyyah* because it is based on sincere worship of Allaah alone.
- b. *Tawheedul-Iraadah*, because it is based on seeking for the pleasure of Allaah alone.
- c. *Tawheedul-Qasd*, because it is based on having sincere aim that leads to sincere worship of Allaah alone.
- d. *Tawheedut-Talab*, because it is based on sincere seeking for the pleasure of Allaah alone.
- e. *Tawheedul-'Amal*, because it is based on sincere devotion of deeds to Allaah alone.

Its rule: Tawheedul-Uloohiyyah is obligatory on mankind. They cannot enter into Islaam except through it and they cannot be safe from Hell except by it and through acting according to its meanings. It is the first thing that must be believed and acted upon by every legally obliged Muslim and the first thing to start with in the process of calling to Islaam and teaching, regardless of the opinion of whoever thinks otherwise. Among the things that indicate its obligatory is the command that comes regarding it in the Qur'aan and Sunnah, and that Allaah created the creation and revealed the Books for that purpose. Allaah says,

﴿ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَآبُ الْوَارِثِينَ ﴾

"Say (O Muhammad (peace be upon him)): "I am commanded only to worship Allaah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."¹

He also says,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

¹ Ar-Ra'd 13:36

“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).”¹

The Messenger of Allaah told Mu’aadh when he sent him to Yemen, “You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allaah, and that Muhammad is His Messenger. If they obey you in that, tell them that Allaah has enjoined on them five prayers in each day and night. If they obey you in that tell them that Allaah has made it obligatory on them to pay the Zakaah, which will be taken from the rich among them and given to the poor among them.”²

This Tawheed is the best and the greatest of all deeds that erase the sins. Al-Bukhaaree and Muslim reported on the authority of ‘Utbaan that the Messenger of Allaah, blessings and peace be upon him said, “Surely, Allaah has forbidden Fire for whoever says: *Laa ilaaha illallaah* seeking by that the pleasure of Allaah.”

Unanimity of all Messengers on the word of Tawheed:

All Messengers are united on calling their peoples to the word ‘*Laa ilaaha illallaah*’ and in warning against turning away from it. This is explained by many verses in the Glorious Qur’aan. Allaah says,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

*And We did not send any Messenger before you (O Muhammad (peace be upon him)) but We revealed to him (saying): *Laa ilaaha illa Ana* (none has the right to be worshipped but I (Allaah)) so worship Me (Alone and none else).”³*

The Messenger of Allaah, blessings and peace be upon him has given an example of the Prophets’ unanimity in their call to the word of Tawheed when he explained that all Prophets are children of the same father, that they have different mothers but one religion. Their only religion is Islaamic Monotheism though their laws may vary just as children can have different mothers and yet share the same father.

Meaning of ‘testifying that Muhammad is the Messenger of Allaah’:

A. Testifying that Muhammad, blessings and peace be upon him, is the Messenger of Allaah means obeying him in all that he commands, believing

¹ Adh-Dhaariyaat 51:56

² Al-Bukhaaree

³ Al-Anbiyaa 21:25

him in all that he tells, abstaining from all that he forbids and warns against and not worship Allaah except through the way he recommends.

B. Actualising the testimony that Muhammad is the Messenger of Allaah: This can be actualised through eemaan and complete certainty that Muhammad is the slave of Allaah and His Messenger whom He sent to all men and jinn; that he is the last of all the Prophets and Messengers; that he is a favoured slave of Allaah who possessed nothing of the attributes of Godhood and that he must be obeyed, his commands and prohibitions must be honoured and his Sunnah must be adhered to in word, deed and belief.

Allaah says,

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

"Say (O Muhammad (peace be upon him)) "O mankind! Verily, I am sent to you all as the Messenger of Allaah."¹

He also says,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

"And We have not sent you (O Muhammad (peace be upon him)) except as a giver of glad tidings and a warner to all mankind, but most of men know not."²

He says also,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

"Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets."³

He also says,

﴿ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴾

"Say (O Muhammad (peace be upon him)) "Glorified (and Exalted) is my Lord (Allaah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"⁴

Believing in the messengerhood of Muhammad entails certain things like:

¹ Al-A'raaf 7:158

² Saba' 34:28

³ Al-Ahzaab 33:40

⁴ Al-Israa 17:93

One: To believe in his Message and to bear that in one's heart.

Two: To proclaim and acknowledge it openly with one's tongue.

Three: To follow him by acting upon the truth that he brought and by refraining from all the falsehood that he forbids. Allaah says,

﴿ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٥٦﴾

*"So believe in Allaah and His Messenger (Muhammad (peace be upon him)) the Prophet who can neither read nor write (i.e. Muhammad (peace be upon him)) who believes in Allaah and His Words ((this Qur'aan), the Taurât (Torah) and the Injeel (Gospel) and also Allaah's Word: "Be!" - and he was, i.e. 'Eesaa (Jesus) son of Maryam (Mary), (peace be upon them)) and follow him so that you may be guided."*¹

Four: To believe him in all that he tells.

Five: To love him more than one would love his own self, wealth, children, parents and people altogether because he is the Messenger of Allaah and loving him means loving Allaah.

The reality of loving him therefore, is to follow him and obey his commandments, to abstain from all that he forbids, to help his cause and to be a friend to him. Allaah says,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٥٧﴾

*"Say (O Muhammad (peace be upon him) to mankind): "If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive your sins. And Allaah is Off-Forgiving, Most Merciful."*²

The Messenger of Allaah, blessings and peace be upon him himself said: "None of you believes until he loves me more than he loves his parents, children and all people."³

Allaah the Almighty says,

﴿ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿١٥٨﴾

¹ Al-A'raaf 7:158

² Aal 'Imraan 3:31

³ Reported by Al-Bukhaaree and Muslim on the authority of Anas.

“So those who believe in him (Muhammad (peace be upon him)) honour him, help him, and follow the light (the Qur’aan) which has been sent down with him, it is they who will be successful.”¹

Six: To act by his Sunnah, to give his sayings preference over sayings of others, to surrender to him, to implement his law and to feel contented by that.

Merits of the two Statements of Testimony:

Statement of Tawheed has great merits mentioned in the Qur’aan and the Sunnah. Among its merits are:

A. It is the first pillar of Islaam, the foundation of religion and the basis of Islaamic creed. It is the gateway to Islaam, and it is upon it that the heavens and the earth stand.

B. It grants immunity to the blood and the property. Whoever says it, it will guarantee the protection of his blood and wealth.

C. It is the best of all deeds and the greatest in terms of erasing sins. It is the cause of entrance into Paradise and the safety from Fire. If the seven heavens and the earths were to be put on a scale and the word ‘*Laa ilaaha illallaah*’ were to be on another, the word would definitely outweigh them.

The Prophet, blessings and peace be upon him said, “Whoever testifies that there is no deity worthy of worship save Allaah and that Muhammad is His slave and Messenger, Hell-Fire is forbidden to him.”²

D. It comprises the remembrance of Allaah, invocation and praise. It includes supplication of worship and supplication of request. It is also the most available remembrance and the most accessible. It is the Good Word, the trustworthiest handhold and the Statement of Sincerity. It is the statement upon which the heavens and the earth stand and for which the creation was brought into being, the Messengers sent and the Books revealed. Obligatory and supererogatory acts were ordained to support it and in it for its purpose that swords were unsheathed for Jihaad. Whoever says it and acts by it truthfully, sincerely, submissively and in love, he will enter Paradise, whatever his deeds are.

¹ Al-A‘raaf 7:157

² Muslim

The Second Pillar: Prayer (Salaah)

Prayer is the most important act of worship. Islaam pays great attention to it. It explains its merit and its position among other acts of worship. Prayer is the link between man and his Lord. For, it is through prayer that man's obedience to his Lord's commandments manifests.

Meaning of prayer:

Linguistically, prayer is synonymous with supplication. This is what is referred to in the word of Allaah that says,

﴿ وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ﴾

*"And invoke Allaah for them. Verily! Your invocations are a source of security for them."*¹

Islaamically: Prayer is an act of worship that consists of special words and deeds. It starts with Takbeer and ends with Tasleem.

What is meant by words are: saying 'Allaahu akbar', glorifying Allaah, making invocations etc.

What is meant by deeds are: standing up, bowing, prostrating, sitting etc.

Its Importance in the Eyes of the Prophets and Messengers:

Prayer is one of the acts of worship prescribed in all divine ordainments that preceded the advent of our Prophet Muhammad's mission. Prophet Ibraaheem asked his Lord to make him and his offspring establish the prayer saying,

﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ﴾

*"O my Lord! Make me one who performs As-Salaah (prayer), and (also) from my offspring."*²

Prophet Ismaa'eel also used to command his household to perform prayers. Allaah says about him,

﴿ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ ﴾

¹ At-Tawbah 9:103

² Ibraaheem 14:40

"And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakaah."¹

Allaah says addressing Prophet Moosaa,

﴿ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"Verily! I am Allaah! Laa ilaaha illaa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salaah (prayer) for My Remembrance."²

Allaah also commanded his Prophet 'Eesaa to do observe prayers. He says,

﴿ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴾

"And He has made me blessed wheresoever I be, and has enjoined on me Salaah (prayer), and Zakaah, as long as I live."³

Allaah ordained the prayer for our Prophet Muhammad, blessings and peace of Allaah be upon him in the heaven during the night of *Israa* and *Mi'raaj*. It was firstly made fifty obligatory prayers, and then Allaah reduced it to five. It is five in observance and fifty in reward.

The five obligatory prayers are: Fajr (Dawn prayer), Zuhr (Noon prayer), 'Asr (Afternoon prayer), Maghrib (Sunset prayer) and 'Ishaa (Evening prayer)

Evidence for its Ordainment

The ordainment of the prayer is established through many evidences.

One: From the Qur'aan:

The sayings of Allaah:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

"And perform As-Salaah (prayer), and give Zakaah, and bow down (or submit yourselves with obedience to Allaah) along with those who bow down."⁴

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾

¹ Maryam 19:55

² Taa-Haa 20:14

³ Maryam 19:31

⁴ Al-Baqarah 2:43

"Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours."¹

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

﴿ دِينُ الْقِيَمَةِ ﴾

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaah (prayer) and give Zakaah, and that is the right religion."²

Two: From the Sunnah:

1. The hadeeth narrated by Ibn 'Umar that the Messenger of Allaah said,

"بني الإسلام على خمس، شهادة أن لا إله إلا الله، وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة، وحج البيت، وصوم رمضان"

"Islaam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakaah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Mecca) and to observe fast during the month of Ramadaan."³

2. The hadeeth narrated by 'Umar Ibn Al-Khattaab in which the Messenger of Allaah said,

"الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله -ﷺ-، وتقيم الصلاة وتؤتي الزكاة، وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً..."

"Islaam is to testify that there is no deity worthy of being worshipped but Allaah and that Muhammad is His Messenger, to perform the prayer, to give the Zakaah, to fast the month of Ramadaan and to make pilgrimage to the House (of Allaah) if you are able to do so."⁴

3. The hadeeth narrated by Ibn 'Abbaas that the Messenger of Allaah, blessings and peace be upon him sent Mu'aadh to Yemen and told him:

"ادعهم إلى شهادة أن لا إله إلا الله وأن محمداً رسول الله، فإن هم أطاعوا لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة..."

"Call them to testify that there is no deity worthy of being worshipped but Allaah and the Muhammad is the Messenger of Allaah. If they obey you in

¹ An-Nisaa 4:103

² Al-Bayyinah 98:5

³ Reported by Al-Bukhaaree and Muslim

⁴ Reported by Muslim

that, tell them that Allaah has enjoined on them, five prayers to be offered in one day and one night..."¹

Three: Consensus:

The Muslims unanimously agree on the ordainment of the five daily prayers, and that they are one of the obligatory duties of Islaam.

Reasons for ordaining the prayer:

The prayer is ordained for many reasons some of them can be mentioned as follows:

1. As a sign of worship from the slave to Allaah and in order to show that he is a bondsman of Allaah. It is this prayer that makes a man feel the sense of servitude and enables him to remain in constant relationship with his Creator.
2. Prayer strengthens the relationship between man and Allaah and makes him always remember His Lord.
3. It prevents the worshipper from immoralities and sins. It purifies man from sins and iniquities.

This point is supported by the hadeeth narrated by Jaabir bin 'Abdillaah that the Messenger of Allaah, blessings and peace be upon him said,

"مثل الصلوات كمثل نهر جار غمر على باب أحدكم يغتسل منه كل يوم خمس مرات"

"The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily."²

4. Prayer is tranquillity of the heart and peace of the mind. It saves the mind from calamities that can disturb its peace. That was why it was the source of happiness for the Messenger of Allaah, blessings and peace be upon him and he used to resort to it whenever a matter disturbed him. He used to say,

"يا بلال أرحنا بالصلاة"

"O Bilaal! Let us have peace with the prayer."³

Prayer is obligatory on whom?

Prayer is obligatory on every Muslim who is mature and sane, male and female. It is not obligatory on a disbeliever. This means he would not be required to observe it in this world because his prayer would not be valid as a result of his disbelief. He will however be punished in the Hereafter for his

¹ Reported by Al-Bukhaaree and Muslim

² Reported by Muslim

³ Reported by Ahmad

failure to observe it because; had he accepted Islaam, he would have been able to do so but he failed to accept Islaam. The evidence for this is the saying of the Almighty Allaah,

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿١٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿١٣﴾ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿١٤﴾
 وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿١٥﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿١٦﴾ حَتَّىٰ آتَيْنَا آلِيقِينَ ﴿١٧﴾ ﴾

"What has caused you to enter Hell?" They will say: "We were not of those who used to offer their Salaah (prayers) Nor we used to feed Al-Miskin (the poor); And we used to talk falsehood (all that which Allaah hated) with vain talkers. And we used to belie the Day of Recompense, until there came to us (the death) that is certain."¹

Also, the prayer is not obligatory on the child because he has not attained the age of legal obligation nor is it obligatory on the insane person. It is also not obligatory on the woman in menstrual or postnatal period because the Law-Giver has exempted them as a result of the impurity that prevents them from performing prayers.

