

ISLAM

SCREED AND WORSHIP

by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Almighty God, and with His blessings and the blessing of the Prophet Muhammad, the last of the noble series of His Messengers, peace and blessings be upon them, we introduce this book to our Muslim brethren who are seeking to learn more about their faith and yearn for practising the rituals of their religion with greater depth and understanding.

The work begins with a chapter on the Muslim creed, but the main part of the work deals with the rituals of prayers, alms, fasting and pilgrimage, through which the individual and the community seek companionship with God. These chapters are specially designed for adult Muslims who have no access to the original Arabic sources.

The material treated in this book is of two different characters. On the one hand, there is an area of truths which are indisputable, at least among Muslims, like the subjects dealt with in the first chapter. The other chapters, on the other hand, deal with matters of a legal nature, an area in which jurists may differ on minor details.

We need not discuss here the story of the development of the Islamic legal system. It is sufficient to remind the reader that a few schools of law known as *madhabs*, earned wide recognition throughout the world of Islam in the early times.

The founders of these schools were formidable scholars, especially in the field of Islamic law. They were very highly regarded for their knowledge and their piety, and each one of them had great disciples who enriched further his school and spread the teachings of the master, usually referred to as the Imām. Muslims in succeeding generations followed one or the other of these schools.

The best known of the surviving schools of law, taken chronologically are:

The Zaidī school, founded by Imām Zaid b. 'Alī, who died in the year A.H. 112/A.D. 740.

The Ja'farī school, founded by Imām Ja'far aṣ-Ṣādiq, (d. 148/766)

The Ḥanafī school, founded by Imām Abū Ḥanīfah, (d. 150/767).

The Mālikī school, founded by Imām Mālik b. Anas, (d. 179/795)

The Shafi'ī school, founded by Imām Muḥammad b. Idris ash-Shāfi'ī, (d. 204/820).

The Hanbalī school, founded by Imām Aḥmad b. Ḥanbal, (d. 241/855)

It is important to note that the work of these legal schools was not confined to the ritual type of human activities treated in this book but covered all aspects of the life of the individual, the commu-

nity and the state. It is also important to emphasise that these schools were not by any means mutually exclusive. None of them claimed, where there are differences, that its views were absolutely right or that those held by others were certainly wrong. Each only believed that the legal evidence appeared to be more on their side.

Since this book was published in West Africa, attention has been more given to the views of the Mālikī school which is the dominant *madhhab* in that part of the Muslim world. When there is a difference which may be of some interest to the reader, it is given in a footnote.

Readers are reminded that Islamic values attached to human acts are of five categories; namely, *obligatory*, *forbidden*, *recommended*, *disapproved*, and *permissible*. For the sake of simplicity, I did not indulge in the subtleties of differences between terms used by some schools within some of these categories. I therefore use the terms *sunnah* and *mandub* interchangeably as equivalent terms indicating a recommended act, although there is a slight difference in their use within the Mālikī school. I similarly use the terms *fard*, *rukṅ* and *wājib* to indicate that an act is obligatory, though some schools may attach some different connotations to these terms.

The scheme adopted in transliterating Arabic words of prayer into the Latin alphabet appears on the following page. Explanation of special sounds which have no equivalent in English is given on the next page.

I trust that readers will find this book, as intended to be, simple and clear. However, I seek their forgiveness in case there are too many shortcomings.

Before closing, I wish to record my sincere thanks to brother Ali Ghajar Dawlatshahi, a great artist in New York, who has been responsible for most of the illustrative drawings appearing in this book.

— Author

Transliteration

The following system has been adopted in symbolising peculiar Arabic sounds:

	a	for	ا
	'	for	•
	th	for	ث
	h	for	ح
	kh	for	خ
	dh	for	ذ
	ṣ	for	ص
	ḍ	for	ض
	ṭ	for	ط
	ẓ	for	ظ
'a, 'i, 'u and	'	for	عَ عِ and 'عْ
	gh	for	غ
	q	for	ق
	i	for'	ى
	y	for	يِ and 'ئى

A macron (—) placed on a, i or u in transcribed Arabic words indicates that there is a long emphasis on the vowel.

These marks however are not used in the case of familiar names except when a mark is particularly needed.

SPECIAL ARABIC SOUNDS

Their Values In English As Transcribed in the Book

<i>Letters</i>	<i>Transcription</i>	<i>Sound</i>	<i>Name of Letter</i>
ا ء ؤ ا	, I	A glottal stop, like 'a' in apple, 'i' in ink or the first 'u' in umlaut.	Alif(orHamzah) ²
ح	H	A strongly aspirated h, giving the sound of clearing the throat.	Hâ'
خ	Kh	Like ch in the Scottish word loch or in the German word acht, but more emphasised from the throat.	Khâ'
ز	DH	Like the combination of "th" as in "though"	
ص	Ş	An s, produced more from the throat setting a larger part of the tongue agaisnt the palate. The S in sword approaches this sound.	Şâd
س	D	A d produced more from the throat, setting the tongue against the palate and upper left teeth. The d in dawn somewhat resembles this sound.	Dâd
ط	T	A t produced more from the throat setting a greater part of the tongue against the palate. The t in mutton is nearly like this sound.	Tâ'
ظ	Z	Like th in this, but produced more from the throat, setting the tongue below the upper frontteethmore emphatically.	Zâ'
ع	'	A strong guttural produced by compressing the throat and exploding the breath.	'Ayn
غ	Gh	It is nearly like an emphatic guttural French r, with a more gargling sound.	Ghayn
ق	Q	A K, produced more emphatically from the throat, like c in "cow".	Qâf

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PART I
CHAPTER I
TAWHĪD
A REMARK

THE fundamental part of any religion is its creed; and a creed means the ideas and thoughts about God and His relation to the world. The word creed in Arabic is 'AQĪDAH, and the subject which deals with it is called TAWHĪD. The word TAWHĪD originally means: to believe that God is one and that He has no partner. Because this belief is the basic foundation of the Islamic creed, the whole subject was given this title.

What we are going to do here is to make a summary of the creed, or rather a summary of the most important elements of the creed of Islam. This summary is embodied in two important words, ĪMĀN and ISLĀM. If we define these two words, analyse them and understand the elements of which each of them consists, we will have covered all that a Muslim has to learn about his creed.

The word ĪMĀN appears many times in the Qur'ān, our Holy Book. It is usually interpreted as belief or faith. This term embodies the belief in the following:

- I. God and His Attributes,
- II. The Prophets and their Virtues,
- III. The Angels,
- IV. The Sacred Books
- V. The Day of Resurrection, and
- VI. QADAR, namely that God decrees everything that happens in the world.

Whosoever believes in these six parts of the Islamic faith is called MU'MIN, i.e., believer; and whoever denies these parts or any of them is called KĀFIR, i.e. unbeliever.

Islām means complete dedication and submission to God. The religion brought through the Prophet Muḥammad emphasizes the idea of the unity of God and the devotion of worship to Him. This is one reason why this religion is called ISLĀM, and its followers are called MUSLIMS.

While a Muslim is required to uphold the creed of his faith, the elements of which are embodied within the term ĪMĀN, there are other teachings which a Muslim has to observe and which come

under the term ISLĀM. Some of these teachings are concerned with human relationships and moral behaviour, and aim at promoting harmonious and efficient social life. Some others aim at guiding the individual in expressing devotion and gratitude to God besides being socially beneficial. Let us call the first category the moral division, and the second the ritual division. The latter category of these teachings which are covered by the term Islām has assumed some special significance, probably because of its bearing on the relationship with God. It consists of five elements usually described as The Five Pillars of Islam. They are the SHAHĀDAH, "Confession;" ṢALĀH, "Prayers;" ZAKĀT, "ALMS;" ṢIYĀM, "Fasting;" and ḤAJJ, "Pilgrimage."

Let us now proceed with the explanation of the contents of Īmān and those of Islām in some detail.

A — ĪMĀN I — GOD AND HIS ATTRIBUTES

God is the essence of existence. His Arabic name is Allāh.

He is The First and The Last. He is unique, and nothing resembles Him in any respect. He is self-sustained, does not need anything but everything needs Him.

He is One and The One.

God is The Mighty and The Almighty. He is The Willer of existing things and the things which will exist; and nothing Happens except with His Will. He is The Knower of all that can be known. His knowledge encompasses the whole universe which He has created and He alone sustains. He comprehends even suggestions of the mind, and the concealed secrets in the innermost part of the breasts of men. God is Living; neither passing away nor does death overtake Him. He is The All Hearing of all audible things. His Hearing is not affected by distance, and He hears even the sound of the creeping ant upon a rugged rock. He is The All Seeing; and light and darkness do not affect the degree of His Seeing visible things. And He speaks with an eternal Speech not resembling the speech of created things. God's Might, Will, Knowledge, Life, Hearing, Seeing and Speech are inherent attributes in Him, and not a thing or things apart from him.

God is The Just, The Wise, The Merciful, The Compassionate, The Beneficent, The Eternal, The Creator, The Omni-present and The Lord of the universe. There is no god but God.

“Allāh—there is no God but He—The Ever-Living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His Throne, (Power, knowledge,) extends over the heavens and the earth, and preservation of both of them tires Him not, And He is The Most High, The Great,”¹

“Say, ‘Praise be to God and peace be upon His servants Whom He has chosen,’ Is God better or what they associate with Him?

“Or Who created the heavens and the earth and sends down on you rain from heaven! And then we cause to grow thereby beautiful gardens—it is not possible for you to cause their trees to grow. Is there a god with God? Nay, they are a people who make peers with Him!

“Or, Who has made the earth a resting-place, and made in it rivers, and placed upon it firm mountains, and placed a barrier between the two seas? Is there a god with God? Nay, but most of them know not!

“Or, Who answers the distressed when he calls upon Him and removes his pain, and will make you successors in the earth? Is there a god with God? Little is it that you mind!

“Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with God? Exalted be God above what they associate with Him!

“Or, Who originated the creation, then reproduces it, and Who gives you sustenance from the heavens and the earth? Is there a god with God? Say, Bring your proof if you are truthful.”

“Say, ‘No one in the heavens or the earth knows the unseen but God.’”²

“He is Allāh; there is no god but He; The Knower of the unseen and the seen; He is The Beneficent, The Merciful.

“He is Allāh; there is no god but He; The King, The Holy, The Peace, The Grantor of Security, The Guardian over all, The Mighty, The Supreme, The Possessor of greatness, Glory be to God, (away) from what they associate with Him.