The guardian of a male or female child should command him or her to observe prayers when he or she reaches the age of seven and spank him or her for the failure to pray when he or she reaches the age of ten -as reported in the hadeeth- so that he or she will get used to it.

The rule on the person who abandons the prayer:

Whoever intentionally abandons the prayer, he has committed an act of disbelief that brings him out of the fold of Islaam and makes him an apostate. This is because he has disobeyed Allaah by abandoning what He has made obligatory on him. Such a person should be asked to repent. If he repents and returns by performing the prayers, he remains a Muslim but if he fails to repent and insists on not performing the prayers, he becomes an apostate from Islaam. In that case, he should not be washed or shrouded when he dies. The funeral prayers should not be offered on him and neither should he be buried in the Muslims' cemetery because he is no longer a Muslim.

Preconditions of prayers:

1. Islaam
2. Sanity
3. Attaining the age of discretion

¹ Al-Muddaththir 74:42-47

4. The time of the prayer must due
5. Making the intention
6. Facing the Qiblah
7. Covering the nakedness. Man's 'nakedness is what lies between his navel and his knees. As for the woman, her 'nakedness during prayer is all her body except her face and hands.
8. Removal of impurities from the clothes, the body and the place of the worshipper.
9. Moving out of the states of impurity by performing ablution and ritual bath of *Janaabah*¹.

Designated times of prayers:

1. Zuhr: Its time begins from the time the sun declines from the meridian till the shadow of every object is equal to its length.
2. 'Asr: Its time begins at the expiration of the time of Zuhr until the shadow of every object becomes as twice its length. This is time that the sun starts becoming pale.
3. Maghrib: Its time starts from the sunset till the disappearance of the red glow that comes after the sunset.
4. 'Ishaa: Its time starts at the end of Maghrib time and ends at midnight.
5. Fajr: Its time starts at the appearance of the real dawn and ends at just before sunset.

The evidence for all this is the hadeeth narrated by 'Abdullaah bin 'Amr that the Messenger of Allaah, blessings and peace be upon him said,

"وقت الظهر إذا زالت الشمس وكان ظل الرجل كطوله ما لم يحضر العصر، ووقت العصر ما لم تصفر الشمس، ووقت صلاة المغرب ما لم يغب الشفق، ووقت صلاة العشاء إلى نصف الليل الأوسط، ووقت صلاة الصبح من طلوع الفجر ما لم تطلع الشمس، فإذا طلعت الشمس فأمسك عن الصلاة.."

"The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil.²

¹ *Janaabah* is a state of impurity as a result of sexual intercourse or ejaculation.
(Translator)

² Reported by Muslim

Numbers of their Rak'ahs:

The total number of the *rak'ahs* of the five daily obligatory prayers is seventeen and their distribution is as follows:

1. Zuhr: four rak'ahs
2. 'Asr: four rak'ahs
3. Maghrib: three rak'ahs
4. 'Ishaa: four rak'ahs
5. Fajr: Two rak'ahs

Whoever increases or decreases the number of the *rak'ahs* of these prayers, his prayer is void if he does that intentionally. If he does that forgetfully, he amends it with the prostration of forgetfulness.

The above numbers are mandatory for a non-traveller. If he is a traveller, it is recommended that he shorten the four-rak'ah prayers to two. The Muslim must observe these prayers at their prescribed times unless he has an excuse for not doing so like being asleep, being in the state of forgetfulness or on a journey. Whoever sleeps through the time of a prayer or forgets to observe it until its time expires, he should observe it when he wakes up or remembers it.

Essential acts of prayer:

1. Observing the prayer in standing position if one is able to.
2. Reciting the *Takbeerah Al-Ihraam*¹
3. Reading Soorah Al-Faatihah
4. Bowing
5. Rising from it
6. Prostrating on the seven parts of the body²
7. Rising to sitting position from prostration
8. The last Tashahhud
9. Doing it in the sitting position
10. Maintaining calmness while performing these pillars
11. Performing them in sequence
12. Making Tasleem

¹ Takbeerah Al-Ihraam is the first 'Takbeer' said at the beginning of the prayer after making the intention. (Translator)

² The seven parts of the body upon which the prostration is done are the forehead including the nose, the two palms, tips of the two feet and the two knees. (Translator)

Obligatory acts of prayer:

Obligatory acts of worship are eight:

1. All Takbeer that is made when moving from a position to another, except the first Takbeer.
2. Saying "*Sami'allaahu liman hamidah*". Saying this is compulsory for the Imaam and the one praying alone. As for the one who prays behind an Imaam, he does not have to say it.
3. Saying "*Rabbanaa walakal-hamd*". Saying this is compulsory for the Imaam, the person praying alone and the person praying behind an Imaam.
4. Saying "*Subhaana rabbiyal 'azeem*" in bowing position.
5. Saying "*Subhaana rabbiyal a'laa*" in prostration.
6. Saying "*Rabbigh-fir-lee*" between the two prostrations.
7. The first Tashahhud. It is to say: "*Attahiyyaatulillaah wassalawaatu wattayyibaat, assalaamu alayka ayyuhan-nabiyyu warahmatullaah wabarakaatuh, assalaamu 'alaynaa wa'alaal-ibaadillaah assaliheen. Ash'hadu alla ilaaha illallaah, wa ash'adu anna Muhammadan 'abduhu warasooluh.*" One can also recite similar versions that are authentically reported from the Messenger of Allaah, blessings and peace be upon him.
8. Being in a sitting position while reciting the first Tashahhud.

Whoever omits any obligatory act of worship, his prayer is invalid. But whoever omits that out of ignorance or forgetfulness, he amends it with the prostration of forgetfulness (*Sujood As-Sahw*).

The congregational prayer:

The Muslim male must observe the five obligatory prayers in the mosque with the congregation of the Muslims in order to attain the pleasure of Allaah and His reward.

The congregational prayer is higher than the one performed alone by twenty-seven degrees. In the hadeeth narrated by Ibn 'Umar, the Messenger of Allaah, blessings and peace be upon him said,

"صلاة الجماعة أفضل من صلاة الفرد بسبع وعشرين درجة"

"Congregational prayer is better than the one performed alone by twenty-seven degrees."¹

As for the Muslim woman, her prayer in her house is better than her prayer with the congregation.

¹ Reported by Al-Bukhaaree and Muslim

The Nullifiers of the prayer:

Any of the following things nullifies the prayer:

1. Intentional eating or drinking. The scholars unanimously agree that whoever eats or drinks intentionally while praying, his prayer becomes invalid and he should restart the prayer.

2. Intentional utterances that are not connected with the prayer. The evidence is the hadeeth narrated by Zayd bin Arqam who said, "We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till this Verse was revealed:

"Guard strictly the (five obligatory) prayers, especially the middle (the Best) (Asr) Prayer and stand before Allaah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers."¹ There is also a consensus among the scholars that whoever talks intentionally while in prayer and the speech is not in the interest of the prayer; the prayer becomes nullified.

3. Doing many activities intentionally while in the prayer. What is meant by many activities are such deeds that give the one who looks at the worshipper an impression that he is not in the prayer.

4. Intentional and unnecessary abandonment of a pillar or a precondition act of the prayer like performing the prayer without ablution or refusing to face the Qiblah. The evidence for this is the command of the Messenger of Allaah, blessings and peace be upon him to the Bedouin man who had not performed his prayer perfectly, "Go back and perform the prayer for you have not performed the prayer."²

5. Laughing while in prayer. The scholars agree unanimously on invalidity of the prayer of a person who laughs while performing it.

Periods in which prayers are forbidden:

1. After the Fajr prayer until the sun rises and is fully up.

2. When the sun is at its zenith.

3. After 'Asr prayer until the sunset.

The following hadeeth indicates the forbiddance of the prayer at above periods. 'Uqbah bin 'Aamir said,

"ثلاث ساعات كان رسول الله ﷺ ينهانا أن نصلي فيهن وأن نقبر فيهن موتانا، حين تطلع الشمس بازغة حتى ترتفع، وحين يقوم قائم الظهيرة حتى تميل الشمس، وحين تضيئ الشمس للغروب حتى تغرب"

¹ Ibid.

² Ibid.

"There were the times at which Allaah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets."¹

Another evidence is the hadeeth narrated by Abu Sa'eed Al-Khudree that the Messenger of Allaah, blessings and peace be upon him said,

"لا صلاة بعد صلاة العصر حتى تغرب الشمس، ولا صلاة بعد صلاة الفجر حتى تطلع الشمس"

"No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises."²

How to perform prayer in brief:

The Muslim must emulate the Messenger of Allaah, blessings and peace be upon him in all acts of worship including the prayer. He said,

"صلوا كما رأيتموني أصلي"

"Pray as you have seen me praying."³

When the Prophet, blessings and peace be upon him rose up to perform the prayer and stood before Allaah the Exalted, he made the intention of performing the prayer with his heart. It was not reported from him that he once uttered the intention verbally. He would then glorify Allaah saying "*Allaahu akbar*" raising his hands to the level of his shoulders. Sometimes, he raised them to the level of his earlobes. He would then put his hand on his chest, putting the right hand on the left. After this, he would recite one of the invocations of opening the prayer like:

(سبحانك اللهم وبحمدك، تبارك اسمك، وتعالى جدُّك، ولا إله غيرك)

"*Subhaanaka Allaahumma wabihamdika, tabaarakasmuka, wata'aalaa jadduka, wala ilaaha ghayruka.*"

[O Allaah! I declare You as far removed from every imperfection and deserving all the praise. Blessed in Your Name. Exalted is Your Majesty, and there is no deity worthy of being worshipped but You.]

He would then recite *Soorah Al-Faatihah* and another *Soorah*. He would then say: "*Allaahu akbar*" raising his two hands. He would bow and stretch his back so much so that if a water jar were placed on his back, the water would not spill out. He would say in this position:

"*Subhaana rabbiyal 'Azeem*" (3 times)

[My Lord, the Great is far removed from every imperfection.]

¹ Reported by Muslim

² Reported by Al-Bukhaaree and Muslim

³ Reported by Al-Bukhaaree

He would then rise to the standing position saying:

“Sami’allaahu liman hamidah. Rabbanaa walakal-hamd.”

[Allaah hears him who praises Him. O our Lord! All praise is due to You.] He would raise his hands while saying this and he would remain standing until he was upright. He would then say: *“Allaahu akbar”* and prostrate. When he prostrated, he would keep his arms apart from his sides until the whiteness of his armpits was seen and would comfortably place his forehead, nose, palms, knees and toes on the ground saying:

“Subhaana Rabbiya a’laa” (3 times)

[My Lord, the High is far removed from all imperfections.]

He would then say *“Allaahu akbar”* and rest on his left leg while his right foot is upright with the tips of its toes facing the Qiblah. He would say in this sitting position:

“Rabbigh-fir lee war-ham-nee, waj-bur-nee, war-fa’nee, wah-dinee, wa’aafinee, war-fa’nee.”

[O My Lord! Forgive me, have mercy on me, console me, guide me, give me health and raise my rank.”] He would then say: *“Allaahu akbar”* and prostrate and then rise to the second rak’ah.

That was how the Prophet, blessings and peace be upon him did in every rak’ah. When he sat down after two rak’ahs for the first Tashahhud, he would say,

(التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله)

“Attahiyyaatulillaah wassalawaatu wattayyibaat, assalaamu alayka ayyuhan-nabiyyu warahmatullaah wabarakaatuh, assalaamu ‘alaynaa wa’alaa ‘ibaadillaah assaliheen. Ash’hadu alla ilaaha illallaah, wa ash’adu anna Muhammadan ‘abduhu warasooluh.”

[All salutations and the prayers and the good deeds are all due to Allaah. Peace be upon you O the Prophet, and the mercy of Allaah and His blessings. Peace be upon us and all the righteous servants of Allaah. I testify that there is no deity worthy of being worshipped except Allaah and I testify that Muhammad is the slave of Allaah and His Messenger.]

The Prophet, blessings and peace be upon him would then rise to the third rak’ah, saying *“Allaahu akbar”* and standing upright. This is the fourth place in which the Prophet, blessings and peace be upon him raised his hands in his prayers. When he sat down for the last Tashahhud: the third rak’ah of Maghrib prayer and the fourth of Zuhr, ‘Asr and ‘Ishaa prayers, he would recline on his left side, bring out his left leg from under his right shank and

keep his right foot upright facing the Qiblah with the tips of his toes¹. He would hold the fingers of his right hand leaving out the index finger which he moved or kept pointed during Tashahhud, and which he gazed at. After he finished from Tashahhud, he would make Tasleem to his right and left sides saying,

Assalaamu 'alaykumwarahmatullaah, Assalaamu 'alaykum warahmatullaah.

[Peace be upon you and the mercy of Allaah, Peace be upon you and the mercy of Allaah.]

While saying the Tasleem, he would move his head to the right and the left so much so that the whiteness of his cheeks was seen.

The manner of performing prayer as described above has been mentioned in many *hadeeths* reported from the Messenger of Allaah, blessings and peace be upon him.

The above is the rule of the prayer upon which the soundness of all deeds depends. If the prayer is sound, other deeds of the Muslim will be sound; and if the prayer is null and void, all other deeds will be null and void. Prayer will be the first deed about which the slave will be called to account on the Day of Resurrection. If he performs it perfectly, he will attain the pleasure of Allaah; but if he omits anything from it, he is bound to perish.

Prayer prevents immoralities and sins. It cures the human soul from all evil inclinations until the soul becomes clean from all vices.