“He is Allāh, The Creator, The Maker, The Fashioner; all beautiful names belong to Him. Whatever in the heavens and the earth declares His glory; and He is The mighty, The Wise.”³

1. Qur'an, II, 255

2. Qur'an, XXVII, 59/65

3. Qur'an, LIX, 22-24

Thus Muslims ascribe to God all noble names and attributes which befit His Holy Character. However, Muslims traditionally insist on learning and remembering the following thirteen attributes specifically:

1. That God exists, otherwise the universe could not have existed. Everything in the world needs a creator to exist, and the creator is God.
2. That God had no beginning, otherwise He would have needed a creator to begin Him, and the creator would need another creator, and so on.
3. That God will have no end, whereas everything in the world will perish. Only created things come to an end, but God was not created.
4. That there is no similarity between God and the universe. Otherwise God would have a beginning and would need a creator; but He does not.
5. That God is self-sustained, and is not in need of anything or anyone, whereas everything else needs Him and His sustenance.
6. That God is One, and He has no partner. Otherwise the world would not be in such good order.
7. That God is Mighty, and His power is unlimited. Otherwise this wonderful universe could not have been created.
8. That God creates and determines things by His own Will. He is not under any coercion or compulsion.
9. That God knows all and everything in the universe. His Knowledge encompasses all matters and all events, including all subtleties, hidden things and future events. Just as an electrician would know the details of all the pieces of his work and the function of each part, God knows all elements of His creation and the way they work and function. He even knows what is hidden in the hearts of men.
10. That God is Living. Otherwise, how could He exist and create with a Will and encompassing Knowledge?
11. That God hears, even the crawling of an ant. Yet God has no ears like we do.
12. That God sees, even concealed and unseen things; but God has no eyes like we do.
13. That God speaks, as He spoke to Moses and to Muhammad. Yet God does not speak with a tongue like our tongues.

These thirteen holy attributes which are inherent in God may be summarised as follows:

“Existence, Eternity, Perpetuity, Dissimilarity, Self-Sustenance, Unity, Might, Will, Knowledge, Life, Hearing, Sight and Speech.”

The opposites of these holy attributes are not applicable to God, and God cannot be described by any of them. They are:

“Non-existence, beginning, ending, similarity, need, plurality, weakness, coercion, ignorance, death, deafness, blindness and dumbness.” All these are weaknesses or vices inconsistent with the absolute perfection of God. Therefore none of them applies to God.

II PROPHETS AND THEIR VIRTUES

Meaning of the Term “Prophet”:

In addition to believing in Allāh and in His Holy Attributes, we should also believe that He sent some men with His Divine teaching for our guidance. Each one of these men is called NABĪ, which means “Prophet”. Sometimes, he is called RASŪL which means Messenger. The two words are usually used synonymously, but they are sometimes used as two distinct terms. According to this latter use, NABĪ means someone who was given a divine message for himself to follow, but if he was instructed to teach his message to others as well, he would then also be called RASŪL.

The first of all Prophets and Messengers was Ādam, and the last was Muḥammad, peace and praise be upon them all. We believe that all these prophets and messengers were models of good conduct. They possessed all human virtues and were free from all vices.

The Need for the Prophets:

Now an important question arises. Was the advent of these Messengers necessary? In other words, was there any important need for sending these Messengers to mankind? We now proceed to answer this question.

There are many important questions the answers of which we cannot easily reach by ordinary means. There is, for example, the question of the Creator of the world and His nature. Another important question is the ultimate end of the world and the consequences of human deeds. Will the end of people who are kind and helpful be the same as that of those whose felony causes pain and miseries to millions of people?

Man, as an intellectual being, is inquisitive. He seeks to know the secrets of the universe, and what is hidden behind it. Man craves for the knowledge of how the world was started. Even when man realises that the world must have been created by a Benevolent and Righteous Creator, he further seeks to learn something about the nature of the Creator.

People often wondered, moreover, what end the processes of life would lead to, and what this end would be like. What would be the reward of the righteous, and the fate of the aggressor? Groping

in the dark, they arrived at erroneous ideas and developed harmful beliefs and practices. Some worshipped figures like idols and statues, and some were victims of superstitions and magical ideas.

The worship of stones and helpless figures is not at all in keeping with the dignity of man. Moreover, superstitious and wrong beliefs retard progress and lead to widespread miseries.

Society, in order to survive, was in need of an organisation that would provide a minimum degree of consistency and orderliness. If left to itself, in the early times, guided by the desire, greed and promiscuity of its individuals, it would have disintegrated and would have perished. Society was therefore in need of guidance to familiarise it with the basic framework of virtue and the distinction between good and evil. This guidance was needed until the fundamental moral concepts struck roots within the body of social traditions, and mankind matured to such a degree as to develop for itself codes and laws based on this foundation.

In order to deliver man from the plight of ignorance and from the claws of a superstitious life, God in His grace sent His Prophets to teach man what he needed to know about God and to guide him in the way of worshipping and expressing devotion to God. They also taught us how the end of the world would be, and brought moral teachings for our guidance in life from God Who knows best what is good for us.

Thus there was a great need of divine guidance revealed through the Prophets. They taught the truths about God and the future of man, and laid down the foundation of a model life.

The Character of the Prophets:

The great task entrusted to the Prophets could be undertaken only by men of exceptional ability and of perfect character. Therefore, the Prophets were the best of men. They held fast to all virtues, and they were free from serious vices. Muslims, therefore, believe that everyone of the Prophets was a model of good behaviour and was of perfect character. They always sought forgiveness of God.

While Muslims believe that all Prophets are to be described generally by all moral perfections, and that they were free from vices, four specific virtues are to be asserted and ascribed to the Prophets, and their opposites are to be denied.

These four virtues are:

1. *ṢIDQ*, "Truth", i.e., that they held to the truth. To lie is a grave sin, inconsistent with the integrity of the Prophets.
2. *AMĀNAH*, "Honesty". This virtue means that they were sincere and faithful, and free from all kinds of sins. If they could be sinners and we were to follow them, then sins would become virtues.

3. *TABLĪGH*, "Transmitting", i.e., that all the Messengers, peace be upon them, conveyed their messages fully without any failure. Concealing their divine message or any part of it would be disobedience and dishonesty, from which they were all free.
4. *FATĀNAH*, "Intelligence," i.e., that the Prophets were quick-minded and were of the highest degree of intelligence and intellectual ability. Unless they were so highly intelligent, they would not have been able to combat the vehement arguments which were levelled against them by their adversaries.

These four particular virtues of the Prophets; Namely, truth, honesty, conveying their messages and intelligence imply that their opposites cannot be ascribed to any of them; namely, telling lies, dishonesty, failure to convey their messages and stupidity.

While Muslims ascribe all human virtues to the Prophets, and deem them free from all vices, they believe that the Prophets were susceptible, like other human beings, to all human needs and crises. None of them appropriated to himself a divine nature or a claim to godship.

Who are the Prophets?

Prophets were sent from the beginning of the human life on earth. The first Prophet was Ādam, the father of man, who was created from mud. Many others followed at intervals. The last was Muḥammad whose mission started in A.D. 610.

It may be wondered why so many Prophets were sent one after another. In early times, in the absence of permanent records, succeeding generations tended to forget ideas and beliefs transmitted to them by their ancestors, leading to the deterioration of divine teachings. Deliberate corruption by interested individuals and leaders was another factor. Moreover, society in its progress, moving from one stage to another, needed a guidance that would suit the stage of its progress in a given era.

Prophets were therefore sent from time to time to correct the errors and restore the genuine teachings of the faith. Moreover, each mission contained a system for the guidance of people in their human relations as suited their needs.

So we Muslims believe that many Prophets came in the past, but we are not required to determine their number. Twenty-five of these Prophets, however, are mentioned in the Qur'ān, and therefore we are to learn their names. Most of these Prophets were also mentioned in the Bible. The Biblical version of most of the names of the Prophets is different from the Arabic version, and they are as follows:

<i>Qur'anic Version</i>	<i>Biblical Version</i>
1. Ādam	Adam
2. Nūḥ	Noah
3. Idrīs	Enoch
4. Ibrāhīm	Abraham
5. Ismā'il	Ishmael
6. Ishāq	Isaac
7. Ya'qūb	Jacob
8. Dāwūd	David
9. Sulaimān	Solomon
10. Ayyūb	Job
11. Yūsuf	Joseph
12. Mūsā	Moses
13. Hārūn	Aaron
14. Ilyās	Elias
15. Al-Yasa'	Elisha
16. Yūnus	Jonah
17. Lūt	Lot
18. Hūd	
19. Shu'aib	
20. Ṣalīḥ	
21. Dhu'l-kifl	Ezekiel
22. Zakariyya	Zechariah
23. Yaḥyā	John
24. 'Īsā	Jesus
25. Muḥammad	

Five of these Prophets are given the honorific title ULU'L-'AZM, which means people of determination and perseverance. They are Muḥammad, Nūḥ, Ibrāhīm, Mūsā and 'Īsā.

¹ Note the absence of Biblical equivalents of some of these names.

The place of honour assigned to the Prophet Muhammad and his Mission:

Muslims believe that the advent of Muhammad was foretold by earlier Prophets, especially Moses and Jesus. Both of them described Muhammad and advised their people to follow and support him when he was to appear; but references to Muhammad in the books of Moses and Christ are said to have been tampered with.

Muhammad's message is global and universal. It appeals and applies to all mankind, to his contemporaries and to all the generations that follow, regardless of colour, creed or tongue. His message promotes the welfare and well-being of people, and provides a degree of flexibility, within its basic framework, for the need of adaptation to meet the requirements of growth and change in the conditions of society.

Muhammad's message is therefore eternal. It has replaced all past religions; and Muhammad is the last and the seal of the noble series of the Prophets. Muslims are urged to invite others to consider and to accept—if they are persuaded—the faith of Islam. The desire to spread our faith is because it is the surest measure towards peace, progress and happiness for all mankind. There should be no coercion, however. Coercion in religion is not only forbidden; it is also meaningless. Faith is an act of the heart, and it can only be attained through persuasion. However, those who innocently fail to reach what we regard to be the right conclusion should not be condemned. Neighbourliness, cooperation and cordial relations with them should be maintained. A day will come, we believe, when Islam will prevail and triumph.

WAHY “REVELATION”

“And it is not vouchsafed to a mortal that God should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases. Surely He is High, Wise.

“And thus did We reveal unto you an inspired Book by Our command. You knew not what the Book was, nor (what) faith (was), but We made it a light, guiding thereby whom We please of Our servants. And surely you guide to the right path.”¹

The way in which God communicated with His Prophets is called WAHY, i.e., Revelation. This communication between God and His Prophets need not necessarily be in the form of direct speech, but by sending down messages to the Prophets.

¹ Qur'an, XLII, 51-52:

One way in which the divine messages reached them was the creation of the sound of the words. The Prophet would hear the words and recognize them to be God's words. It is believed that the Ten Commandments were revealed to Moses on the Mount of Sinai in the same way.

Another type of revelation was by true dreams. The Prophets, being free from complexes that would seek outlets in false dreams, did not suffer from the types of misguiding dreams. Their dreams were therefore true. When they were taught something in their dreams as an instruction from God, they knew that it was a divine revelation. The command given to Abraham to sacrifice his son Ishmael, for example, was given in this form.

The most important form of WAHY, was by sending down the divine messages through a special envoy or messenger; namely, the Arch-angel Gabriel who appeared to the Prophets and spoke to them in their own tongues. This was the most important and most effective form of the divine revelation. It was in this form that the Qur'an was revealed to the Prophet Muhammad.

It becomes clear from this discussion that each one of the Prophets received his message fully from God, with no other influence. It is wrong, therefore, to claim, for example, that Moses was in any way influenced by a pre-existing law, or that Jesus or Muhammad borrowed from some earlier religion. Parallels that exist arise from the fact that revealed religions came from the same source and dealt with the same truths.