¹ This position is called Tawarruk.

The Third Pillar: Zakaah

Its meaning:

Zakaah literally means augmentation and increase. It is also used to mean praise, purification and righteousness. The amount paid as Zakaah is called so because it increases the wealth in blessing, and purifies the giver through forgiveness.

In Islaamic terminology, it is an obligation due on particular types of properties and given to specific categories of Muslims at a specific time.

Its place in Islaam:

Zakaah is one of the five pillars of Islaam. It is mentioned along with the prayer in many places in the Qur'aan. Among these are the following verses:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾

*"And perform As-Salaah (prayers), and give Zakaah."*¹

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴾

*"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaah (prayers) and give Zakaah."*²

The Messenger of Allaah, blessings and peace be upon him said, "Islaam is built upon five pillars.." And he mentioned: "Giving the Zakaah" among these pillars. This hadeeth is reported by Al-Bukhaaree and Muslim on the authority of 'Abdullaah bin 'Umar.

Allaah ordained Zakaah in order to purify human souls from avarice, greed and covetousness. It is ordained as a consolation for the destitute, the poor and the needy; and to purify the wealth, augment it, bless it and protect it from harm and corruption. Zakaah is also ordained in order to cater for the public interests upon which the life and happiness of the society depend. Allaah mentions the logical reason behind the ordainment of Zakaah in His Book when He says,

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾

¹ Al-Baqarah 2:43

² Al-Bayyinah 98:5

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it."¹

Islaam's Ruling on Zakaah:

Zakaah is an obligatory duty on every Muslim who owns the *Nisaab*² of a property with its conditions. Even the guardian of a child or an insane person must give the Zakaah from his wealth. Whoever knowingly and intentionally denies the fact that Zakaah is obligatory; he has become a disbeliever. Whoever avariciously and negligently refuses to give it; he is regarded as dissolute and perpetrator of a major sin. If he dies in that state, he will be subject to the Will of Allaah [as par forgiveness or punishment]. Allaah says,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills."³

The amount due must be forcefully taken from such a person and he should be given discretionary punishment for committing a forbidden act.

Allaah, the Exalted and High, threatens those who refuse to give the Zakaah. He says,

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٦٥﴾﴾

يَوْمَ نَحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْتُمْ

لَأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٦٦﴾﴾

"And those who hoard up gold and silver (al-Kanz: the money, the Zakaah of which has not been paid), and spend them not in the Way of Allaah, announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."⁴

¹ At-Tawbah 9:103

² Nisaab is the minimum amount of a property that renders it incumbent on the owner to pay the Zakaah. (Translator)

³ An-Nisaa 4:48

⁴ At-Tawbah 9:34-35

Aboo Hurayrah narrated that the Messenger of Allaah, blessings and peace be upon him said,

"ما من صاحب كنز لا يؤدي زكاته إلا أحمي عليه في نار جهنم، فيجعل صفائح، فيكوى بها جنباه وجبينه حتى يحكم الله بين عباده في يوم كان مقداره خمسين ألف سنة ثم يرى سبيله إما إلى الجنة وإما النار."

"No owner of the treasure who does not pay Zakaah (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterised till Allaah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell."¹

Conditions that make it obligatory:

There are five things that make Zakaah obligatory:

One: Islaam. The disbeliever is not obliged to give Zakaah.

Two: Freedom from captivity. Most scholars agree that Zakaah is not due on the property of the bondsman. Likewise is Mukaatab² because he remains a bondsman as long as he has a single *dirham* to pay.

Three: Possessing the Nisaab. If the property is lesser than the Nisaab, Zakaah is not due on it.

Four: Complete ownership. No Zakaah is due on a written debt or on a shareholder's dividend before it is jointly owned, or on a debt owed by a poor person until the creditor collects it. Likewise, Zakaah is not due on charity trust funds that are earmarked for the fighters in the cause of Allaah, the mosques, the poor and so on and so forth.

Five: Being held in possession for the period of one year. Zakaah is not due on a property until it is held in possession for a period of one year except in the properties that come from the earth like seeds and fruits on which Zakaah is due. The Zakaah of such properties is due at the time of their harvest. Allaah says,

﴿وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

*"Pay the due thereof (its Zakaah, according to Allaah's Orders 1/10th or 1/20th) on the day of its harvest."*³

The ruling pertaining to the properties that are derived from the earth applies to minerals and buried treasures, because they are also properties

¹ Reported by Al-Bukhaaree and Muslim

² Al-Mukaatab is a bondsman who makes an agreement with his master to buy his freedom with a certain ransom. (Translator)

³ Al-An'aam 6:141

derived from the earth. Equally, the rule that applies to the she-camels and the money used for commercial purposes regarding being in possession for a year also applies to the products of the she-camels and the profits gained from the commerce. The profits are added to the capital and the Zakaah is given if it reaches the Nisaab.

Attaining the age of maturity and sanity are not conditions for the validity of Zakaah. Rather, Zakaah should be paid from the properties of the minor and the insane, according to the opinion of most scholars.

The Properties upon which Zakaah is due:

The Zakaah is mandatory on five categories of properties:

One: Gold and silver and all that is used in their place such as circulated paper currencies.

The amount of Zakaah due on it is 2.5%. No Zakaah is due on it until it has reached the Nisaab and held in possession for a year.

The Nisaab of gold is twenty-five *mithqaals*, and a *mithqaal* equals 4.5 grams. The Nisaab of gold is therefore, 85 grams.

As for modern paper currencies, its Nisaab, at the time of giving the Zakaah, should be an amount equal to 85 grams of gold or 595 grams of silver, after having been held in possession for a year. This is why the Nisaab of monetary currencies differs in accordance to their purchasing strength. Therefore, the gold and silver are made their Nisaab determinants. So whenever the possessed monetary fund is able to buy the amount of gold and silver mentioned or more –regardless of the name of the currency– be it riyal, dinar, franc, dollar or others and regardless of its form –be it paper, metal or others, Zakaah is due on it. Since it is known that currency prices vary from time to time, the Zakaah giver must consider the value of his currency at the time that the Zakaah is due on it, that is when it has been held in possession for a year.

Whatever exceeds the Nisaab of the above values; its Zakaah should be reckoned accordingly. The evidence for this is the hadeeth narrated by 'Alee that the Prophet, blessings and peace be upon him said,

"إذا كانت لك مائتا درهم وحال عليها الحول ففيها خمسة دراهم، وليس عليك شيء حتى يكون لك عشرون ديناراً وحال عليها الحول ففيها نصف دينار، فما زاد فيحسب ذلك، وليس في مال زكاة حتى يحول عليه الحول."

"When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and one year

passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly.”¹

As for jewellery, if it is set aside for accumulation and hire, there is no disagreement among the scholars that Zakaah is due on it. If it is set aside for personal use, the preponderant opinion among the scholars is that Zakaah is due on it. This is based on the general implication of the evidences on the obligation of Zakaah on gold and silver. Another evidence is the hadeeth narrated by ‘Abdullaah bin ‘Amr who said,

"أن امرأة أتت النبي ﷺ ومعها ابنة لها وفي يد ابنتها مسكتان غليظتان من ذهب، فقال لها: أتعطين زكاة هذا؟ قالت: لا، قال: "أيسرك أن يسورك الله بهما يوم القيامة سوارين من نار" فخلعتهما فألقتهما إلى النبي ﷺ، وقالت: هما لله ولرسوله."

"A woman came to the Messenger of Allaah, blessings and peace be upon him, and she was accompanied by her daughter who wore two heavy gold bangles in her hands. He said to her: Do you pay Zakaah on them? She said: No. He then said: Are you pleased that Allaah may put two bangles of fire on your hands? Thereupon she took them off and placed them before the Prophet, blessings and peace be upon him saying: They are for Allaah and His Messenger."²

Aboo Daawood also reported on the authority of ‘Aishah who said,

"دخل عليّ رسول الله ﷺ فرأى في يدي فتحات من ورق فقال: ما هذا يا عائشة؟ فقلت: صنعتهن أتزين لك يا رسول الله، قال: أتؤدين زكاهن؟ قلت: لا، أو ما شاء الله، قال: هو حسبك من النار."

"The Messenger of Allaah, blessings and peace be upon him, entered my house and saw on me big silver bangles. He said: ‘What is this, ‘Aishah?’ I said: ‘I made them in order to beautify myself for you, O Messenger of Allaah.’ He said: ‘Do you pay Zakaah on these?’ I said: ‘No, or ‘Maasha Allaah.’ He then said: ‘It is enough for you as the Fire.’"³

As regards the minerals and the non-gold jewellery – like gems and pearls – no scholar sees that there is any Zakaah on them. But if these objects are used for commercial purposes, they should be regarded as commercial commodities and dealt with accordingly as far as Zakaah is concerned.

Two: Livestock Animals:

They are camels, cattle and sheep. Zakaah is due on them if they freely graze for the most part of the year, because the rule is based on the majority. The evidence for this is the saying of the Prophet, blessings and peace be upon him,

"في كل إبل سائمة صدقة."

¹ Reported by Aboo Daawood and it is a sound hadeeth.

² Reported by Aboo Daawood, An-Nasaabee and At-Tirmidhee

³ Reported by Aboo Daawood and others

"There is Zakaah on all grazing camel."¹

He also said,

"في صدقة الغنم في سائمتها."

"The Zakaah is due on the sheep that graze."²

Another condition that must be met before the Zakaah can be due on the freely grazing livestock is that they should be held in possession for one year.

The Nisaab of the livestock animals is as follows:

Type of animal	The Nisaab		The amount due
	From	To	
The camel	5	9	One goat
	10	14	Two goats
	15	19	Three goats
	20	24	Four goats
	25	35	A one-year-old she-camel
	36	45	A two-year-old she-camel
	46	60	A three-year-old she-camel
	61	75	A four-year-old she-camel
	76	90	2 two-year-old she-camels
	91	120	2 three-year-old she-camels
	Whatever exceeds 120 camels		In every forty camels, one two-year-old she-camel is due; and in every fifty camels, one three-year-old she-camel is due according to most scholars.

¹ Reported by Ahmad, Aboo Daawood and An-Nasaabee

² Reported by Al-Bukhaaree

	The Nisaab		The amount due
	From	To	
The cattle	30	39	1 one-year-old cow
	40	59	1 two-year-old cow
	60	69	2 one-year-old cow
	70	79	1 one-year-old cow and 1 two year-old cow
	Whatever exceeds 79 cows		On every 30 cows, 1 one-year-old cow is due and on every 40 cows, 1 two-year-old cow is due

	The Nisaab		The amount due
	From	To	
The sheep	40	120	1 goat
	121	200	2 goats
	201	300	3 goats
	Whatever exceeds 300 goats		1 goat on every 100 sheep

The evidence for all the above is the hadeeth narrated by Anas that Aboo Bakr wrote for him the following book when he sent him to Bahrain:

"بسم الله الرحمن الرحيم، هذه فريضة الصدقة التي فرض رسول الله ﷺ على المسلمين والتي أمر الله بها رسوله، فمن سئله من المسلمين على وجهها فليعطها ومن سئل فوقها فلا يعط، في أربع وعشرين من الإبل فما دونها من الغنم من كل خمس شاة، فإذا بلغت خمسا وعشرين إلى خمس وثلاثين ففيها بنت مخاض أنثى، فإذا بلغت ستا وثلاثين إلى خمس وأربعين ففيها بنت لبون أنثى، فإذا بلغت ستا وأربعين إلى ستين ففيها حقة، طروقة الجمل، فإذا بلغت واحدة وستين إلى خمس وسبعين ففيها جذعة، فإذا بلغت سبعين إلى تسعين ففيها بنتا لبون، فإذا بلغت إحدى وتسعين إلى عشرين ومائة ففيها حقتان طروقتا الجمل، فإذا زادت على عشرين ومائة ففي كل أربعين بنت لبون وفي كل خمسين حقة، ومن لم يكن معه إلا أربع من الإبل فليس فيها صدقة إلا أن يشاء ربها، فإذا بلغت خمسا من الإبل ففيها شاة، وفي صدقة الغنم في سائمتها إذا كانت أربعين إلى عشرين ومائة شاة، فإذا زادت على عشرين ومائة إلى مائتين شاتان، فإذا زادت على مائتين إلى ثلاثمائة ففيها ثلاث، فإذا زادت على ثلاثمائة ففي كل مائة شاة، فإذا كانت سائمة الرجل ناقصة من أربعين شاة واحدة فليس فيها صدقة إلا أن يشاء ربها."

“In the name of Allaah, the Beneficent, the Merciful. These are the orders for compulsory charity (Zakaah) which Allaah's Messenger had made obligatory for every Muslim, and which Allaah had ordered His Messenger to observe: Whoever amongst the Muslims is asked to pay Zakaah accordingly, he should pay it (to the Zakaah collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakaah; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two two-year-old she-camel are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she camel are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid; and who ever has got only four camels, has to pay nothing as Zakaah, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakaah. As regards the Zakaah for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakaah. And if somebody has got less than forty sheep, no Zakaah is required, but if he wants to give, he can. For silver the Zakaah is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakaah is not required, but if the owner wants to pay he can.”¹

Another evidence is the hadeeth narrated by Mu'aadh bin Jabal that the Prophet, blessings and peace be upon him sent him to Yemen and commanded him to collect on every thirty cows a one-year-old male or female cow and on every forty cows a two-year-old she-cow.²

Young animals born by the freely grazing livestock will be added to their mothers if the latter have reached the Nisaab. But if the latter cannot reach the Nisaab unless the former is added, the reckoning of the mandatory one

¹ Reported by Al-Bukhaaree

² Reported by Ahmad and the four Sunan Collectors

year for which the livestock should be held in possession should be commenced from the day that the combination of both reach the Nisaab.

If livestock animals are reserved for commercial purpose, their Zakaah should be the same as that of commercial commodities. But if they are reserved for usage and tending, there is no Zakaah on them. The evidence for this is the hadeeth narrated by Aboo Hurayrah that the Prophet, blessings and peace be upon him said,

"ليس على المسلم في عبده ولا فرسه صدقة"

"The Muslim is not obliged to pay Zakaah on his servant or on his horse."¹

Three: Farm Produce:

Zakaah is due on them if they reach the Nisaab, according to the opinion of most scholars. The Nisaab of farm produce is five Awsuq,² because the Messenger of Allaah said,

"ليس فيما دون خمسة أوسق صدقة"

"There is no Zakaah on (farm produce which is) less than five Awsuq."³

A Wasq equals sixty Saa', therefore, the Nisaab of land produce is three hundred Saa'. The Nisaab of good whole wheat is approximately 658.800 kilograms.

Being in the possession for a year is not a condition for giving the Zakaah of the land produce, because Allaah says,

﴿وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

"Pay the due thereof (its Zakaah, according to Allaah's Orders 1/10th or 1/20th) on the day of its harvest."⁴

The amount due on the produce of the land that is naturally irrigated and with no human efforts is one-tenth, and the amount due on the land irrigated with human efforts is one-twentieth. The Messenger of Allaah said,

"فيما سقت السماء والأنهار والعيون أو كان عثرياً العشر، وفيما سُقي بالسواني أو النضح نصف العشر."

"On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel Ushr (i.e. one-tenth) is compulsory (as Zakaah); and on the land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as Zakaah on the yield of the land)."⁵

¹ Reported by Al-Bukhaaree and Muslim

² Awsuq is the plural of wasq, which is a measure equal to 60 Saa'. It is approximately 135 kg. It can be more or less. (Translator)

³ Ibid.

⁴ Al-An'aam 6:141

⁵ Reported by Al-Bukhaaree

Four: Commercial Goods:

Commercial goods are whatever commodities a Muslims keeps for commerce, regardless of their types. These are the most important and the most comprehensive Zakaah properties. The Zakaah is due on them when they reach the Nisaab. The value of the commodity must reach the Nisaab of gold and silver –twenty dinar, which is an equivalent of 85 grams of gold or two hundred dirham which is an equivalent of 595 dirhams.

The commercial commodity is estimated when it is held in possession for a year. The estimation is made on either of the gold and the silver, which that is more beneficial for the poor. Their buying values should not be considered. What should be considered is their value at the time of paying the Zakaah after they have been held in possession for a year.

The amount due on commercial goods is 2.5% of their total value. The profit should be added to the capital if the total reaches the Nisaab and he should not wait until they remain in his possession for another year. But if the capital cannot reach the Nisaab unless the profit is added, the reckoning of the mandatory one year for which the property should be held in possession should be commenced from the day that the combination of the capital and the profit reach the Nisaab.

Five: Minerals and Buried Treasures:**A. Minerals:**

Minerals are all non-plant valuables that are derived from the earth like gold, silver, iron, copper, petroleum and sapphire. Zakaah should paid on all these because of the generality of the injunction of the Saying of Allaah,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفُقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ﴾

“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you.”¹

The majority of the scholars are of the view that these kinds of properties should attain the Nisaab before Zakaah could be due on them. They are also of the view that 2.5% is the amount due on them, based on the amount due on gold and silver. However, their being in possession for a year is not a condition for the obligation of Zakaah on them. The amount of Zakaah due on them should rather be paid as soon as they are attained.

B: Buried Treasures:

Buried treasure is the property of the pre-Islaamic era that are found in the earth regardless of the fact that it is found in the land of Islaam, land of

¹ Al-Baqarah 2:267

disbelievers and or the land of a people with whom the Muslims are in a pact. The treasure or part of it may bear some signs of disbelief like names of ancients disbelievers, names of their kings or their pictures or their cross or pictures of their idols only.

If it has the signs of the Muslims like the name of the Prophet, blessings and peace be upon him, or that of any of the Muslim rulers or it bears a verse of the Qur'aan, it will be regarded as *Luqatah*.¹ If it bears no signs like house wares, jewellery or ingots, the person who found it should not take it as his own possession until he announces it, because it is the property of a Muslim whom he is not sure of whether he has lost its ownership.

Zakaah is obligatory on the treasure and the amount due is one-fifth. The evidence is the hadeeth narrated by Aboo Hurayrah that the Messenger of Allaah, blessings and peace be upon him, said,

"وفي الركاز الخمس"

"There is a one-fifth on the buried treasure."

Zakaah is compulsory on any amount of treasure be it little or much, according to the saying of the majority of the scholars. According to their opinion, the rule concerning the buried treasure is the same as that of the war booty gained without fighting (Fay'). The remaining, after the one-fifth has been deducted, is left for the person who found it. The evidence is the action of 'Umar when he returned the remaining part of the treasure to the person who found it.

Beneficiaries of the Zakaah:

The beneficiaries of Zakaah are of eight categories. They are:

One: The needy: They are those who do not have any livelihood or have little. They should be given from the Zakaah fund what can suffice them for a whole year.

Two: The poor: They are those who have the half or more of what is enough for them. Their condition is better than that of the needy. They should be given from the Zakaah fund what will suffice them for a whole year.

Three: Those employed to collect the Zakaah, preserve it and distribute it to its beneficiaries with the order of the Muslim leader. These people are also given part of the Zakaah in proportion to their work.

¹ Luqatah is an article found by somebody other than the owner who has lost it.
(Translator)

Four: Those whose hearts are to be conciliated: These are of two types: the disbelievers and the Muslims.

-The disbeliever is given part of Zakaah if there is a hope that he can revert to Islaam or if it is felt that giving him a part of the Zakaah can prevent him from harming the Muslims.

-The Muslim is given part of Zakaah in order to strengthen his faith or to make his counterparts embrace Islaam.

Five: Those in captivity: They are bondsmen who are working for their emancipation but do not have enough money to ransom themselves. They are given a part of Zakaah fund, which they can use to free themselves from bondage.

Six: Those in debt: They are civilians who either incurred debts for themselves or for others.

-The one who incurs debt for himself is the one who takes a loan in order to fulfil his own needs and is unable to pay it back. He should be given an amount that will be enough to pay his debt from the Zakaah fund.

-The one who incurs debt for others is the one who incurs a debt in order to make peace between two dissenting persons or groups. He should be given from the Zakaah fund that with which he can fulfil his commitment even if he is rich.

Seven: In the cause of Allaah: This generally means Jihaad. Part of Zakaah fund is given to those volunteers who fight in the cause of Allaah and get no stipends from the Muslim treasury.

Eight: The wayfarer: He is a stranded traveller who runs out of funds that will sustain him till he is back to his country. He is therefore, given from the Zakaah funds that which can be enough for his sustenance until he returns to his country. Allaah mentions all these eight categories in the Qur'aan when He says,

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

"As-Sadaqât (here it means Zakaah) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islaam); and to free the captives, and for those in debt, and for Allaah's Cause (i.e. for Mujâhidûn - those fighting in a holy battle), and for the wayfarer (a traveller

who is cut off from everything); a duty imposed by Allaah. And Allaah is All-Knower, All-Wise."¹

Zakaatul-Fitr:

A. Reason for its Ordainment:

Zakaatul-Fitr is ordained as a way of purifying the fasting Muslim from foolish talks and obscene behaviours that he might have committed while fasting. It is also ordained as a way of feeding the poor and relieving them from begging on 'Eed day. The evidence for this is the hadeeth narrated by Ibn 'Abbaas who said,

"فرض رسول الله ﷺ زكاة الفطر طهرة للصائم من اللغو والرفث وطعمة للمساكين."

"The Messenger of Allaah, blessings and peace be upon him, enjoined the payment of Zakaatul-Fitr as a purification for the fasting Muslim and as purification from foolish talks and obscene behaviours and as a way of feeding the poor."²

B. Its Rule:

It is obligatory on every Muslim, male or female, adult or minor, free or bondsman. The evidence is the hadeeth narrated by Ibn Umar who said,

"فرض رسول الله ﷺ زكاة الفطر من رمضان صاعاً من تمر أو صاعاً من شعير على العبد والحر، والذكر والأنثى، والصغير والكبير من المسلمين، وأمر بها أن تؤدى قبل خروج الناس إلى الصلاة."

"The Messenger of Allaah, blessings and peace be upon him, enjoined the payment of one Sa' of dates or one Sa' of barley as Zakaatul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eed prayer."³

It is desirable if it is also paid on behalf of the foetus.

The Muslim should pay it on behalf of himself and his dependents like his wife or relatives. However, it is not obligatory except on a person who has more than enough food for himself and his dependents for the 'Eed day and its night.

C. The Amount due:

The amount due is a Saa' of the basic food of the country. It can be wheat, barley, dates, raisin, cottage cheese, rice or corn. A Saa' is approximately 2.176 kilograms.

Zakaatul-Fitr should not be paid in monetary values, according to the opinion of the majority of the scholars, because doing so contravenes the

¹ At-Tawbah 9:60

² Reported by Aboo Daawood and Ibn Maajah

³ Reported by Al-Bukhaaree and Muslim

command of the Messenger of Allaah, blessings and peace be upon him, as well as the practices of his companions, may Allaah be pleased with them.

D. Time of its payment:

It has two times: a time in which it is permissible to pay it, that is a day or two before 'Eed; and the preferred time, that is from the appearance of the dawn on 'Eed day until just before 'Eed prayer. This is because the Prophet, blessings and peace be upon him, commanded that it be paid before the people go out to perform 'Eed prayer. It should not be delayed till after the 'Eed prayer. If it is delayed beyond the prayer, it is only regarded as a mere charity and the person who delays it commits sin.

E. Its beneficiaries:

Zakaatul-Fitr is paid to the needy and the poor, because they deserve it more than others.

The Fourth Pillar: Fasting in the Month of Ramadaan

Its meaning:

Fasting literally means abstention.

In Islaamic terminology, it means abstention from food, drink and other pleasures from dawn to sunset.

Its rule:

Fasting in the month of Ramadaan is one of the great pillars of Islaam. Allaah says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

*"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become pious."*¹

The Messenger of Allaah, blessings and peace be upon him said,

"بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج بيت الله"

"Islaam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakaah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Mecca) and to observe fast during the month of Ramadan."²

Fasting in the month of Ramadaan was ordained on the Muslim Ummah in the second year of Hijrah.

Its Merit and the Reason for its Ordainment:

The month of Ramadaan is a great season for engaging in acts of obedience to Allaah. To witness the month is a great blessing and favour from Allaah which He bestows on whomsoever He wills among His servants in order to let them increase in good deeds, to elevate their degrees and erase their misdeeds. Fasting also strengthens mankind's

¹ Al-Baqarah 2:183

² Reported by Al-Bukhaaree and Muslim

relationship with their Creator, earns them great rewards, makes them attain Allaah's pleasure and fill their hearts with His fear.

The following are some merits of fasting:

A. Allaah says,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

*"The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number (of days which one did not observe Saum (fasts) must be made up) from other days. Allaah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaah (i.e. to say Takbîr (Allaahu Akbar; Allaah is the Most Great) for having guided you so that you may be grateful to Him."*¹

B. Aboo Hurayrah narrated that the Messenger of Allaah said,

"من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه"

"Whoever fasts in the month of Ramadaan with 'Eemaan and hoping for the reward of Allaah, his sins will be forgiven."²

C. He also narrated that the Messenger of Allaah, blessings and peace be upon him said,

"... يضاعف الحسنة عشر أمثالها إلى سبعمائة ضعف، قال الله عزّ وجلّ: إلا الصوم، فإنه لي وأجزى به، يدع شهوته وطعامه من أجلي، للصائم فرحتان، فرحة عند فطره وفرحة عند لقاء ربه، ولخوف فيه أطيب عند الله من ریح المسك"

"Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold rewards. Allaah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it,

¹ Al-Baqarah 2:185

² Reported by Al-Bukhaaree and Muslim

and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allaah than the fragrance of musk."¹

D. The supplication of the fasting Muslim is answered. The Prophet, blessings and peace be upon him said,

"للصائم عند فطره دعوة لا ترد"

"The fasting Muslim has a supplication that shall not be rejected when he breaks his fast."²

Hence, the Muslim should endeavour to seize the opportunity of the time of breaking the fast to make invocations to his Lord. His invocations might be met with the Blessings of Allaah and he, as a result, become fortunate in this world and the Hereafter.

E. Allaah reserved a gate for fasting Muslims in Paradise. They alone will be allowed to enter it as an honour for them and in order to distinguish them from others. Sahl bin Sa'd narrated that the Prophet said,

"إن في الجنة باباً يقال له "الريان" فإذا كان يوم القيامة قيل: أين الصائمون، فإذا دخلوا أغلق عليهم فلم يدخل منه أحد"

"There is a gate in Paradise called Ar-Rayyaan On the Day of Resurrection, it will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."³

F. Fasting will intercede on behalf of its observer on the Day of Resurrection. Abdullaah bin 'Amr narrated that the Messenger of Allaah, blessings and peace be upon him said,

"الصيام والقرآن يشفعان للعبد يوم القيامة، يقول الصيام أي رب منعتني من الطعام والشهوة فشفعني فيه، ويقول القرآن: منعتني النوم بالليل فشفعني فيه، قال: فيشفعان"

"Fasting and the Qur'aan shall intercede on behalf of the servant on the Day of Resurrection. Fasting will say: 'O my Lord! He abandoned his interest in food and lust, so let me intercede on his behalf.' The Qur'aan will say: 'He relinquished his interest in sleep during the night, so let me intercede on his behalf.' The Prophet, blessings and peace be upon him said: 'They will then be allowed to intercede on his behalf.'"⁴

G. Fasting teaches the Muslim patience, forbearance and courage. It teaches him to forsake his beloved things and lusts. And there is a great difficulty in suppressing a recalcitrant soul.