It is important, however, to bear in mind that the teachings given to the Prophet Muhammad were of two types. One the Prophets conveyed to his followers in his own words. This category is called HADITH.

The second category of revelations given to the Prophet Muhammad consisted not only of ideas but of actual words. The Prophet was commanded to keep the words and to transmit them as they were to his followers. The total messages revealed in this form is called THE QUR'AN. The Qur'an is therefore the word of God. Muhammad merely learned the words from Gabriel and then transmitted them to his disciples. Muslims read the Qur'an as they heard it from the mouth of the Prophet; and subsequent generations read it as each generation heard it from the preceding one. Thus the Qur'an as we read today is the same as was read by the Prophet. It will forever remain as it is, unaltered and untampered with, as God has assured.¹

¹ Qur'an chapter XV, verse 13.

III THE ANGELS

The third part of the Islamic creed is the belief in the angels. They are numerous invisible beings in charge of the execution of the commands and decrees of God. The best known of the angels is JIBRIL, Gabriel, who was in charge of WAḤY, as we have just learned. Three other eminent angels are: Mikā'il, Isrāfil and 'Azrā'il.

IV THE SACRED BOOKS

The fourth part of ĪMĀN is the belief in the sacred books. We believe that many of the Messengers of Allāh were sent with books which embodied their teachings. The most sacred book of all is the Qur'ān, the eternal word of God, which descended on Muḥammad. Apart from the Qur'ān, we should learn the names of the books which descended on Moses, David and Jesus. These books were the TAWRĀH, the ZABŪR, and the INJĪL respectively.

V THE LAST DAY

The fifth part of ĪMĀN is the belief that at the end of the world there will be the DAY OF RESURRECTION. We believe that death is not the end; but that there will be life after death. We shall be all rewarded for all our deeds, as God records all our acts. We shall be brought to account for even the weight of an atom of our deeds.

After everything on earth has perished, people will be revived. This revival or resurrection is called AL-NASHR.

After the revival of the dead, they will all gather in one place which will be very crowded and intolerably hot, except for those who did well in their lives. This is called AL-ḤASHR.

The deeds of the people will be weighed and assessed; and this process is called AL-WAZN.

Then everyone will be brought to account by God. This trial is called AL-ḤISĀB.

The righteous will receive their good rewards in an eternal abode called AL-JANNAH, i.e., "Paradise"; and those of evil acts will get their punishment in an abode called JAHANNAM, i.e., "Hell". Believing sinners, unless forgiven by God, receive their punishment in Hell for some time, after which they are restored to Paradise.

VI QADAR, "PREDESTINATION"

Muslims believe that God created the universe as predetermined by Him. This predeterminism is called qadar. Things do not occur haphazardly. The constitution of the human body and the harmo-

nious functioning of its parts; the construction of the heavenly bodies and their movements in space; and the exact regularity of the occurrence of natural events — to mention only a few of God's works — all reveal full knowledge and a careful planning of uncomparable degree. Muslims therefore believe in God's eternal knowledge and decreeing all happenings in the universe according to His Will and wisdom.

Muslims, because of their belief in qadar, are sometimes accused of being "fatalistic." This is not correct. After all, what is fatalism? If fatalism means the acceptance of everything or condition as inevitable, and assumes an attitude of apathy, or implies a denial of human freedom, it is certainly something different from our concept of qadar. We do not believe in fate, but in God, the Creator of the universe and of everything in it. We believe at the same time that the universe, being so wonderful and complex and yet running so smoothly, efficiently and accurately, must have been planned and predetermined by God in eternity, according to His wisdom and His will. When some misfortune befalls us, we resign ourselves to it as something coming from God instead of despairing. We also believe in human freedom and the ability of the individual to determine the course of his voluntary acts. God's foreknowledge of what we shall do is not inconsistent with human freedom.

a. ISLAM

The teachings of Islām, apart from the creed, may fall within two categories or divisions, one ethical and one ritual, as we agreed to call them earlier.

A. ETHICAL TEACHINGS

This division of the Islamic teachings is described as ethical for lack of a better term; otherwise it includes what is usually referred to as the Islamic legal system.

This whole category aims at guiding human society in the everyday business and in its endeavours to meet the challenges of life. It deals with the conduct of sales, lending, hiring, all other types of business dealings, court procedures, evidence, marriage, inheritance, and the mutual rights and obligations that arise from the various types of human relations.

Volumes dealing with these subjects fill the shelves of large libraries. However, the aim of these teachings is to serve as guidance that would conduce harmony, promote cooperation, reduce social ills, up-lift man's mental capabilities and maintain our body and mind in a healthy condition. Their underlying principle is the observation

of such virtues as honesty, truth, justice, and the avoidance of such vices as hatred, rancour, cheating and encroachment on the right of others.

Therefore, murder, theft, extortion, fornication, usury, cheating, lying, back-biting, drinking alcohol and consuming harmful food or pork are condemned. Muslims are also urged to be obedient to the law, to respect their parents and the elders, to help their kins, to have regard for the feelings of their neighbours, to extend sympathy to the orphans, to the poor and to the underprivileged. Obedience to these teachings is not merely a civil obedience; it is also a religious obedience to be rewarded by God. Failure to observe them is a religious disobedience, a sin, to be punished by God, unless God forgives the sinner.

b. RITUAL TEACHINGS

We mean by this category of teachings those pertaining to the worship of God, although they may also be significant to the individual and society. This category, however, consists of five parts, usually called The Five Pillars of Islam. We now proceed to discuss them briefly.

The Shahadah:

The Shahādah, "confession of the faith," is a formula which runs as follows:

ASH-HADU AN LĀ 'ILĀHA 'ILLALLĀH
WA-ASH-HADU ANNA MUḤAMMADAN RASŪLULLĀH

The first line means:

"I witness that there is no God but Allāh."

The second line means:

"And I witness that Muḥammad is the Messenger of Allāh."

It is clear that the shahādah is implicit of the acceptance of all the teachings of Islam, including the contents of its creed. It therefore serves as a declaration of the acceptance of the faith of Islam on conversion. Moreover, repeating the shahādah by Muslims is regarded as a meritorious practice to be rewarded by God.

Ṣalah, "Prayers"

Every Muslim who has reached puberty is under the obligation to perform ṣalah, "prayers," five times daily; namely, the morning, the noon, the afternoon, the sunset and the night prayers.

You may now ask, "What do we mean by the age of puberty?" A boy attains puberty when he has the experience of emission; and a

girl attains it when she begins to experience menstruation. In the absence of this experience by either of them, they attain puberty at the age of fifteen lunar years.

The obligation of prayers, in addition to its rewards stored with God, ensures a minimum standard of hygiene and cleanliness. Ablution, at least once a day, and full washing of the body at intervals, are required for the performance of prayers. Moreover, interrupting the worldly business of the day at short intervals to retire for brief sessions of communication with God, gives life some spiritual spice and moral value, rather than becoming merely a dull, dry materialistic routine. Also, facing the Ka'ba at regular times, in the company of other Muslims in congregation, or alone but feeling that millions of others are doing the same, fosters a sense of discipline, and strengthens the brotherly ties with fellow Muslims.

ZAKĀT, "alms"

Zakāt is a religious duty that applies in certain types of wealth. A specific proportion is to be given away to the poor in a manner that will be described in a following chapter.

The payment of the duty of Zakāt is an obligation that would reduce the hardship of the plight of the poor and the needy, and foster good will and mutual regard between the haves and the have-nots. It would counteract the feelings of rancour and envy, and reduce the occurrence of crimes.

Siyam, "Fasting":

Siyām or fasting means absence from food and drink and certain sensual pleasures from dawn to sunset. Muslims observe fast during the ninth month of the lunar year, called RAMAḌĀN. During the nights, no such restrictions apply.

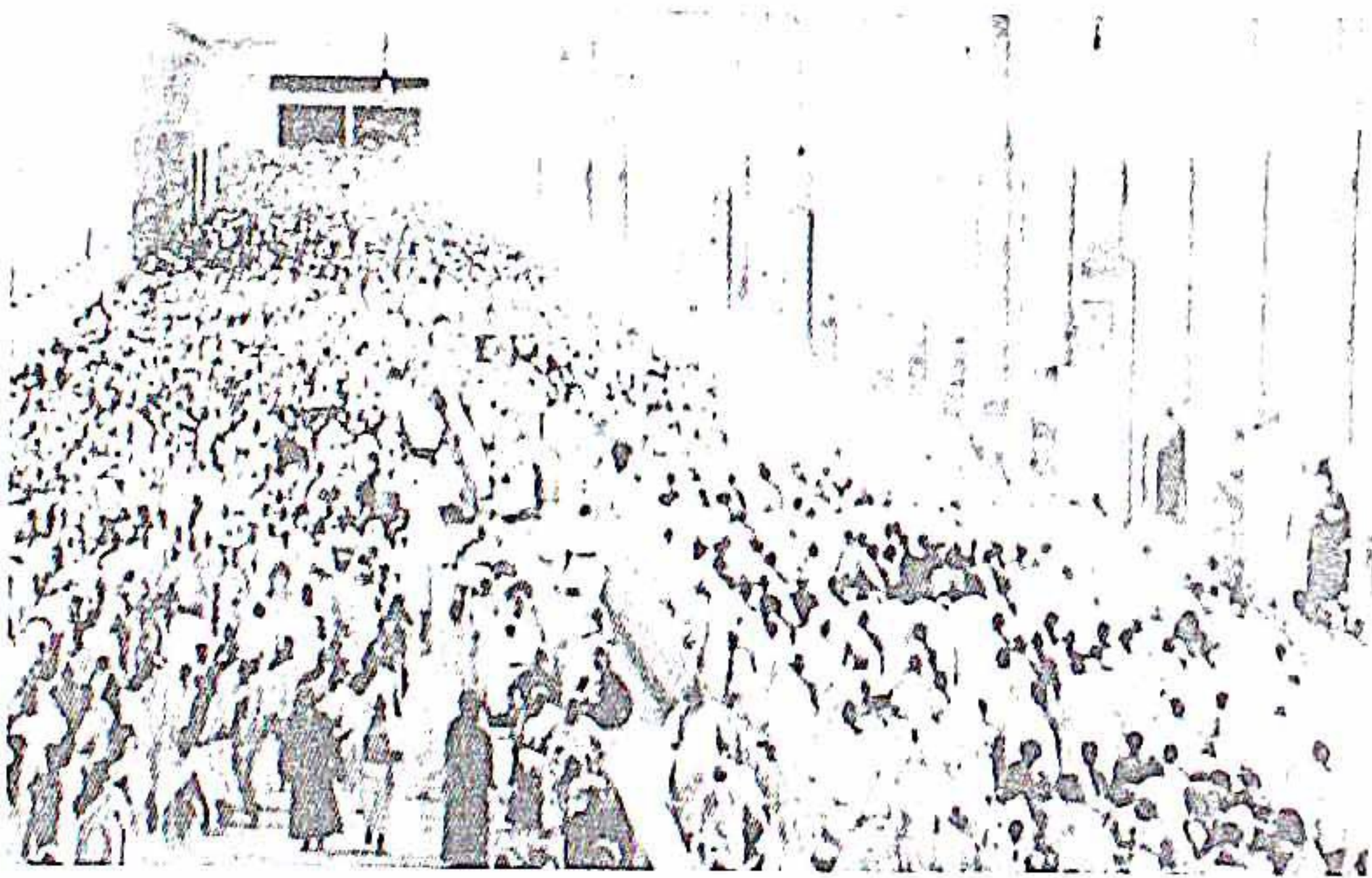
Muslims observe Ramaḍān as a month of festivity. They are encouraged to break their fasting together when convenient, and urged to congregate in the mosque more frequently for prayers and for Qur'anic recitation. The eve of the 27th day of the month, LAILATU'L-QADR, "Night of Power," is of special importance as it marks the anniversary of the beginning of the Qur'anic revelation. Worship during that night is said to be very meritorious; and charitable acts and avoidance of misdeeds throughout the whole month are specially emphasized. Some Islamic countries reduce the working hours during Ramaḍān.