¹ Reported by Al-Bukhaaree and Muslim and the wording is for Muslim

² Reported by Ibn Maajah

³ Reported by Al-Bukhaaree and Muslim

⁴ Reported by Ahmad

Conditions that Make Fasting Obligatory:

The scholars unanimously agree that fasting in the month of Ramadaan is obligatory on every Muslim who is adult, healthy, sane and resident. It is also incumbent on a woman who is free from menstrual and postnatal period.

Etiquettes of Fasting:

A. Keeping away from backbiting, slandering and other sins that Allaah forbids. The Muslim must restrain his tongue from forbidden utterances and from attacking the honours of others. The Prophet, blessings and peace be upon him said,

"من لم يدع قول الزور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه"

"Whoever does not abstain from falsehood sayings and deeds, Allaah has no need in his abstention from food and drink (has no need of his fasting)."¹

B. He should take the pre-dawn meal (Sahoor). This is because it helps the fasting Muslim in observing his fast, makes him spend his day relaxed and makes him carry out his daily activities with strength and vigour. The Messenger of Allaah, blessings and peace be upon him encouraged taking pre-dawn meal with his saying:

"السحور أكلة بركة، فلا تدعوه، ولو أن يجرع أحدكم جرعة من ماء فإن الله عزّ وجلّ وملائكته يصلون على المتسحرين"

"Sahoor is a blessed meal. Do not abandon it, even if you have to drink only a gulp of water. Allaah, the Exalted blesses those who eat Sahoor and His Angels also invoke Allaah's blessings on them."²

C. Breaking the fast as soon as there is a certainty that the sun has set. The Prophet, blessings and peace be upon him said,

"لا يزال الناس بخير ما عجلوا الفطر"

"The people will remain on the right path as long as they hasten the breaking of the fast."³

D. Breaking the fast on fresh dates or dried ones, because that is the Sunnah. Anas said,

كان رسول الله ﷺ يفطر قبل أن يصلي على رطبات، فإن لم تكن رطبات فتمرات، فإن لم تكن حسا حسوات من ماء"

"The Messenger of Allaah used to break his fast with fresh dates before he observed the (Maghrib) prayer. If he did not find any fresh dates, he would

¹ Reported by Al-Bukhaaree

² Reported by Ahmad

³ Reported by Al-Bukhaaree and Muslim

break his fast on dried ones, if he did not find any, he would take sips of water.”¹

E. Doing much recitation of the Qur’aan, doing much remembrance of Allaah and praising Him, giving charity, doing righteous deeds and doing many supererogatory good deeds. The evidence is the hadeeth narrated by Ibn ‘Abbaas who said,

”كان رسول الله ﷺ أجود الناس بالخير، وكان أجود ما يكون في رمضان حين يلقاه جبريل، وكان جبريل يلقاه في كل ليلة من رمضان، فيدارسه القرآن، فلرسول الله ﷺ حين يلقاه جبريل أجود بالخير من الريح المرسلة”

“The Messenger of Allaah, blessings and peace be upon him was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadaan when Gabriel met him. Gabriel used to meet him every night of Ramadaan to teach him the Qur’aan. Allaah’s Messenger was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).”²

Things that Invalidate Fasting:

A. Intentional eating or drinking during the day in Ramadaan. Likewise is using things that break the fast like nourishing injections or drugs, for they serve the same purpose as food and drink. However, extracting little blood from the body for the purpose of medical analysis does not affect the fasting.

B. Engaging in sexual intercourse during the day in Ramadaan also invalidates fasting. The perpetrator of this should make sincere repentance to Allaah for his violation of the honour of this month. He should, in addition to this, expiate by freeing a bondsperson. If he cannot find one, he fasts for two consecutive months and if he cannot do that, he feeds sixty poor people. Each poor person should be given half of a Saa’ of wheat or other stable food of his country. The evidence is the hadeeth reported by Aboo Hurayrah who said,

”بينما نحن جلوس عند النبي ﷺ إذ جاءه رجل، فقال: يا رسول الله هلكت، قال ما لك؟ قال: وقعت على امرأتي وأنا صائم، فقال رسول الله ﷺ: هل تجد رقبة تعتقها؟ قال: لا. قال فهل تستطيع أن تصوم شهرين متتابعين؟ قال: لا. قال: فهل تجد إطعام سنين مسكيناً؟ قال: لا. قال: فمكث عند النبي ﷺ، فبينما نحن على ذلك أتى النبي ﷺ بعرق فيه تمر -والعرق المكثل-، قال: أين السائل؟ فقال: أنا، قال: خذ هذا فتصدق به، فقال الرجل: على أفقر مني يا رسول الله، فوالله ما بين لابتيها -يريد الحرثين- أهل بيت أفقر من أهل بيتي، فضحك النبي ﷺ حتى بدت أنيابه، ثم قال: أطعمه أهلك”

“While we were sitting with the Prophet a man came and said, "O Allaah's Messenger! I have been ruined." Allaah's Messenger asked what was the

¹ Reported by Aboo Daawood

² Reported by Al-Bukhaaree and Muslim

matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allaah's Messenger asked him, "Can you afford to manumit a slave?" He replied in the negative. Allaah's Messenger asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allaah; there is no family between its (i.e. Al-Madeenah's) two mountains who are poorer than me." The Prophet smiled till his pre-molar teeth became visible and then said, 'Feed your family with it.'¹

C. Ejaculation as a result of kissing, fondling or masturbation. If a man ejaculates as a result of one of the above, his fasting becomes invalidated and he must make up for it. However, he should continue abstaining from eating and drinking for the rest of the day and no expiation is incumbent on him. He should regret and repent for what he has done, seek for Allaah's forgiveness and keep away from all that could stimulate his lust. But if he sleeps and has a wet dream while he is fasting, that does not affect his fasting. He should, however take a bath.

D. Wilful vomit. If he vomits unintentionally, that does not affect his fasting. The Prophet, blessings and peace be upon him, said,

"من ذرعه القيء فليس عليه قضاء، ومن استقاء عمداً فليقض"

"Whoever is overwhelmed by vomit, he needs not pay back the fast, but whoever vomits wilfully should pay back the fast."²

E. Menstrual or postnatal bleeding, either at the beginning of the day or later in the day even if it is just before sunset.

It is better for the fasting Muslim to avoid cupping so as not to render his fast invalid. It is also better for him not to donate blood except in dire necessity like saving a sick person. However, if he has a nosebleed, bleeds as a result of a cough, injury, removal of a teeth or similar cases; his fast is not affected.

General Regulations:

Fasting in the month of Ramadaan should be commenced after the moon has been sighted. Allaah says,

¹ Reported by Al-Bukhaaree and Muslim

² Reported by Aboo Daawood and At-Tirmidhee

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

“So whoever of you sights (the crescent on the first night of) the month (of Ramadaan i.e. is present at his home), he must observe Saum (fasts) that month.”¹

Testimony of a trustworthy Muslim is enough to establish the sighting of the moon. The evidence is the hadeeth narrated by Ibn ‘Umar who said,

”تراءى الناس الهلال فأخبرت رسول الله ﷺ أني رأيته فصام وأمر الناس بصيامه“

”People were looking for the moon (of Ramadaan) and I told the Messenger of Allaah, blessings and peace be upon him that I had sighted the moon. He then commenced fasting and ordered the people to commence fasting.”²

The order to commence fasting in each country should be left at the discretion of the leader of that country. If he decides that fasting should be commenced or not, he should be obeyed. If the ruler is not a Muslim, the decision lies with the council of the Islaamic centre or any other recognised Islaamic authority of the country. This is in order to maintain unity among Muslims.

It is permissible to make use of meteorological equipments in searching for the moon; but astrological reckoning and stars should not be relied on in establishing the commencement of the month of Ramadaan or its end. Sighting of the moon should rather be the determining factor. Allaah says,

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

“So whoever of you sights (the crescent on the first night of) the month (of Ramadaan i.e. is present at his home), he must observe Saum (fasts) that month.”³

Whoever witnesses Ramadaan among legally obligated Muslims should fast, regardless of the fact that the day is long or short.

What should be considered while commencing the fasting of Ramadaan in any country is sighting the moon at its first appearance, according the most correct of the scholars’ opinions. This is because; there is a consensus among the scholars that appearance of the moon differs from a country to another. Essentially, everyone knows this fact. The Prophet, blessings and peace be upon him said,

”صوموا لرؤيته وافطروا لرؤيته فإن غمَّ عليكم فأكملوا شعبان ثلاثين يوماً“

¹ Al-Baqarah 2:185

² Reported by Aboo Daawood, Ad-Daarimee and others

³ Al-Baqarah 2:185

"Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwaal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'baan."¹

The fasting Muslim must make an intention to fast from the preceding night. The Prophet, blessings and peace be upon him said,

"إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى"

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."²

He also said,

"من لم يجمع الصيام قبل الفجر فلا صيام له"

"He who does not make an intention to fast before Fajr, he has no fasting."³

No one should abandon fasting during the day in the month of Ramadaan without any valid excuse like illness, travel, menstrual or postnatal bleeding, pregnancy or breastfeeding. Allaah says,

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

"But if any of you is ill or on a journey, the same number (should be made up) from other days."⁴

The sick person who finds it difficult to fast and abstain from food and drink and gets harmed if he fasts is allowed not to fast in the month of Ramadaan. He then afterwards, makes up for the days he does not fast.

If the pregnant woman and the breastfeeding woman fear harm on themselves, they may not fast. The scholars agree that both make up for what they miss later. This is because they are like a sick person who fears on his life.

But if they fear on their lives and those of their children, or fear only for the lives of their children, they may not fast. They should, however, make up for the missed days. The evidence is the hadeeth narrated by Anas that the Messenger of Allaah said,

"إن الله وضع عن المسافر نصف الصلاة والصوم، وعن الحبلئ والمرضع"

"Allaah permits the traveller to perform only half of the prayer. He also exempts him and the pregnant and breastfeeding women from fasting."⁵

¹ Reported by Al-Bukhaaree and Muslim

² Reported by Al-Bukhaaree and Muslim

³ Reported by Aboo Daawood, At-Tirmidhee and An-Nasaaee

⁴ Al-Baqarah 2:184

⁵ Reported by An-Nasaaee and Ibn Khuzaymah. The hadeeth is sound. However, they will have to make up for days, which they miss. (Translator)

As for old man and woman, they are allowed not to fast if they see that fasting may cause them great hardship. However, they should feed a poor person for each day they do not fast. The evidence is the hadeeth narrated by on the authority of 'Ataa' who narrated that he heard Ibn Abbaas read the word of Allaah:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ﴾

*"And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day)."*¹

Ibn 'Abbaas said, "The verse is not abrogated. It applies to the old man and woman who cannot fast. They are to feed in lieu of each day, a poor person.

Travelling is one of the lawful excuses for not fasting in Ramadaan. The evidence is the hadeeth narrated by Anas who said,

"كنا نسافر مع النبي ﷺ، فلم يعب الصائم على المفطر ولا المفطر على الصائم"

*"We used to travel with the Prophet, blessings and peace be upon him, and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones."*²

¹ Al-Baqarah 2:184

² Reported by Al-Bukhaaree and Muslim

The Fifth Pillar: Hajj (Pilgrimage)

Its meaning:

Hajj in the language means visit. In Islaamic terminology, it means: visiting Makkah for the purpose of performing rites in a specific way, at a specific time and with specific conditions.

Its rule:

The Muslim Ummah unanimously agree that pilgrimage is obligatory once in the life of every Muslim. They also agree that it is one of the five pillars of Islaam. Allaah says,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾



*"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allaah), then Allaah stands not in need of any of the 'Alamîn (mankind, jinn and all that exists)."*¹

The Prophet, blessings and peace be upon him said,

"بني الإسلام على خمس، شهادة أن لا إله إلا الله، وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة، وحج البيت، وصوم رمضان"

"Islaam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakaah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Mecca) and to observe fast during the month of Ramadaan."²

The Messenger of Allaah, blessings and peace be upon him also said during the Farewell Pilgrimage:

"يا أيها الناس إن الله فرض عليكم حج البيت فحجوا"

"O people! Allaah has ordained Hajj on you, so perform it."³

¹ Aal 'Imraan 3:97

² Reported by Al-Bukhaaree and Muslim

³ Reported by Muslim

Merits of Hajj and the reasons for its ordainment:

There are many textual evidences on the merits of Hajj. Among these is the Saying of Allaah:

﴿ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
 لِيَشْهَدُوا مَنَفَعًا لَّهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ

“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel; they will come from every deep and distant (wide) mountain highway (to perform Hajj). That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allaah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice).”¹

Hajj has many great benefits for Muslims in this world and the Hereafter. Hajj comprises of different acts of worship like making Tawaaf round the Ka’abah, running between As-Safaa and Al-Marwah and staying at ‘Arafah, Mina and Muzdalifah. It includes throwing the pebbles at Jamaraat, passing the night at Mina, slaughtering the sacrifice and shaving the head.

Among the acts or worship that Hajj includes is making a lot of remembrance of Allaah as a way of seeking His pleasure, humbling oneself for Him and returning to Him in repentance. That is why Hajj is one of the greatest acts of worship that remove sins and lead to Paradise.

Aboo Hurayrah said: “I heard the Messenger of Allaah, blessings and peace be upon him saying,

” من حج هذا البيت فلم يرفث ولم يفسق رجع من ذنوبه كيوم ولدته أمه”

“He who performs the Hajj without violating it with sexual activity, or an act of disobedience, he would return home as sinless as the day he was born.”²

He also narrated that the Prophet, blessings and peace be upon him said,

”العمره إلى العمره كفارة لما بينهما والحج المبرور ليس له جزاء إلا الجنة”

“An Umrah is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no other reward except Paradise.”³

Aboo Hurayrah also narrated:

¹ Al-Hajj 22:27-28

² Reported by Al-Bukhaaree and Muslim

³ Reported by Al-Bukhaaree and Muslim

"سئل رسول الله ﷺ أي الأعمال أفضل؟ قال: "إيمان بالله ورسوله. قيل: ثم ماذا؟ قال: جهاد في سبيل الله. قيل: ثم ماذا؟ قال حج مبرور"

"The Prophet, blessings and peace be upon him was asked, "Which is the best deed?" He said, "To believe in Allaah and His Messenger." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allaah's Cause." He was then asked, "Which is the next?" He said, "To perform an accepted Hajj."¹

'Abdullaah bin Mas'ood narrated that the Messenger of Allaah, blessings and peace be upon him said,

"تابعوا بين الحج والعمرة فإنهما ينفيان الفقر والذنوب كما ينفي الكير خبث الحديد والذهب والفضة، وليس للحجة المبرورة ثواب إلا الجنة"

"Perform Hajj and Umrah one after another, for they remove poverty and sins as the furnace removes the impurities of iron. The accepted Hajj has no reward other than Paradise."²

Among the benefits of Hajj is that it affords the Muslims from all over the world to meet in the holiest and the most beloved place to Allaah. It gives them the opportunity to know one another and to cooperate on righteousness and piety. Through the unity of their sayings, words of remembrance of Allaah, which they recite and the rites they perform, Hajj inculcates in them the sense of equality. This in essence, teaches them the importance of unity in matters of their belief, worship, goals and the means to achieve those goals.

This gathering of theirs in Hajj allows them to know one another, brings them closer to one another and makes them inquire about the situations of one another. This phenomenon actualises the Saying of Allaah:

﴿يَتَأْتِيَ النَّاسُ إِنَّا خَلَقْتُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَنُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣٠﴾﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allaah is that (believer) who is most pious. Verily, Allaah is All-Knowing, All-Aware."³

¹ Ibid.

² Reported by At-Tirmidhee, and he said: 'It is a sound and authentic hadeeth.'

³ Al-Hujuraat 49:13

Conditions that makes Hajj Obligatory:

There is no disagreement among the scholars that Hajj becomes obligatory with the following five conditions: Islaam, sanity, attaining the age of maturity, freedom from bondage and capability (financial, physical and security wise).

As for the woman, an additional condition is availability of a Mahram¹ who can accompany her for the journey to Hajj. The evidence is the saying of the Messenger of Allaah, blessings and peace be upon him:

"لا يحل لامرأة تؤمن بالله واليوم الآخر تسافر مسيرة يوم إلا ومعها ذو محرم"

"It is unlawful for a woman who believes in Allaah and the Last Day to travel a journey of a day without the company of a Mahram."²

The scholars divided these conditions into three categories:

One: Conditions that make the Hajj obligatory and valid. They are: Islaam and sanity. Therefore, the Hajj is not obligatory on a disbeliever or on an insane, nor is their Hajj valid if they perform it, because they are not among those who are required to perform acts of worship.

Two: Conditions that makes the Hajj obligatory and sufficient. They are: attaining the age of maturity and being free from bondage. These are, however, not conditions for the validity of Hajj. If a child or a bondsman performs Hajj, their Hajj is valid but it does not fulfil the Hajj of Islaam.³

Three: Conditions that only make the Hajj obligatory. This condition is capability. If an incapable person performs the Hajj with difficulty and embarks on the journey for the Hajj without a provision or a mount, his Hajj is valid.

Hajj by proxy:

All scholars agree that whoever dies before he is able to perform Hajj, its obligation on him is dropped. However, there are different opinions regarding one who dies after he is able to perform Hajj.

The correct opinion, *Insha Allaah*, is that the obligation of Hajj on him is not dropped. His heirs should perform the Hajj on his behalf from his wealth, regardless of whether he mentions that in his will or not. The Hajj is a bidding

¹ A Mahram is a woman's husband or any permanently unmarriageable male relative.
(Translator)

² Reported by Al-Bukhaaree and Muslim

³ This means that the child will have to perform another Hajj when he reaches the age of maturity and the bondsman will have to perform another Hajj when he is freed.
(Translator)

duty on him like debt. The evidence is the hadeeth narrated by Ibn 'Abbaas that,

أن امرأة نذرت أن تحج فماتت، فأتى أخوها النبي ﷺ فسأله عن ذلك فقال: "أرأيت لو كان على أختك دين أكنت قاضيه؟ قال: نعم، قال: فاقضوا الله فهو أحق بالوفاء"

"A woman vows to perform Hajj but she died before she could do so. Her brother came to the Messenger of Allaah, blessings and peace be upon him and asked him about that. The Prophet, blessings and peace be upon him said, "Tell me, if your sister has a debt, are you going to pay it?" He said, "Yes." The Prophet said, "Then pay the debt owed to Allaah, for that is worthier of being paid."¹

C. Can one who has not performed the Hajj for himself do so on behalf of others?

The correct opinion is that he cannot perform the Hajj on behalf of others if he has not performed one for himself. The evidence is the famous hadeeth in which the Prophet, blessings and peace be upon him was reported to have heard a man saying: 'O Allaah! Here I am responding to You in performing the Hajj on behalf of Shubrumah.' The Prophet asked the man: 'Have you already performed the Hajj for yourself?' The man said: 'No.' He then said to him: 'Perform Hajj for yourself first, then (next year) perform it on behalf of Shubrumah.'²

Also, the correct opinion is that the Hajj performed on behalf of an incapable person is valid. The evidence is the hadeeth narrated by Al-Fadl bin 'Abbaas. He mentioned in the hadeeth that a woman from Khath'am clan said: "O Messenger of Allaah! The obligation of Hajj enjoined by Allaah on His servants has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet, blessings and peace be upon him replied, "Yes, you may." That happened during the Farewell Pilgrimage (of the Prophet, blessings and peace be upon him)."³

D. Does Hajj become obligatory on a Muslim as soon as he has all the requirements or he can delay it to any time he likes?

The most preponderant opinion, *Insha Allaah*, is that, Hajj becomes obligatory on a Muslim as soon as he possesses all its requirements. This is due to the generality of the injunction of the word of Allaah,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

¹ Reported by An-Nasaaee.

² Reported by Ahmad, Aboo Daawood, Ibn Maajah and Al-Bayhaqee. Al-Bayhaqee classified it as authentic.

³ Reported by Al-Bukhaaree and Muslim

*"Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence)."*¹

Allaah also says,

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

*"And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (peace be upon him)) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allaah."*²

In the hadeeth, Ibn 'Abbaas narrated that the Messenger of Allaah, blessings and peace be upon him said,

"تعجلوا إلى الحج، يعني الفريضة، فإن أحدكم لا يدري ما يعرض له"

*"Hasten to perform Hajj [i.e. the obligatory Hajj], for none of you knows what may happen to him."*³

Pillars of Hajj:

Pillars of Hajj are four: Ihraam, staying at 'Arafah, Tawaaf Al-Ifaadah and running between As-Safaa and Al-Marwah. Hajj cannot be complete without these four pillars.

a. Ihraam

Ihraam is the intention made while starting the rites of Hajj of 'Umrah.

The Mawaaqeet for entering into the state of Ihraam for Hajj are two types: time and place.

-The times for entering into the state of Ihraam for Hajj are the months of Hajj about which Allaah says,

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ﴾

*"The Hajj (pilgrimage) is (in) the well-known (lunar year) months."*⁴

The months are: Shawwaal, Dhul-Qa'dah and Dhul-Hijjah.

¹ Aal 'Imraan 3:97

² Al-Baqarah 2:196

³ Reported by Aboo Daawood, Ahmad and Al-Haakim. Al-Haakim classified it as authentic.

⁴ Al-Baqarah 2:197

-The places where the pilgrim enters into the state of Ihraam: These are the designated places, which the pilgrim must not pass without being in the state of Ihraam. These places are five:

One: *Dhul-Khulayfah*. It is now called "*Abyaar 'Alee*". It is the Meeqaat of the people of Al-Madeenah. It is a distance of 336 kilometre or 224 miles from Makkah.

Two: *Al-Juhfah*. It is a distance of ten kilometres from the Red Sea and a 180-kilometres or 120-mile distance from Makkah. It is the Meeqaat of the people of Egypt, Syria, Morocco and those from Andalusia, Rome and the Black Africa. The people from the above regions now enter into Ihraam from Rabigh because it is a bit parallel to Al-Juhfah.

Three: *Yalamlam*. It is presently called "*As-Sa'diyyah*", and it is one of the mountains of Tihaamah. It is 70-kilometre or 48-mile distance from Makkah. This is the Meeqaat of the peoples of Yemen, Java (Southeast Asian countries), Sub-Indian continent and China.

Four: *Qarnul-Manaazil*. It is presently called "*As-Sail Al-Kabeer*". It is a 72-kilometre or 48-mile distance from Makkah. It is the Meeqaat of the peoples of Najd and Taif.

Five: *Dhaat 'Irq*. It is presently called "*Ad-Dareebah*". 'Irq means a small mountain. And the place is named 'Dhaat 'Irq' because there is a small mountain there. It is a 72-kilometre or 48-mile distance from Makkah. It is the Meeqaat of the peoples of the East, Iraq and Iran. These designated places are points where those performing Hajj or 'Umrah must not pass on their way to Makkah without being in the state of Ihraam.

The Prophet, blessings and peace be upon him explained these places in the hadeeth narrated by Ibn 'Abbaas who said,

"وقت رسول الله ﷺ لأهل المدينة ذا الحليفة، ولأهل الشام الجحفة، ولأهل نجد قرن المنازل، ولأهل اليمن يلملم، هن لهن ولمن أتى عليهن من غير أهلهن ممن أراد الحج أو العمرة، ومن كان دون ذلك فمن حيث أنشأ، حتى أهل مكة من مكة"

"The Prophet, blessings and peace be upon him fixed *Dhul-Hulayfah* as the Meeqaat for the people of Medina, *Al-Juhfah* for the people of Syria, *Qarnul-Manaazil* for the people of *Najd*, and *Yalamlam* for the people of Yemen; and these Mawaaqeet are for those living at those very places, and besides them for those who come through these places with the intention of performing Hajj and Umrah; and whoever is living within these Mawaaqeet should assume Ihraam from where he starts, and the people of Mecca can assume Ihram from Mecca."¹

Muslim also reported on the authority of Jaabir that the Messenger of Allaah, blessings and peace be upon him said,

¹ Reported by Al-Bukhaaree and Muslim

"مهل أهل العراق ذات عرق"

"The designated place from which the people of Iraq enter into the state of Ihraam is *Dhaat 'Irq*."

But whoever does not pass by any Meeqaat on his way to Makkah, he assumes the Ihraam when he knows that he has come in parallel to a nearest Meeqaat to him. The traveller by air should enter into the state of Ihraam when he approaches the parallel of one of these Mawaaqeeet. He should not delay his assumption of Ihraam until he lands in Jeddah as some pilgrims do, because Jeddah is not a Meeqaat except for its inhabitants only or whoever intends to perform Hajj or 'Umrah from there.

Whoever enters into the state of Ihraam in other places besides the above, he has abandoned an obligatory duty of Hajj, which is assuming the Ihraam from the Meeqaat. He is therefore, liable to make expiation.

Equally, whoever passes the Meeqaat without assuming Ihraam; he must go back. If he does not and enters the state of Ihraam without passing by the Meeqaat, he has to expiate with a goat or a seventh part of a camel or cow. He should distribute its meat to the poor people of the Haram and not eat any part thereof.

How to Enter into the State of Ihraam:

It is desirable to take a bath, clean oneself, make necessary shavings and use a perfume before entering into the state of Ihraam. The male pilgrim must take off all sewn garments and wear only white, clean two seamless sheets.

The correct opinion is that there is no special prayer for Ihraam. But when the time coincides with the time of an obligatory prayer, he assumes Ihraam after the prayer. This is because the Messenger of Allaah entered into the state of Ihraam after an obligatory prayer. The pilgrim thereafter chooses whichever type of Hajj he wants like Tamattu', Qiraan or Ifraad.

- **Tamattu'** is to enter into the state of Ihraam for 'Umrah in one of the months of Hajj and then terminate the Ihraam after finishing the 'Umrah. The pilgrim thereafter enters into the state of Ihraam for Hajj in the same year.

- **Qiraan** is to enter into the state of Ihraam with the intention of performing Hajj and 'Umrah simultaneously or to enter into the state of Ihraam for 'Umrah alone and later on includes the intention for Hajj before starting the arrival Tawaaf. The pilgrim doing the Qiraan type of Hajj should make an intention for both at the Meeqaat or before starting the Tawaaf of 'Umrah. He makes single Tawaaf and Sa'y for both.

- **lfraad** is to enter into the state of Ihraam in the Meeqaat for Hajj alone. The pilgrim doing lfraad stays in the state of Ihraam until he finishes the Hajj rites.

The one doing Tamattu' or Qiraan must sacrifice an animal if he is not among the inhabitants of the Sacred Mosque.

There is a disagreement among the scholars as to which of these three types of Hajj is the best. The eminent scholars are of the view that Tamattu' is the best.

When the pilgrim enters into the state of Ihraam with the intention to perform any of these three types of Hajj, he recites the Talbiyah saying, "*Labbayka Allaahumma labbayk. Labayka laa shareeka laka labbayk. Innal-hamda wan-ni'mata laka wal-mulk, laa shareeka lak.*"¹

The pilgrim should recite Talbiyah as frequently as possible and the male pilgrim should raise his voice with it.