At the end of the month, Muslims pay a charity called Zakātu'l-Fiṭr, in order that the poor would share in the festivities of 'Idu'l-Fiṭr, the festival marking the end of fasting. This festival, together with 'Idu'l-Adhā, the Festival of Sacrifice, on the 10th day of the 12th month in the lunar year, are the biggest annual festivals observed by Muslims.

Fasting, which is an exercise of self-control, stands out alone as a negative type of worship of temporary deprivation. It gives the worshipper a sense of spiritual pleasure, the extent of which he alone appreciates. It is also said that fasting is of some physiological value. Moreover, when the worshipper suffers the pangs of hunger, he appreciates the hardship suffered by the poor and becomes more sympathetic to their plight.

AL-HAJJ, "Pilgrimage":

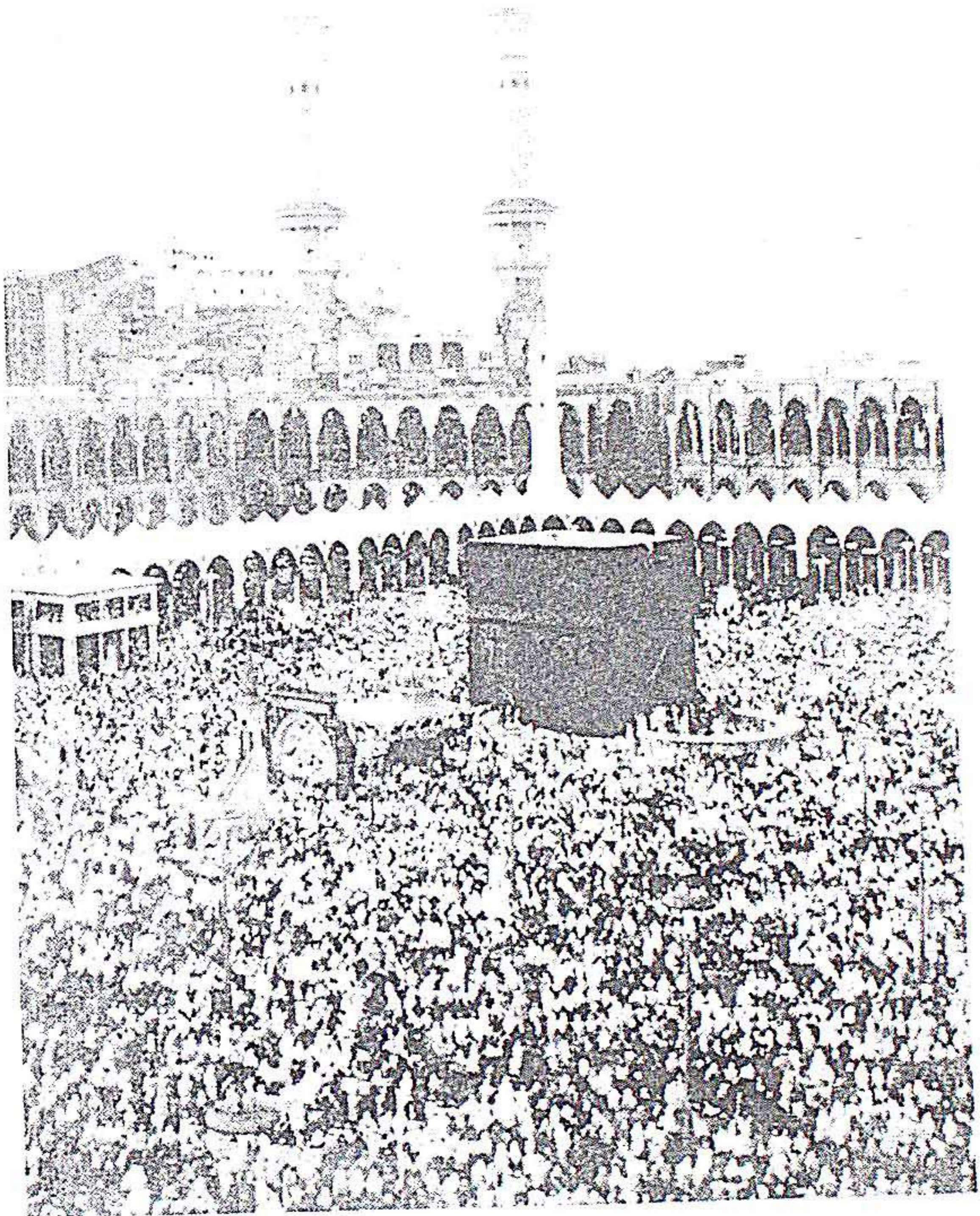
Al-hajj is to make a journey to Mecca during the annual pilgrimage season and observe certain rituals at certain religious shrines in and near Mecca. The season begins in the 10th month of the lunar year and continues up to the 10th day of the 12th month. Most of the rituals are performed around or near the Ka'ba; and one major event is the assembling of all pilgrims on a plateau near Mecca called 'ARAFĀT, on the 9th day of the 12th month. The obligation of pilgrimage, however, is incumbent on those who can afford it physically and financially. It is a duty only once in the lifetime of a Muslim, but repeating it is encouraged.¹



al-Safa and al-Marwah, now within the Holy Mosque of Mecca

¹ The Prophet, peace and blessings be upon him, says "Whosoever performs pilgrimage once, has fulfilled the obligation; whosoever performs it again, he wins the pleasure of the lord; and whosoever performs pilgrimage a third time, has protected his hair and skin against Hell Fire."

While prayer congregations provide Muslims from one locality the opportunity to meet and strengthen their ties, pilgrimage provides a meeting opportunity for Muslims from all corners of the globe. The advantage of such an opportunity is enhanced by the fact that it takes place on the sites which witnessed the birth and growth of their faith. The pilgrim also has educational and other advantages



THE HOLY KA'BA

The Degree of Responsibility of the Individual

Having studied some aspects of the teachings of Islam, both ethical and ritual, it is now clear that a teaching is either an obligation or a prohibition. Compliance is obedience to God, and failure by omitting an obligation or committing a prohibition is a sin. Thus the concept of sin in Islam resembles the idea of breaking the law. Beyond invoking the divine punishment, unless God forgives the sinner, the concept does not entail such a mysterious idea as falling from grace. Moreover, it is the sinner alone who bears the consequences of his sin, and no one of his descendants or ancestors shares them. Therefore, the idea of an original sin, or a need for baptism has no place in Islam.

Moreover, we must bear in mind that the individual is held responsible only for acts he does intentionally and voluntarily. Failures committed by mistake or under duress are excused.¹

¹ For further insight, read: M. A. Rauf, "The Qur'an and Free Will", *The Muslim World*, (Hartford Foundation, Conn., U.S.A.) LX, 3 and 4, (1970).

‘IBĀDĀT,
“ACTS OF WORSHIP”
AN INTRODUCTORY NOTE

WE approach our Lord, Almighty God Allāh, by way of worshipping Him. The term for worship is ‘IBADĀH, which literally means: “humble propitiation”. In the Islamic legal context, it covers all types of the acts whereby a Muslim, man or woman, seeks the pleasure of God.

We must, however, bear in mind that worship in Islam has a narrow meaning and a wider one. In its narrow sense, ‘*ibādah* applies to prescribed and well-defined acts of worship. In Islam there are four types of obligatory ‘*ibādah*, apart from the pronouncement of *shahadah*. These are: ṢALĀH, “the five daily prayers”; ZAKĀH, “the obligatory alms”; ṢIYĀM, “fasting the month of Ramaḍān; and *al-Hajj*, “the pilgrimage to Mecca”.

Apart from these four prescribed acts, there are lesser acts of ‘*ibādah*, covered by this specialised narrow sense of the term. These acts are related or similar to these four acts, and may be mandatory if the prescribed act depends upon them, such as the performance of *taharah*, “removal of pollution,” which is a prerequisite of *ṣalah*, as will be explained later. But they are chiefly recommended acts, such as the supererogatory prayers and various other acts within the prayer itself. Moreover, to have a light meal at night to sustain the worshipper during the fasting daytime, giving charity to the poor, walking to the mosque, waiting for the prayer-time in the mosque; contribution to the maintenance of the mosque, fasting certain days outside the month of *Ramaḍān*, and repeating the pilgrimage to Mecca after performing the first mandatory obligation are some other examples of recommended acts of worship.

In its wider sense, the term ‘*ibādah* covers all types of permissible human activities if they are carried out with the intention of fulfilling the will of God, whether they are specifically recommended or not. Recommended acts, such as visiting the sick; consoling the bereaved; participating in funerals; paying visits to friends; neighbourliness; sympathy to the poor; taking care of the orphans, greeting those we meet, removing stones and objects from the way, helping those who need our help, even by a kind word; diligence and honesty in our work; devotion to duty; honesty in dealing; contributing to worthy causes; and many similar good acts are types of ‘*ibādah* in Islam, for which the Muslim anticipates rewards from God, apart from satisfying his own conscience by performing such civic duties.

Moreover, permissible acts which appear to be in the interest of the individual himself, or even leading to some sensual pleasure, are also types of worship for which divine rewards are anticipated by Muslims. Eating and drinking, for example, are types of worship, as they are necessary to sustain our energy and enable us to carry out our duties. In the last analysis they fulfil the divine will; namely, the survival and continuity of mankind. Similarly, sleeping is a type of worship. It restores the physical energy and relaxes the mental power. So is the sexual act itself which is regarded as one of the noblest acts of worship. It is the way God has chosen as the means of human survival and the measure which provides serenity and harmony within the family. When the Prophet, peace be upon him, once alluded to this fact in one of his statements, one of his astonished disciples protested: "Would one of us enjoy this act and yet anticipate rewards from God for it?" The Prophet retorted, "But if he should do so with an unlawful party, he would be punished. By the same token, when he enjoys it with the lawful partner he receives rewards for it."

It is clear from the above analysis that all types of human activities— unless it is something forbidden like stealing, encroaching on others, fornication, aggression, etc. — can be turned into a mode of worship to God, especially when it is accompanied by the intention of compliance with the divine command or the fulfillment of God's will.

CHAPTER II

ṬAHĀRAH

A REMARK

OUR concern in this book, however, is with one category of the prescribed 'ibādah; namely, prayers and the act of ṭahārah which is required prior to the performance of prayer.