Prohibited things in the state of Ihraam:

One: Removing hair from the body through shaving or otherwise. Allaah says,

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾

"And do not shave your heads until the Hady reaches the place of sacrifice."²

Two: Clipping of fingernails because doing so brings about comfort.³ Since removing the hair without an excuse is not allowed, so is unnecessary clipping of fingernails.

Three: Covering of the head. The Messenger of Allaah, blessings and peace be upon him prohibited the one in the state of Ihraam from wearing turbans. Another evidence is the Prophet's instruction concerning the pilgrim whose neck was broken by his mount and he died that,

"ولا تخمروا رأسه فإنه يبعث يوم القيامة ملبياً"

"Do not cover his head, for he will be resurrected on the Day of Resurrection while reciting the Talbiyah."⁴

¹ This means: 'I respond to Your call, O Allaah, I respond to Your call. I respond to Your call, there is no associate with You, I respond to Your call. Indeed, the praise, the favour and the sovereignty are Yours. There is no associate with You.'

² Al-Baqarah 2:196

³ This contradicts one of the spirits of Hajj. (Translator)

⁴ Reported by Al-Bukhaaree and Muslim

Ibn 'Umar used to say, "The Ihraam of man is in his uncovering of his head and the Ihraam of the woman is her uncovering of her face."¹

Four: Man's wearing of sewn garments on his body and wearing of leather socks. The evidence is the hadeeth narrated by Abdullaah bin 'Umar that,

"سئل رسول الله ﷺ ما يلبس المحرم؟ قال: "لا يلبس المحرم القميص ولا العمامة ولا البرانس ولا السراويل ولا ثوباً مسه ورس ولا زعفران، ولا الخفين إلا أن لا يجد نعلين فليقطعهما حتى يكونا أسفل من الكعبين"

"A man asked, "O Messenger of Allaah! What kind of clothes should a person in the state of Ihraam wear?" Allaah's Messenger replied, "He should not wear a shirt, a turban, trousers, a head cloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of Perfumes)."²

Five: Using perfume after entering into the state of Ihraam. The evidence is: The Messenger of Allaah, blessings and peace be upon him commanded a man, in the hadeeth narrated by Safwaan bin Ya'laa bin Umayyah, to wash off the perfume he had on him.³

The Prophet, blessings and peace be upon him also instructed, concerning the pilgrim who fell off his mount and died, "You should apply no perfume on his body."⁴ The wordings according to Muslim read, "Do not touch him with any perfume."

It becomes forbidden on the pilgrim to apply perfume on his body or any part thereof. The evidence is the above hadeeth narrated by Ibn 'Umar.

Six: Killing of land game. The evidence is the injunction of Allaah,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ﴾

"O you who believe! Kill not the game while you are in a state of Ihraam (for Hajj or 'Umrah (pilgrimage))"⁵

He is also forbidden from hunting for game even if he does not kill it or injure it because Allaah says,

﴿وَحُرْمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرْمًا﴾

"Forbidden is (the pursuit of) land-game as long as you are in a state of Ihraam (for Hajj or 'Umrah)."¹

¹ Reported by Al-Bayhaqee with a sound Isnaad.

² Reported by Al-Bukhaaree and Muslim

³ Reported by Al-Bukhaaree and Muslim

⁴ Reported by Al-Bukhaaree and Muslim on the authority of Abdullaah bin 'Abbaas.

⁵ Al-Maaidah 5:95

Seven: Making a marriage contract. The pilgrim should not marry for himself or marry to others neither by guardianship nor by proxy. The evidence is the hadeeth narrated by 'Uthmaan that the Messenger of Allaah, blessings and peace be upon him said,

"لا يَنْكحُ المحرم ولا يُنكحُ ولا يخطب"

"The pilgrim should not marry a woman nor arrange the marriage for others or propose marriage to any woman."²

Eight: Engaging in sexual intercourse. Allaah says,

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ﴾

"So whosoever intends to perform Hajj therein (by assuming Ihraam), then he should not have sexual relations (with his wife)."³

Nine: Lustfully touching the woman, skin to skin without sexual intercourse, like kissing or fondling. Likewise is looking at a woman lustfully, because that leads to unlawful sexual relation and is therefore forbidden.

The woman is like the man in all the above. However, she is different from him in some things. The Ihraam of the woman is to uncover her face. She should not cover her face with veil or other materials. She should also not wear hand gloves because of the hadeeth narrated by Ibn 'Umar that the Prophet, blessings and peace be upon him said,

"ولا تنتقب المرأة المحرمة ولا تلبس القفازين"

"The woman pilgrim should not wear face-veil or hand gloves."⁴

Another evidence is the saying of Ibn Umar, "The woman's Ihraam is in her face."⁵

'Aaishah also narrated,

"كان الركبان يمرون بنا ونحن مع رسول الله ﷺ محرمات، فإذا حاذوا بنا سدلت إحدانا جلبابها من رأسها على وجهها، فإذا جاوزنا كشفناه"

"Riders would pass us when we accompanied the Messenger of Allaah, blessings and peace be upon him while we were in the state of Ihraam. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces."⁶

¹ Al-Maa'idah 5:96

² Reported by Muslim

³ Al-Baqarah 2:197

⁴ Reported by Al-Bukhaaree

⁵ Reported by Al-Bayhaquee

⁶ Reported by Aboo Daawood Ibn Maajah and Ahmad; and its Isnaad is good.

All that are forbidden for man are also forbidden for woman like removing the hair, cutting the nails, killing land games and so on. This is because the general injunction of the evidences in that regard applies to her as it applies to her male counterpart. However, she is exempted from the prohibition about wearing the sewn garments, the leather socks and covering of the head.

b. Staying at 'Arafah

The Messenger of Allaah said, "Hajj is 'Arafah."¹

c. Doing the Tawaaf Al-Ifaadah.

Allaah says,

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

*"Then let them... circumambulate the Ancient House (the Ka'bah at Makkah)."*²

d. Running between As-Safaa and Al-Marwah

The Prophet, blessings and peace be upon him said,

"اسعوا فإن الله كتب عليكم السعي"

"Run between As-Safaa and Al-Marwah, for Allaah has prescribed that for you."³

Obligatory Acts of Hajj:

1. There are seven obligatory acts of Hajj:
2. Entering into the state of Ihraam from Meeqaat.
3. Staying at 'Arafah till the sunset for those who stay there during the day.
4. Passing the night at Muzdalifah.
5. Passing the nights of Ayyaamut-Tashreeq (the nights of 11th, 12th 13th of Dhul-Hijjah).
6. Throwing the pebbles at Jamaraat.
7. Shaving or cutting the hair.

Doing the farewell Tawaaf.

¹ Reported by Ahmad, and the Collectors of the Sunan.

² Al-Hajj 22:29

³ Reported by Imaam Ahmad and Al-Bayhaqee

How to Perform Hajj:

It is Sunnah for whoever wants to perform Hajj to take a bath like that of Janaabah¹ and apply perfume on his body, head and beard. After that, he should wear two sheets; one to cover the upper part of his body and the other to cover the lower part of his body from the waist down. The woman pilgrim wears whatever she likes as long as she does not display her beauty in any way.

When he arrives at the Meeqaat, he prays the obligatory prayer if the time of his arrival there coincides with the time of an obligatory prayer. If it does not, he prays two rak'ahs with the intention of performing the Sunnah of ablution and not that of Ihraam. This is because nothing authentic is reported from the Messenger of Allaah, blessings and peace be upon him that Ihraam has a Sunnah prayer.

When he finishes praying, he makes the intention of entering into the Ihraam. If he is doing Tamattu' he says, "*Labbayka Allaahumma 'Umrah*", which means, "O Allaah! I respond to Your call for 'Umrah." If he is doing Ifraad he says, "*Labbayka Allaahumma Hajja*", which means, "O Allaah! I respond to Your call for Hajj." And if he is doing Qiraan he says, "*Labbayka Allaahumma Hajjan fee 'umrah*", which means "O Allaah! I respond to Your call for Hajj and 'Umrah combined." The male pilgrim raises his voice with Talbiyah and the woman recites it silently. The pilgrim recites the Talbiyah as frequently as he can.

When he arrives at Makkah, he starts with Tawaaf. He starts it by touching the Black Stone and keeping the Ka'bah on his left side. He approaches the Black Stone, kisses it or touches it with his right hand without pushing the people if that is easy for him. If not he only points to it and says "Allaahu akbar". He then says, "*Allaahumma eemaanan bika, watas'deeqan bikitaabik, wawafaa'an bi'ahdik, wat-tibaa'an lisunnati nabiiyyik, sallallaahu 'alayhi wasallaam.*" This means, "O Allaah! [I am doing as a sign of] believing in You, affirming the truthfulness of Your Book and following the Sunnah of Your Prophet, *sallallaahu 'alayhi wasallaam.*" He then makes seven circuits round the Ka'bah. When he passes by the Yamaanee Corner he touches it without kissing his hand.

It is Sunnah of Tawaaf for man to walk briskly in the first three circuits of the Arrival Tawaaf. The evidence for this is the hadeeth narrated by Ibn 'Umar that the Messenger of Allaah, blessings and peace be upon him, when he made the Arrival Tawaaf, he would walk briskly in the first three circuits and walk normally in the remaining four.²

¹ Janaabah is a state of impurity after engagement in sexual intercourse or ejaculation. (Translator)

² Reported by Al-Bukhaaree and Muslim

Among the commendable acts of Tawaaf is “*Idtibaa*” which means putting the upper garment under the armpit and throwing its end over the left shoulder. Ibn ‘Abbaas narrated:

"اضطبع رسول الله ﷺ هو وأصحابه ورملوا ثلاثة أشواط"

“The Messenger of Allaah, blessings and peace be upon him, and his companions put their upper garments under their armpits and threw its end over their left shoulders.”

Al-Idhtibaa’ is recommended in all the seven circuits of Tawaaf only. It is not recommended before or after it.

During Tawaaf, the pilgrim makes whatever supplications he likes with concentration and total submission to Allaah. He says between the Yamaanee Corner and the Black Stone, “*Rabbanaa aatinaa fid-dunyaa hasanatan-wafil aakhirati hasanah waqinaa ‘adhaaban-naar*.”

Restricting oneself to a particular invocation for each circuit of Tawaaf has no evidence in the Sunnah of the Messenger of Allaah, blessings and peace be upon him. It is rather an innovation (Bid’ah).

There are three types of Tawaaf: Tawaaf Al-Ifaadah [the one done after returning from ‘Arafah], the Arrival Tawaaf and the Farewell Tawaaf. The first is a pillar of Hajj,¹ the second is recommended and the third is obligatory,² according to the preponderant opinion.

When he finishes from Tawaaf, he observes two rak’ahs behind the Station of Ibraaheem even if he performs them far from it. He recites Soorah Al-Kaafiroon in the first rak’ah and Soorah al-Ikhlaas in the second. It is Sunnah that the two rak’ahs are made short.

The pilgrim then proceeds to As-Safaa and Al-Marwah to make Sa’y between them. He starts from As-Safaa and ends at Al-Marwah. When he approaches As-Safaa, it is the Sunnah is to read the following verse:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ

بِهِمَا وَمَنْ تَطَوَّعَ حَبْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

“Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allaah. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allaah is All-Recogniser, All-Knower.”³

¹ This implies that if it is not done the Hajj is invalid. (Translator)

² This implies that if the pilgrim does not do it, he has to make expiation. (Translator)

³ Al-Baqarah 2:158

He then says, *"Abda'u bimaa bada'a Allaahu bih."* This means, "I start with that which Allaah started with."

He climbs the mountain of As-Safaa, faces the Qiblah and holds up his two hands. He proclaims the oneness of Allaah, glorifies Him and praises Him saying,

"Laa ilaaha illallaah wahdahu laa shareeka lahu, lahul mulk walahul hamd, yuhyee wayumeet, wahuwa 'alaa kulli shay'in qadeer. Laa ilaaha illallaah wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazzamal ahzaaba wahdah"

Meaning: "There is no deity worthy of being worshipped but Allaah. He is One and He has no associate. His is the Dominion and the Praise. He brings life and death and He is Able to do all things. No god has the right to be worshipped but Allaah alone. He fulfilled His promise, gave victory to His slave and single-handedly defeated the allies."

The pilgrim, thereafter, ask Allaah for whatever blessings of this world and the Hereafter that he likes. He repeats this invocation three times.

He then descends towards the direction Al-Marwah. The male pilgrim is recommended to make a strong and quick run between the two green signs if it is easy for him to do so without causing harm to anyone. When he reaches Al-Marwah, he climbs it, faces the Qiblah, holds up his hands and says what he said at As-Safaa.

There is no harm if he recites the following supplication on his Sa'y: *"Rabbigh-fir war'ham, innaka antal-a'azz al-akram."* [O my Lord! Forgive and have mercy, for You are the Mighty, the Gracious.] It is authentically reported that Ibn 'Umar, Ibn 'Abbaas and Ibn Mas'ood used to say so.

It is also recommended that he performs Sa'y in the state of cleanliness, if he, however, performs Sa'y without ablution, it suffices. If the menstruating woman performs Sa'y, her Sa'y is valid, because being in the state of purity is not a condition for Sa'y.

When he finishes his Sa'y, he cuts his hair if he is doing Tamattu'. He must let the cutting encompasses all his head. The woman will cut from her hair an amount equal to the size of a fingertip. If he is doing Ifraad or Qiraan, he remains in his Ihraam until he terminates it on the Day of Nahr (10th of Dhul-Hijjah) after he has thrown the pebbles at Jamratul-'Aqabah.

On the 8th day of Dhul-Hijjah, which is the Day of Tarwiyah, he enters into Ihraam for Hajj before noon in his place of residence. The Makkah resident who also wants to perform Hajj should take bath, clean himself and enter into the state of Ihraam from his place of residence. It is not recommended to go to the Sacred Mosque for Ihraam because doing so is not reported from the Prophet, blessings and peace be upon him or any of his companions as far as we know.

Jaabir narrated the Messenger of Allaah, blessings and peace be upon him told his companions,

"أقيموا حلالاً حتى إذا كان يوم التروية فأهلوا بالحج..."

"Remain out of the state of Ihraam until the Day of Tarwiyah. Then pronounce the Talbiyah for Hajj."¹

Muslim also reported on the authority of Jaabir that,

"أمرنا رسول الله ﷺ لما أهللنا أن نحرم إذا توجهنا إلى منى فأهللنا من الأبطح."

"The Messenger of Allaah, blessings and peace be upon him commanded us to put on Ihraam (again, i. e. on the 8th of Dhul-Hijjah) as we proceeded towards Mina after we had put it off. So we pronounced Talbiyah at al-Abtah." The pilgrim doing Tamattu' will say while pronouncing the Talabiyah, "*Labbayka Hajja*."

It is recommended that the pilgrim proceed to Mina and pray Zuhr, 'Asr, Maghrib and 'Ishaa prayers there. He shortens these prayers (except Maghrib). It is also recommended that he passes the night preceding the Day of 'Arafah there according to the hadeeth of Jaabir, which Muslim reported.

After the sunrise on the day of 'Arafah (9th Dhul-Hijjah), he moves to 'Arafah. It is recommended that he stay at Namirah till the sun reaches its zenith if that is easy for him, because that was what the Prophet, blessings and peace be upon him, did. If that is not possible for him, there is no harm if he stays anywhere in 'Arafah. After the sun has passed its zenith, he prays the Zuhr and 'Asr at the same time. He then moves to the standing point at 'Arafah. It is better to let the Mountain of Ar-Rahmah stand between him and the Qiblah if that is easy. If not he faces the Qiblah even if he cannot face the Mountain. It is recommended that he occupies himself with the remembrance of Allaah and exerts efforts in supplication and recitation of the Qur'aan while raising his hands. Usaamah narrated,

"كنت رديف النبي ﷺ بعرفات فرفع يديه يدعو فمالت به ناقته فسقط خطامها فتناول خطامها بإحدى يديه وهو رافع يده الأخرى"

"I was riding on the same mount behind the Messenger of Allaah, blessings and peace be upon him at 'Arafaat. He raised his hands in supplication. His camel swayed and its halter fell. He picked the halter with one of his two hands while keeping the other raised."²

In the Saheeh Muslim it is narrated, "And he kept on standing and supplicating until the sun set and the yellowness disappeared from the horizon."

¹ Reported by Al-Bukhaaree and Muslim

² Reported by An-Nasaaee

The supplication of the day of 'Arafah is the best supplication. The Messenger of Allaah, blessings and peace be upon him said,

"خير الدعاء دعاء يوم عرفة، وخير ما قلت أنا والنبيون من قبلي: (لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير)"

"The best supplication is that of the day of 'Arafah. And the best statement that I and the Prophets before me uttered is '*Laa ilaaha illallaah wahdah laa shareeka lahu, lahul mulk walahul hamd wahuwa 'alaa kulli shay'in qadeer.*'"

He must show need and helplessness to Allaah and he should not squander this great opportunity. The Prophet, blessings and peace be upon him said,

"ما من يوم أكثر من أن يعتق الله فيه عبداً من النار من يوم عرفة، وإنه ليدنو ثم يباهي بهم الملائكة، فيقول: ما أراد هؤلاء"

"There is no day when God sets free more servants from Hell than the Day of 'Arafah. He draws near, then shows that He is proud of them in front of the Angels, saying: What do these people want?"²

Staying at 'Arafah is a pillar of Hajj and staying there till sunset is obligatory. The pilgrim must ensure that he stays within the boundaries of 'Arafah. Many pilgrims are negligent and they, as a result, stay outside its boundaries. The Hajj of these pilgrims is not valid.

When the sun sets, he proceeds to Muzdalifah peacefully. The Prophet, blessings and peace be upon him said,

"أيها الناس السكينة السكينة"

"O people! Gently, gently."³

When he arrives at Muzdalifah, he performs the Maghrib and 'Ishaa prayers there. He perform Maghrib in three rak'ahs as usual and 'Ishaa shortened in two rak'ahs, both delayed. The Sunnah is that the pilgrim should not perform both prayers except at Muzdalifah in order to emulate the Messenger of Allaah, blessings and peace be upon him. But if he fears that the time of 'Ishaa may lapse before he reaches Muzdalifah, he performs them anywhere.

The pilgrim must pass the night at Muzdalifah and should not keep awake for the night neither for any supererogatory prayer nor for any other thing, because the Prophet, blessings and peace be upon him did not do that. Jaabir narrated,

¹ Reported by Muslim

² Ibid.

³ Ibid.

"أن النبي ﷺ أتى المزدلفة فصلى بها المغرب والعشاء بأذان واحد وإقامتين ولم يسبح بينهما شيئاً ثم اضطجع حتى طلع الفجر."

"The Messenger of Allaah, blessings and peace be upon him came to Muzdalifah and performed Maghrib and 'Ishaa prayers there with one Adhaan and two Iqaamahs. He did not observe any supererogatory prayers after them. He then slept until the appearance of the dawn."¹

Those with excuses and the weak can move from Muzdalifah to Mina after midnight and after the moon has disappeared from the sky. They should do so in order to throw the pebbles at Jamrah Al-'Aqabah. As for him who is not weak or to whom the rule of the weak does not apply, he must stay in Muzdalifah until the dawn. Therefore, what many pilgrims do today when they race to Mina to throw the pebbles in the first hours of the night in order to have rest contravenes the guidance of the Prophet, blessings and peace be upon him.

When the pilgrim performs the Fajr prayer at Muzdalifah, he stands at Al-Mash'ar Al-Haraam, faces the Qiblah and supplicates to Allaah much while raising his hands. He continues in this state until the sun almost rises. Wherever he stands at Muzdalifah, that is all right for him because the Messenger of Allaah, blessings and peace be upon him said,

"وقفت ها هنا وجمع كلها موقف"

"I stay here. And all the Muzdalifah is a place for staying."²

The pilgrims then proceeds to Mina on the day of Nahr [10th Dhul-Hijjah] before the sun rises to throw the Jamrah Al-'Aqabah, which is the biggest Jamrah and the nearest to Makkah. He throws it with seven pebbles that are a bit bigger than chic-pea. The scholars agree that the pebbles can be thrown at the Jamrah from any side. However, it is better to leave the direction of the Kaabah to the left and Mina to the right. The evidence for this is what is reported from Ibn Mas'ood that,

"أنه انتهى إلى الجمرة الكبرى فجعل البيت عن يساره ومنى عن يمينه ورمى بسبع، وقال: هكذا رمى الذي أنزل عليه سورة البقرة"

"He made for Al-Jamrah Al-'Aqabah. He left the House [the Kaabah] to his left side and Mina to his right. He then threw seven pebbles and said: 'This is how he, unto whom Soorah Al-Baqarah was revealed threw his pebbles."³

It is unlawful to throw big rocks, leather socks or shoes. The pilgrim should stop the pronunciation of Talbiyah when he throws the pebbles at Al-Jamrah Al-'Aqabah.

¹ Reported by Muslim

² Ibid

³ Reported by Al-Bukhaaree and Muslim

It is recommended that the pilgrim perform the rites of the 10th day in the following sequence: throwing the pebbles, slaughtering the sacrifice if he is doing Tamattu' or Qiraan and shaving or cutting his hair. Shaving is better for male because the Prophet, blessings and peace be upon him invoked Allaah's mercy and forgiveness for those who shaved three times and for those who cut their hair once according to what Al-Bukhaaree and Muslim reported. The pilgrim should then go to the Ka'bah to do Tawaaf Al-Ifaadah.

This is the Sunnah according to the hadeeth reported by Jaabir. He said,

"أن النبي ﷺ أتى الجمرة التي عند الشجرة فرماها بسبع حصيات يكبر مع كل حصاة منها، مثل حصي الحذف، رمى من بطن الوادي ثم انصرف إلى المنحر فنحر ثم ركب رسول الله ﷺ فأفاض إلى البيت فصلى بمكة الظهر".

The Prophet, blessings and peace be upon him came to the Jamrah, which is near the tree. At this he threw seven small pebbles, saying 'Allaahu Akbar' while throwing every one of them. The pebbles are as small as the ones thrown (with the help of fingers). He did this in the bottom of the valley. He then went to the place of sacrifice, and sacrificed. Then the Messenger of Allaah, blessings and peace be upon him rode, came to the House and offered the Zuhr prayer at Makkah."¹

Whoever does any of these four rites² before others; he will not be committing any violation. The evidence to this is the hadeeth narrated by Abdullaah bin 'Amr about the Prophet's farewell pilgrimage. Abdullaah said,

وقف رسول الله ﷺ والناس يسألونه، قال: "فما سئل رسول الله ﷺ يومئذ عن شيء فدم أو أحر إلا قال: "افعل ولا حرج".

The Messenger of Allaah, blessings and peace be upon him stopped (for a while near the Jimaar at Mina during his farewell pilgrimage) and the people started asking him questions. So, on that day, when the Prophet was asked about anything done before or after (its stated time) his reply was, 'Do it (now) and there is no harm.'³

When the pilgrims finishes his Tawaaf Al-Ifaadah, if he is doing Tamattu', he does Sa'y after his Tawaaf because his first Sa'y is for 'Umrah. So, he has to perform another one for Hajj. But if he is doing Ifraad or Qiraan and he has performed a Sa'y after doing his arrival Tawaaf, he does not need to repeat the Sa'y. Jaabir said,

"لم يطف النبي ﷺ ولا أصحابه بين الصفا والمروة إلا طوافاً واحداً طوافه الأول"

¹ Reported by Muslim

² I.e. casting of the pebbles, slaughtering, shaving or cutting of the hair and doing Tawaaf Al-Ifaadah. (Translator)

³ Reported by Al-Bukhaaree and Muslim

“Neither the Prophet, blessings and peace be upon him nor his companions performed any running between As-Safaa and Al-Marwah except only one running (which they did after they performed the arrival Tawaaf).”¹

The Days of Tashreeq [the 11th, 12th and 13th of Dhul-Hijjah] are regarded as days for throwing pebbles for the pilgrim who wants to stay in Mina for all these day. But the pilgrim who wants to leave Mina on the 12th only needs to throw pebbles for two days only: the 11th and 12th. Allaah says,

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ﴾

“But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allaah (fear Him).”²

The pilgrim starts by throwing seven pebbles at the Smallest Jamrah, which is the one nearest Masjid Al-Khayf. He proceeds to the Middle Jamrah and throws seven pebbles at it and he proceeds further to Al-Jamrah Al-‘Aqabah and throws seven pebbles at it. He proclaims ‘Allaahu Akbar’ with each pebble he casts.

It is Sunnah to move a bit backward after casting pebbles at the Smallest Jamrah, face the Qiblah leaving the Jamrah on his left side and make a long supplication. He does the same after throwing the pebbles at the Middle Jamrah but he leaves it on his right side while he supplicates. As for Jamrah Al-‘Aqabah, he does not have to stand there for any supplication.

The time for throwing the pebbles on the days of Tashreeq starts when the sun passes its zenith. The evidence is the hadeeth narrated by Ibn ‘Umar who said,

"كنا نتحين فإذا زالت الشمس رمينا"

“We used to watch the sun, when it passed its zenith, we threw (the pebbles).”³

The scholars unanimously agree that the deadline for throwing the pebbles on the days of Tashreeq is the sunset of the 13th day of Dhul-Hijjah. Whoever fails to throw his pebbles for that day until the sun sets, he should not throw them anymore and he has to expiate for that with a sacrifice.

The pilgrim must pass the nights of Tashreeq, the 11th and the 12th at Mina. If the sun sets on the 12th day while he is still in Mina, he has to stay there, pass the night and throw the pebbles of the 13th day.

¹ Reported by Muslim

² Al-Baqarah 2:203

³ Reported by Al-Bukhaaree

If the pilgrim wants to leave Makkah finally, he should not do so until he performs the farewell Tawaaf, because it is one of the obligations of Hajj, according to the majority of the scholars. However, the menstruating woman is excused from performing according to the hadeeth narrated by Ibn 'Abbaas who said that the Prophet, blessings and peace be upon him said, "No one should leave Makkah until the last thing he does is circumambulating the House."

In another narration, Ibn 'Abbaas added, "Except that the menstruating woman is excused."¹

Most scholars are of the view that Tawaaf Al-Ifaadah can make do for farewell Tawaaf if the pilgrim delays it till the time he is leaving Makkah.

It is recommended for one who is returning from Hajj to say what Al-Bukhaaree reported on the authority of Ibn 'Umar that the Prophet, blessings and peace be upon him, whenever he was back from a war, Hajj or 'Umrah would say 'Allaahu Akbar' on an elevated place and then say:

"لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، آييون تائبون عابدون لربنا حامدون، صدق الله وعده، ونصر عبده، وهزم الأحزاب وحده".

Laa ilaaha illallaah wahdahu laa shareeka lahu, lahul mulk walahul hamd wahuwa 'alaa kulli shay'in qadeer. Aayiboona, taa'iboona, 'aabidoona, lirabbinaa haamidoon. Sadaqallaahu wahdah, wanasara 'abdah, wahazzamal ahzaaba wahdah."

"There is no deity worthy of being worshipped but Allaah alone. He has no partner. His is the Dominion and the Praise and He has power over all things. We return, repent, worship and praise our Lord. Allaah fulfilled his promise, gave victory to His servant and single-handedly defeated the allies.

¹ Reported by Maalik; but the original narration is in Saheeh Muslim.

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