The duty of prayer, ṣalah, is the paramount type of worship. It is the daily communication with God. Its performance contributes in a large measure to the individual's spiritual elevation. The Qur'ān reads:

"Surely prayer keeps (one) away from indecency and evil."
XXIX, 45.

"Prayer has indeed been enjoined on the believers at fixed times."
IV, 103.

The Prophet, peace and blessings be upon him also says,

"(The difference) between a believer and an unbeliever is (the latter's) negligence of prayers".

However, prior to the performance of prayers, ṭaharah, namely, freedom from ritual pollution, has to be assured in order to approach God in a congenial manner. Therefore, before coming to the details of the prayer, the subject of ṭahārah has to be treated.

CATEGORIES OF ṬAHĀRAH

There are two types of ṭahārah; namely, physical ṭahārah and spiritual ṭahārah. The physical ṭahārah is achieved by the use of water or its substitute to remove a concrete or ceremonial pollution. The spiritual ṭahārah is achieved, not by the use of water, but by cultivating such virtues as love, sympathy, kindness, desire to serve and to help others, and craving to attain the pleasure of God. It is also achieved by repentance and remorse for commission of mistakes, and by freeing the heart from such vices as hatred, jealousy and rancour.

We should always strive to achieve spiritual purity and aspire to attain the highest degree of this type of purity. However, the treatment of this subject and the prescribed training for the attainment of such sublime desire can be found in the ṣūfī works; namely, the literature of the Muslim mystics as well as the works on Muslim Ethics.

We are concerned here with the type of ṭahārah, (purity,) which removes a tangible or ceremonial pollution by the use of water or its substitute. The tangible pollution is called najāsah. When a part of the skin of the worshipper, or his clothes or the place of prayer is affected by najāsah, the najāsah has to be washed away by clean water in the manner which will be described later.

The ceremonial pollution on the other hand, is called *HADATH*. The body of the worshipper becomes involved in one type or another of *hadath* when the worshipper has been involved in certain defined acts or activities. The *hadath* should be removed by the application of clean water to certain parts of the body or the total body as will be explained in full.

We can thus define the term *tahārah* as "freedom from *najasah* and from *hadath*." The following discussion deals with the meaning of *najāsah*, the meaning of *hadath* and the way of removing each of them.

NAJĀSAH AND HOW TO REMOVE IT

A. DEFINITION

What is a NAJĀSAH? NAJĀSAH is dirt which may touch the body or the clothes of the worshipper or the place of prayers. If there is such dirt, it must be removed before performing prayers. Now we may ask: How do we remove the NAJĀSAH, and what is exactly the NAJĀSAH?

NAJĀSAH is chiefly the wet matter excreted through the genitals of a person or an animal, like urine.¹ Blood is also NAJĀSAH. If such NAJĀSAH drops in a liquid like oil or a little water,² the liquid becomes NAJĀSAH. Wine is also NAJĀSAH. If it drops on our body or our clothes or the place of prayers, it must be removed. The same applies to all intoxicating drinks.

There are, however, certain things which come out from the bodies of persons and animals, which are not NAJĀSAH, such as milk, sweat, saliva and the tears from a living animal.³

B. REMOVAL

Now how can we remove NAJĀSAH if it occurs to our body or in our clothes or in a place?

The way to remove it is to wash it away with water. The water which we use should be fresh and clean, like water from a tap or from a well or from the sea or from a river. Rainwater also will do.

- 1 Human semen is not regarded by the Shafi'i and Hanbali Schools as *najasah*. Removal of its traces however, is *sunnah*. The same applies to the semen of eatable animals.
- 2 A large amount of water does not become affected by *najasah* unless it causes a change in the colour, the smell or the taste of the water. The Maliki School maintains that water does not become polluted, even if it is a small amount unless it changes.
- 3 Hanafi exempts all these from a pig, and only the saliva of the dog. Shafi'i and Hanbali regard anything from the dog or the pig as serious *najasah*.

If the NAJĀSAH has no color or taste or smell, it is enough to wash it once. But if it has, we must then wash it as many times as necessary until the taste, the smell and the color go. If necessary, we may use something like soap.

Now there is something important we have to remember. The NAJĀSAH from a dog or from a pig is different. If, for example, a dog or a pig licks a place or a hand, or drinks from a pot, it will not be enough to wash these things with water. We must add some dust to the water, and wash the place with this mixed water once. Afterwards, the place has to be washed with fresh water six more times. Altogether, the washing of the NAJĀSAH of a dog or a pig is seven times. Therefore, the NAJĀSAH of the dog and the pig is described as Serious NAJĀSAH.¹

In short we can say that there are two types of NAJĀSAH. There is the moderate NAJĀSAH, like wine, blood and urine from a person or any animal excluding the dog and the pig. This type of NAJĀSAH is removed by washing it with fresh water once or more times until its color, taste and smell go. There is also the Serious NAJĀSAH like the saliva or the urine of the dog or the pig. This type must be washed seven times; the first time with water mixed with dust, and six times just with water.

ISTINJĀ'

Now you may ask: When a person has released himself of urine or some other type of excretion, how can he effectively remove the traces?

The way to remove these traces is called *istinjā'*, and it can be achieved by the use of paper alone, water alone or both paper and water.

If you are using paper alone, you have to repeat the cleansing with fresh paper until no traces remain. This applies to the front passage and the back passage. But the number of times to clean each passage should not be fewer than three times. Stones and similar materials can be used instead of paper if they are clean and can remove the traces of the *najāsah*. If, during *istinjā'* with paper or something similar, the hand touches the *najāsah*, the *najāsah* has to be washed away.

If you are using water alone, it will be enough to pass pure water on the front passage, but the back passage has to be washed properly until the traces of *najāsah* have gone.

¹ Most of the Imams hold the dog to be a clean animal, even his saliva although some agree that a utensil licked by a dog is to be washed.

To use water alone in *istinjā'* is better than using paper alone. The best method, however, is to use paper and water. In this case we should use paper first, and then wash the place with water.

If during the process of *istinjā'* some urine or some of the excreted matter goes beyond its normal passage or smear any part of our clothes, the affected parts have to be washed until the najāsah goes away, in the manner described above in removing the najāsah.

In this context, the following manners should be observed as *sunnah*:

1. Enter the place, like a lavatory, with the left foot first, and come out with the right foot first.¹
 2. On entering the place, say: BISMILLĀH, A'ŪDHU BILLĀHI MINA'L-KHUBTHI WA'L-KHABĀ'ITH.² On coming out, say:
GHUFRĀNAK! AL-HAMDU LILLĀHIL-LADHĪ ADH-HABA 'ANNĪ MĀYŪ'DHĪNĪ, WA-AMSAKA 'ALAYYA MĀ-YANFA'UNĪ.³
 3. Use the left hand in *istinjā'*. (The right hand is usually reserved for such acts as eating and shaking hands with people.)
 4. Pass the index finger lightly on the lower path of the urine passage before applying water to it, to help any remaining drops come out.
 5. Wash your hands well after *istinjā'*.
- The following acts are harmful and are therefore forbidden:
1. To release oneself in a pool or in similar water places.
 2. To do so on the road or in open places.
 3. To do so under a shady tree.
 4. To release oneself in any manner that would offend the public.

ḤADATH AND HOW TO REMOVE IT

Types of Ḥadath

It is not enough for saying prayers to remove the NAJĀSAH only. It is also necessary to remove ḤADATH as well. But what is ḤADATH?

1 The reverse of that order is to be applied on entering a mosque and coming out from it.
2 This means: "In the name of God, I seek the protection of God from evils and from indecencies."
3 Use the left hand in *istinjā'*. (The right hand is usually reserved for such acts as eating and shaking hands with people.)

Ḥadath is something to do with the body of the worshipper. Unlike *najasaḥ*, it has nothing to do with clothes or the place of prayers.

There are two types of *ḥadath*; namely: “minor” ḥadath and major ḥadath.

There are special reasons that cause a Muslim to have a minor ḥadath, and there are other causes for the other type of ḥadath.

AL-ḤADATH AL-AṢGHAR “THE MINOR ḤADATH”

A. DEFINITION AND CAUSES

A Minor Ḥadath is some sort of ritual pollution which can be removed by the application of water to some part of the body in the manner to be described later.

The Minor Ḥadath results from the occurrence of one or more of the following:¹

1. Sleeping.
2. The coming out of anything from the lower orifices, like urine, wind, and so on.
3. Absence of consciousness because of fainting or being drunk.
4. Touching the skin of the opposite sex between marriageable persons.²
5. Touching of the human genitals by the inside part of the palm.³

So when you awake from sleep, you have ḤADATH. When you come out from a toilet after relieving yourself, you have ḤADATH. If a person faints or gets drunk, he has ḤADATH. If a person touches the human genitals with the inside of his hand he has ḤADATH. It is also so when a man touches any part of the body of a woman marriageable to him with nothing between their skin. But if a man touches his mother or sister or grandmother or aunt, no ḤADATH occurs.

1 Hanafī and Hanbalī add to these factors of ḥadath, the coming out of blood and vomiting.

2 The Hanafī School does not regard this as a factor of *ḥadath*. The ḥadath by touch, in their opinion, occurs only when contact occurs between the genitals of two persons in a condition of excitement. Malikī also does not regard this touch as leading to ḥadath if it is not intended and does not lead to excitement.

3 Hanafī denies making this a factor of ḥadath altogether. Malikī applies it only when a man touches his own organ with the internal part of his palm.

B. REMOVAL OF THE MINOR HADATH "WUDU"

a. Acts of Wudu'

To remove the minor HADATH, we have to wash the face and the hands, rub the head with water, and wash the feet. The Qur'an reads.

"O you who believe; when you intend to perform the prayer wash your faces and your hands up to the elbows, and rub your heads, and (wash) your feet up to the ankles." Chapter V, v. 6. This washing of the face, the hands and the feet and rubbing the head, is called WUDU'.

The purpose of WUDU' is to remove the minor HADATH and prepare ourselves to approach God in prayers in a more congenial, and composed manner.

To perform WUDU', properly, however, we have to do as follows:

1. Wash the palms up to the wrists, cleaning under the nails and between the fingers, and saying:
A'UDHU BILLAHI MINA 'SH-SHAITANI'R-RAJIM
BISMILLAHI FI AWWALIHĪ WA FI AKHIRIH.
AL-HAMDU LILLAHILLADHĪ JA'ALA'L-ISLAMA NURĀ.
AL-HAMDU LILLAHILLADHĪ JA'ALA'L-MĀ'A TAHURĀ.
RABBI A'UDHU BIKA MIN HAMAZATI'SH-SHAYĀṬĪN,
WA A'UDHU BIKA RABBI AN YAHDURŪN.
ALLĀHUMMA 'HFAẒNĀ MIN MA'ĀṢĪKA KULLIHĀ¹
2. We then wash the mouth. It is then recommended to gargle the water, to brush our teeth and say:
ALLĀHUMMA A 'INNĪ 'ALĀ DHIKRIKA WA SHUKRIKA
WA 'IBĀDATIK.²

1 This prayer means:

"In Allah, I beseech protection from the evil Satan.

"In the name of Allah, in the beginning and in the end.

"Thanks are due to Allah for guiding me to the faith of Islam, and for all His favours.

"Thanks to Allah for making Islam such a shining light.

"Thanks to Allah for providing water for purity.

"God! I seek refuge in You from the whisper of the evil spirits.

"God! In You I seek refuge, lest they be present with me!"

2 This means: "My God! Guide me in repeating praise in You, in worshipping You in the right manner, in gratitude of Your favours."

3 It means: "O God! Let me enjoy the sweet smell of Paradise."



Fig. 1 Washing the hand in the beginning of wudu' accompanied by the recommended du'a'.



Fig. 2 Cleaning the mouth

3. Then the nose is to be cleaned with water and the following prayer is to be read: ALLĀHUMMA ARIḤNĪ RĀ 'IḤATA'L JANNAH.³



Fig. 3 Cleaning the Nose (Take water with the right hand, and clean with the left).

4. We then wash the face from ear to ear, including the forehead and reaching under the chin, having the intention of performing the Wudū', and saying:

NAWAYTU FARḌA'L-WUḌŪ'
ALLĀHUMMA BĀYYID WĀJHĪ YAWMA TABYADḌU
WUJŪH WA TASWADḌU WUJŪH.¹



Fig. 4 Washing the Face - reaching the ears, and under the chin and up above the forehead (To be accompanied by the wudu' intention)

¹ This means: "I now intend to perform wudū'.
My Lord! Let my face be bright on the Day when faces become bright and (other) faces become distressed."

5. We then wash the two hands, up to, and including the elbow. The right hand is to be washed first, accompanied by the following prayer:

ALLĀHUMMA A'ṬINĪ KITĀBĪ BI YAMĪNĪ WAḤĀSIBNĪ
HISĀBAN YASIRĀ.¹

The left hand follows, accompanied by the following prayer:
ALLĀHUMMA LA TU'ṬINĪ KITĀBĪ BI SHIMĀLĪ WALĀ
MIN WARĀ'I ZAHRĪ.²



Fig. 5 Washing the hands up to, and including the elbows. Begin with the right hand, and follow with the left.

1 This means: "God let me receive, (on the day of Resurrection) my book of record with my right hand, and make my questioning easy."
2 It means: "God! Do not let me receive my book with my left hand or from behind my back."

6. Then, with fresh water we rub the head partly, or preferably fully¹, saying:

ALLĀHUMMA ḤARRIM SHA'RĪ WA BASHARĪ 'ALA'N-NĀR, WA AZILLANĪ TAḤTA ḌILLI 'ARSHIK YAWMĀ L ḌILLA ILLĀ ḌILLUK.²



Fig. 6 Passing the hand, wet with fresh water, over the Head

7. We then clean the ears fully, including the seen part of the hole. We first apply fresh water to our fingers; then insert the index finger into the hole of the ear, then pass it through the outer

¹ Washing the head, rather than rubbing it, will do.

² It means: "O God! Let not my skin or my hair be burned in Fire. And protect me, (on the Day of Resurrection), under the shade of Your Throne."

folds, then rub the back of the ears with the thumbs. The following prayer is to be said:

ALLAHUMMA'J 'ALNĪ MINALLADHĪNA YASTAMI' ŪNA'L-QAWLA FA YATTABI'ŪNA AḤSANAH.¹

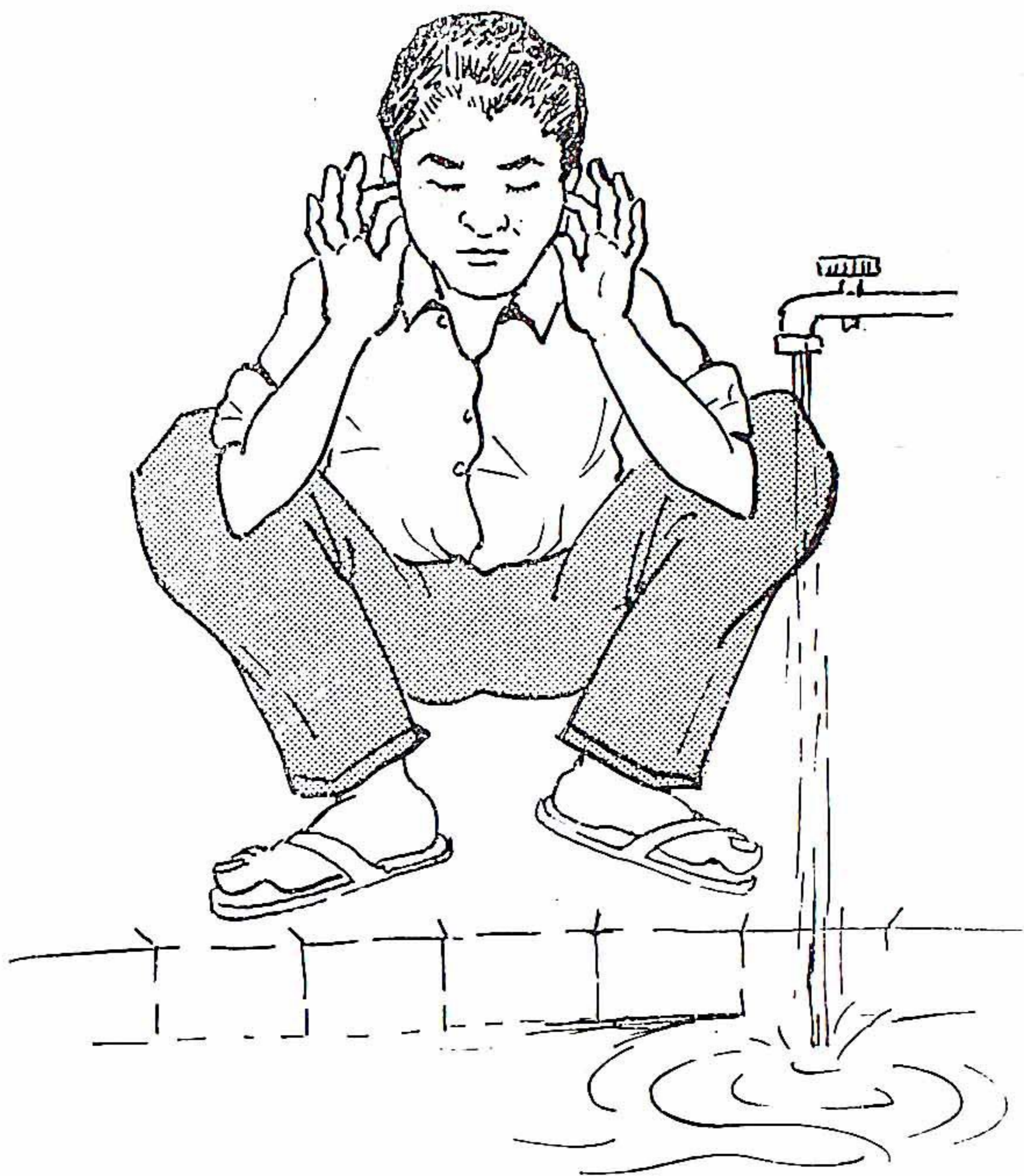


Fig. 7 Clearing both Ears simultaneously, with fresh water.

8. Finally, we wash our feet including the ankles, the heels and between the toes, saying:
ALLĀHUMMA THABBIT QADAMĪ 'ALA'Ş-ŞIRĀṬ YAW-
MA TAZILLU FĪHI'L-AQDĀM.²

1 "O God! Make me one of those who hearken to the speech and follow the best of it."
2 God! Make my feet firm on the Path, on the Day the feet easily slip away from the path!"



Fig. 8 Washing the Feet including the Ankles. Begin with the right foot. Make sure the water reaches between the toes and covers the heels fully.

9. Having completed the washing, we stand facing the *qiblah* and read:

ASH-HADU AN LĀ 'ILĀHA ILLĀ'LLĀH, WAHDAHŪ LA SHARĪKA LAH, WA ASHHADU ANNA SAYYIDANĀ MUḤAMMADAN 'ABDUHŪ WA RASŪLUH. ALLĀ-HUMMA'J 'ALNĪ MINA'T-TAWWĀBĪN, WA'J 'ALNĪ MINA'L-MUṬATAHHRĪN. SUBḤĀNAKALLĀHUMMA WA BI-ḤAMDIK,
ASHHADU AN LĀ 'ILĀHA ILLĀ ANT, ASTAGHFIRUKA WA ATŪBU ILAIK. WA ṢALLALLĀHU 'ALĀ SAYYIDINĀ MUḤMMAD WA 'ALĀ ĀLIHĪ WA ṢAḤBIHĪ WA SALLAM.'

1 This *du'ā'* means:

"I witness that there is no God but Allah; He is One and has no partner.

"And I witness that our master Muhammad is His servant and His Messenger.

"O God! Make me one of those who repent and who are pure.

"Praise and gratitude are due to You, my God!

"I witness that there is no god but You; I beseech Your forgiveness, and repent to You.

"AND MAY PEACE AND BLESSING OF ALLĀH BE BESTOWED ON OUR MASTER MUḤAMMAD, UPON HIS FAMILY AND UPON HIS COMPANIONS."



Fig. 9 Du'a', concluding the wudū'

b. Acts Permissible With Wuḍu'

When a Muslim has performed *Wuḍu'* in the above manner, he is described as *MUTAWADDI'*. He or she can perform the prescribed prayers, touch and carry the Qur'ān, perform the *TAWĀF*, "circumambulation," around the Ka'bah, and perform SA'Y, "the journey between Ṣafā and Marwah." Otherwise, the performance of these religious acts is forbidden until *wuḍu'* is performed.

c. Analysis of the Parts of Wuḍu'

The parts of *wuḍu'* described above, are not of equal importance. Some are mandatory, *WĀJIB* or *FARD*; and the others are recommended, *SUNNAH*.

The *wajib* parts are:

1. The *niyyah*, (the intention in the heart to perform the acts of *wuḍū'*. This *niyyah* must accompany the washing of the face).
2. Washing the face.
3. Washing the hands up to the elbow.
4. Rubbing the head.
5. Washing the feet.
6. Observing the above order. (So we cannot, e.g., wash the hands before the face.)

However, the last item is regarded as *sunnah* by the Ḥanafī and Mālikī Schools.

The other performances in the process of *wuḍu'* described above, apart from these six items, are regarded as *sunnah*.

RUBBING THE KHUFF

"Substitute of Feet Washing"

As a relief, we are permitted to pass our fingers, wet with fresh water, over our shoes, under certain conditions, instead of washing our feet in ablution, "*wuḍu'*". The term for shoe in this context is *KHUFF*.

Suppose when you get up in the morning, you had the ablution and performed the morning prayers. This ablution will remain with you so long as no cause of a minor ḥadath occurs. Therefore, with the same ablution you can perform the mid-day prayers, the afternoon prayers, and so forth—although it is recommended to repeat the ablution, "*wuḍū'*" for every prayer. This repeated ablution without a necessary cause, is called *tajdid*, renovation of *wuḍū'*.

However, when you have another *wuḍu'* during the day, either because of ḥadath or for tajdid, and you happened to have put on your shoes before the occurrence of ḥadath, you may take advantage of the alleviation mentioned above. When you reach the washing of the feet, keep your shoes on, just wet your fingers with fresh water and pass them over the upper parts of the shoes; provided the shoes cover the feet fully including the ankles. Otherwise, you take off the shoes and apply this to the socks if they are firm and are such as not to permit the water reach the feet.



Fig 10 MASH AL-KHUFF, "Light Rubbing of Khuff"
Pass the front and right parts of the khuff with the fingers of the right hand; and the back part and left side of the khuff with those of the left hand. Do the same with the left khuff.

So the KHUFF applies to shoes or socks which are to be rubbed lightly by the wet fingers instead of washing the feet in ablution.

Conditions

The conditions on which the use of this easier method depends are the following:

1. That the shoes or the socks cover the feet fully including the ankles.¹

¹ Maliki adds that the shoes should be made of skin. In the case of socks they should have a skin cover.

2. That they should have been put on before the occurrence of the ḥadath.

Period during which the use of this method is allowed:

This alleviation applies for a full day. You may take advantage of it whenever you repeat the ablution either for the purpose of removing the ḥadath or for tajdīd.¹ If you are on a journey, this advantage may be extended to three days.

THE USE OF SIWĀK

SIWĀK is the term indicating a tooth-brushing stick taken from a kind of thorny tree of good odour called *arāk*. The top part is crushed to make a harsh cleaning brush. This was the kind of tooth brush used at the time of the Prophet, and is still used in Arabia. It cleans the teeth efficiently and gives the mouth a good fresh odour.

Of course it would be better to use that traditional type of tooth brush if it is easily available. Yet any other type of brushes will satisfy the requirement so long as it is made of clean material.

The Prophet strongly recommended the frequent use of the siwāk. It is more strongly recommended at the following times:

- a. At the time of cleaning the mouth during ablution.
- b. When we rise from sleep.
- c. After eating.
- d. When the mouth begins to smell because of any reason like a long silence.
- e. At the beginning of each prayer.²

THE MAJOR ḤADATH "AL-ḤADATH'Ļ-AKBAR"

A. CAUSES:

The major ḥadath involves the whole body; and can be redeemed by washing the whole body in full, including the skin below the hair.

The causes of the major ḥadath are:

1. Emission of semen by a male,³ either in sleep or in awakesness, deliberately or indeliberately.

1 This case is useful to those living in the West who work during the daytime in offices where no proper arrangements for ablution are provided.

2 The Prophet is related to have said, "Two rak'ats preceded by the use of siwak are more meritorious than seventy rak'ats without the use of siwak."

3 The experience of emission indicates that the boy has reached the age of puberty; and thus becomes a major responsible for all adult obligations. If this experience is delayed, the boy becomes a major when he becomes fifteen years old.

2. Attainment of orgasm by a female, leading to the coming out of wet matter. Dry orgasm does not cause a major ḥadath. On the other hand, any matter coming out short of orgasm does not cause a major ḥadath but such matter is pollution the traces of which must be washed away with clean water.¹
3. Intercourse involving the penetration of at least the head of the male organ, whether orgasm is attained or not, and whether such intercourse is lawful or otherwise. Any sexual activities not leading to emission of semen and not involving a penetration as described above does not cause a major ḥadath. The major ḥadath caused by any of the above factors is usually referred to as *JANĀBAH*.
4. Menstruation; i.e., the coming out of the menses from a female during her monthly bleeding period.²
5. Post-natal bleeding. The bleeding usually continues up to forty days, but it may discontinue even immediately after birth and may continue up to sixty days.

B. *REMOVAL*: "AL-GHUSL"

The major ḥadath is to be removed by *GHUSL*, namely having a bath in which every path of the skin as well as all the hair on the body should be washed with pure fresh water.³

This simple minimum washing can be achieved by dipping into a pool, a bathtub, a river or the sea, or by standing under a shower and letting the water reach all the surface of the body. Water must reach the skin under the hair, between the fingers and between the toes. It must also reach the folds of the ears, the armpits and between the folds in the body. Thick hair on the head and a thick beard should be unfolded to make sure that the hair and the skin under it have been duly washed.

1 Semen emitted by a male is also regarded as pollution; but it is not so regarded by the Shafi'i or the Hanbali Schools. However, it is recommended to wash it away.

2 The beginning of this experience indicates that the girl has reached puberty. If it is delayed, she becomes a major responsible for the adult obligations at the age of fifteen lunar years. The monthly menstruation period is six or seven days with most women, but it may be more with some. However, it does not increase beyond fifteen days.

3 The Maliki School exempts a newly-wed bride from washing her head in the ghusl from janabah and substitutes the washing of the head by passing a wet hand over it. This is to avoid waste of money resulting from the removal of the perfume on the hair by frequent washing. It may be wondered whether this privilege can be extended to our modern ladies who would lose much by spoiling their expensive hairdo's by frequent washing from janabah.

But we must also have the *niyyah* in our mind in the beginning of ghusl. We mean by the *niyyah* here the intention to perform the ghusl to remove the major ḥadath. It is enough to have this intention in our mind; but it is better that we also say at the same time: NAWAYTU 'L-GHUSLA, MINA 'L-HADATHI 'L-AKBAR. This means:

“I now intend to start performing ghusl, from the major ḥadath.”

We may now say that ghusl consists of two essential parts; the *niyyah* and the full washing of the body.¹

The full method of ghusl is as follows:

1. Wash the hands, reading: “BISMILLĀHI'R-RAḤMĀNI'R-RAḤĪM. NAWAYTU'L-GHUSLA MINA 'L-HADATHI 'L-AKBAR.”
2. Wash the mouth (three times.)
3. Clean the nose (three times.)
4. Wash the genitals well. (A woman is recommended to apply good odour to her front genital.)
5. Have a complete wuḍū'.
6. Wash your head
7. Wash the right side of the front part of the body
8. Wash the right side of the back part of the body.
9. Wash the left side of the front part of the body.
10. Wash the left side of the back part of the body.
11. Make sure that water reaches the hidden parts, like the armpits, the navel, the skin under the nails, between the fingers and the toes and the bottom of the feet.
12. Rub each part of the body at the time of its washing, as far as your hands can reach.
13. Read, at the end, the same du'ā' that we read at the end of wuḍū'.

So the term *tahārah* means purity and cleanliness, and can be achieved by the removal of *najasah* and *hadath* with water. The way of removing ḥadath is called *wuḍū'* if it is a *ḥadath aṣghar*, and is called *ghusl* if it is a *ḥadath akbar*.

¹ Malikī makes massaging the body during the ghusl as an additional essential part.

OTHER CATEGORIES OF RITUAL GHUSL

a. WASHING THE DEAD

The first duty to be done to the body of a deceased Muslim is to wash it completely. This is a gesture of respect on the part of the survivors toward the man or woman they have lost. In fact there are three other duties to be discussed later; namely shrouding, prayers and burial. However, *Ghusl* comes first, to be followed by the other three obligations in this given order.

The person who washes a dead man should be a male or the wife of the deceased; and a dead woman should be washed by a woman or by her own husband. However, the parts of the body of the dead between the navel and the knees, front and back, should be always covered. Moreover, the genitals should not be touched. The person who washes, should wear something like gloves when he or she washes the genitals under the cloth cover.¹

The minimum of washing the dead is to pour clean water on the body, making sure that it reaches all parts of it, hair and skin. The best method, however, is as follows:

1. Place the body on something high like a bench, lying on the back. In fact, as soon as someone dies, his body should not be left lying on the ground. It should be on something raised like a bed, until it is taken to the place of washing which should be also high enough for convenience. It is also recommended to provide burning frankincense near or around the body from the time of death.²
2. Wash the hands of the dead, and then pass your hand lightly over the stomach to let pass out matters through the genitals.
3. Wash the genitals and wash away any dirt that may be on the body; then wash your own hands with the help of something like soap.
4. Raising the head slightly toward the chest, clean the teeth and nose with the help of something like a towel.
5. Intending to perform the ablution of *wuḍū'* on behalf of the dead, wash his face and his hands and rub his head with your wet hand and wash his feet in the manner of ordinary *wudu'*.
6. Wash the head three times. You may comb the hair lightly, taking care no hair drops. Otherwise, dropped hair should be kept in the shrouds.

1 Shafi'i recommends that the full body should wear a thin garment through which water reaches the body. The hand of the person who conducts the washing reaches the body through the neck opening or a cut in the garment where it is necessary.

2 Maliki disagrees with this last procedure.

7. Wash then the body, beginning with the front right side, then the back right side, then the front left side, then the back left side, always from the neck down to the bottom of the feet. When you wash the back, you lay the dead on his or her sides; avoid laying the body on the stomach.
8. What we did in para 7 was only one wash, with pure unmixed water. Then apply soap to the body and then wash it away, making sure that all dirt has been removed. This is a second washing.
9. Wash once more, using water mixed with some perfume, preferably camphor.¹
10. Place perfumed cotton in the orifices, and apply some perfume to the forehead, the hands, the feet, and the hidden and deep places like the armpits, the navel and between the buttocks. In addition, the buttocks should be tied up as a further precaution. The hair of a woman should be plaited and let to rest at the back.

SHROUDING: "TAKFIN"

It is relevant to discuss now the next duty that has to be done with the body of the dead, namely "shrouding."

The cost of the material used in shrouding should be met from the property left by the deceased himself; otherwise, it should be borne by the person who was responsible for the maintenance of the deceased. If there is no such person, father or son, it has to be met by the State, or from voluntary donations.

The minimum of the shrouds should be any piece of cloth in which the whole body of the dead is to be completely wrapped up. The material should be of such a kind that is permissible to wear in lifetime. Therefore, a dead man cannot be shrouded in silk or other material decorated with gold.

However, it is recommended:

- a. That the shrouds should be of white material.
- b. A man should be shrouded in five items, made out of this simple white material; namely, a long shirt, (a gown,) a waist-wrapper, a head band with a sort of a tail to be placed over the face, and two full wrappers. A woman should have in addition, a muffler and two more wrappers.²

¹ Shafi'I recommends that the head be washed once only — but do not pour water on the face. Moreover, in each wash of the body, use first water mixed with soap, then remove the soap with pure water; then wash with water mixed with camphor. This all is counted as one washing; and the whole process is to be repeated twice; making a real total of nine washings.

² Shafi'I says that the shrouds should be simply three full wrappers for both men and women, if the cost is met from the deceased's own money and he has left no needy dependants. Otherwise, one wrapper is enough.

The method of wrapping would best be by spreading the last wrapper, and spreading some aromatic stuff over it; then spreading the next wrapper over it and again spreading some aromatic stuff, and so on. Then carry the body carefully and place it in the middle over the material. Let the two hands be at the sides, or place them on the chest, the right hand over the left hand. Then wrap the waist-wrapper over him; then the long shirt, then the full wrappers, one after the other. Then the tie wrappers up at both ends, so that they do not unfold before burial. During burial the ties should be loosened.

b. THE RECOMMENDED GHUSL

Ghusl which applies to remove a major ḥadath as well as the ghusl of the dead are mandatory obligations. Besides these two categories, frequent ghusl is generally recommended to maintain a high hygienic standard. In addition, Muslims are recommended to perform a ritual ghusl every Friday before proceeding to the noon congregation and on the two 'Īd Festival days, namely the Festival Day following the fasting month; and the Festival Day of Sacrifice marking the conclusion of the pilgrimage season.

The time of the ghusl on Fridays begins at dawn, so that a Muslim may have this ritual washing any time from then until the noon prayer time. The time of the 'Īd ghusl, on the other hand, begins at the middle of the night and continues until sunset of the day.

The ritual ghusl is also recommended to the person who has conducted the ghusl of a dead person and also those who handled the body. It is also recommended to the pilgrim on assuming the status of IḤRĀM, on entering Mecca, just before ṬAWĀF, on approaching 'Arafah, and on entering al-Madīnah of the Prophet, *Ṣallallāhu 'alayhi wa-sallam*.

ACTS PROHIBITED BY ḤADATH

a. *Minor Hadath*: The acts prohibited when there is a minor ḥadath are:

1. Touching the *mushaf*; namely, the copy of the Qur'ān.
2. Carrying the *mushaf*, in total or in part.
3. Performing prayers.
4. Ṭawāf.
5. Sa'y.

Therefore, when we have a minor ḥadath and the time of prayers has come; or we need to perform ṭawāf or Sa'y in pilgrimage, we must perform *wuḍu* which is a prerequisite for these obligations.

- b. *Janabah*, (i.e., the major ḥadath caused by emission or intercourse). The following are prohibited until ghusl is performed:
1. Reading the Qur'ān
 2. Touching the muṣḥaf
 3. Carrying the muṣḥaf
 4. Performing prayers
 5. Ṭawāf
 6. Ṣa'y
 7. Entering a mosque
- c. *Ḥaid* or *Nifās*; (i.e., during the monthly menstruation period and the post-natal bleeding period):
1. Reading the Qur'ān.¹
 2. Touching the muṣḥaf.
 3. Carrying the muṣḥaf
 4. Performing prayers. Prayers missed for the cause of ḥaid or nifās are not to be made up after the blood ceases.
 5. Fasting. Fasting days of Ramaḍān, which are missed because of ḥaid or nifās are to be recovered.²
 6. Ṭawāf
 7. Ṣa'y
 8. Entering a mosque
 9. All sexual activities in any part of the body between the navel and the knee, including particularly intercourse. Such activities become permissible only after performing the ablution of ghusl on the cessation of the blood.

However, the Mālikī School permits handling the *muṣḥaf* by a learner and a teacher of the Qur'ān during all kinds of ḥadath. They also, like the shāfi'ī, permit carrying it as an amulet if it is duly covered so that dirt and pollution cannot reach it.

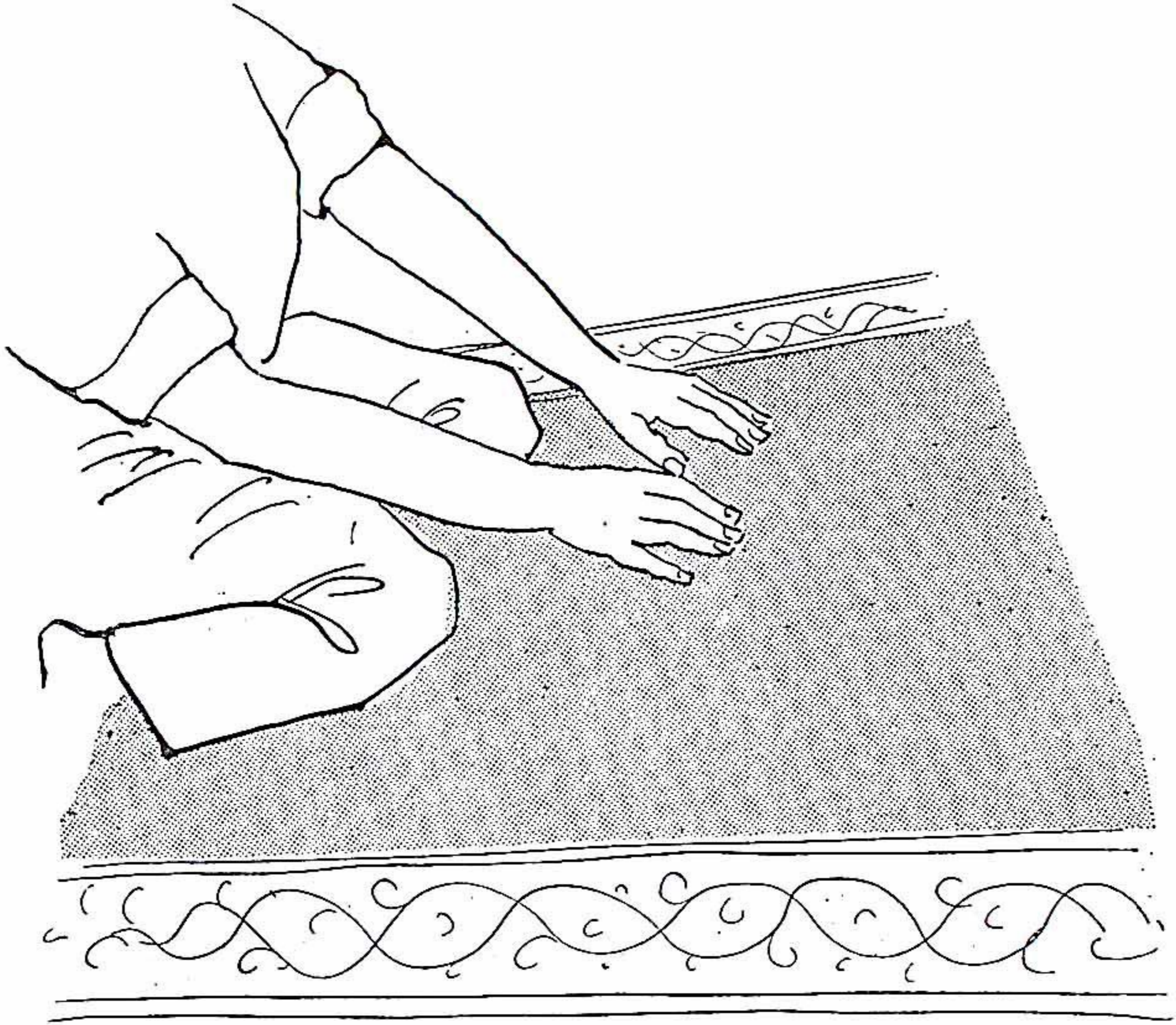
TAYAMMUM

TAYAMMUM is the use of dust instead of water in ablution when water cannot be used. Water may not be available within reach, as may happen in a desert. On the other hand, water may be available but in a small quantity needed for cooking or drinking by a person or an animal. Or enough quantity of water is available, but the worshipper cannot use it for good medical reasons. In all such cases, the worshipper has to resort to the *tayammum*.

1 Malikī school permits teaching the Qur'an during ḥayḍ and nifās.

2 'Ā'ishah, the Prophet's widow said, "We were to make up missed fasting days, but not for missed prayers." The total exemption in the case of prayers is apparently granted to avoid hardship in view of the more frequent recurrence of prayers.

- The procedure of tayammum is as follows
1. Have NIYYAH of TAYAMMUM in your heart, and preferably by your tongue as well. You simply say, “*nawaytu ’t-tayammum li-fardi ’ş-şalāh.*”¹
 2. With your hands, beat a piece of furniture as if to disturb the dust accumulated on it.



TAYAMMUM, beating the floor to disturb some dust.

3. With the inside of your palms, rub your face, saying the same prayer you say when you wash the face in *wuḍu’*.
4. Beat the furniture once again, in the same manner.
5. With the inside of the fingers of the left palm, rub the back of the right palm and the back of fore-arm to the elbow and then the inside parts of these, then rub with the inside of the fingers of the right palm, the back of the left palm and the back of the

¹ This means: “I intend to perform tayammum for the mandatory prayers.”

left fore-arm up to the elbow and then their inside parts, again repeating the prayers applicable at the time of washing the hands in *wuḍū'*.

It is to be borne in mind, however, that tayammum should be performed only after the coming of the time of the prayer for the sake of which tayammum is performed instead of *wuḍū'* or the *ghusl*. Moreover, you can perform one *farḍ*, (mandatory), prayer only by one tayammum. Therefore, unlike *wuḍū'*, you have to repeat the tayammum for every *farḍ*. But when you perform a tayammum intending to perform one *farḍ* with it, like the dawn or the noon prayers, you can perform sunna prayers and do other things of lesser importance than the *farḍ*, with the same tayammum.

TWO USEFUL REMARKS

1. As a general rule, *doubt is to be discarded, and the sure condition preceding the rise of doubt should prevail*. An example: When you got up from sleep, you performed the ablution of *wuḍū'* and said your morning prayers. Then you got yourself ready and went to your office or school. When the noon prayer time came and you wanted to say *zuhr* prayer, some doubt arose in your mind: as to whether you have visited the toilet room ever since you had your ablution in the morning and thus you are involved in a minor *hadath*? In such a case, the doubt should be dropped, and the morning ablution should be regarded as continuing.¹ If, on the other hand, you are sure that you have really visited the toilet place after the morning ablution, but are doubtful whether you performed a *wuḍū'* thereafter—then you have to base on the sure condition preceding this doubt and should perform a fresh ablution.
2. Suppose you happen to have a wound or some disease that should not be touched by water, in the parts which have to be washed in *wuḍū'*, like the face or the forearms or the feet. Or if the disease happens to be somewhere else in the body in the case of *ghusl*. In this case, the affected part is exempted from washing but should be lightly passed by a wet hand or finger.

¹ The Maliki School disagrees here, and regards doubt of an occurrence of *hadath* as an actual sure *hadath*, and a fresh ablution should be performed.

This passing by hand or a finger is called, *mash*; i.e., rubbing; or, rather, light, soft rubbing. Even if this kind of *mash* is harmful, it should be left out. Supposing that the diseased part is covered by something like a plaster or a bandage and the cover is not to be removed for the ablution, then the *mash* or the light rubbing should apply to the cover.

We have thus covered the subject of *tahārah*, having treated the definitions of *najāsah* and *hadath*, their divisions and the methods of their removal. Having become free from all types of *najāsah* and from all types of *hadath*, the worshipper can approach the Almighty God through the topmost type of worship; namely *ṢALĀH*, the obligatory duty of Prayers which we now proceed to discuss, seeking God's help and support!

CHAPTER III

Ş A L Ā H

“PRAYERS”

Definition:

ŞALAH is usually translated as ‘prayers’, but *şalāh* is a more specific term. In addition to words and formulae of prayers, *şalah* includes also postures and gestures to be assumed and made by the worshipper; namely, standing, kneeling, prostrating, sitting up and so forth. During each of these postures, the worshipper humbly recites, in a whispering voice, certain words of prayers. These gestures, postures and whispers are clearly and specifically well defined.

Muslim jurists therefore define the term *şalāh* as “words and deeds, beginning with *takbir* and ending with *taslim*, (to be said and performed) according to certain prescribed rules.”¹

So whenever the word ‘prayer’ occurs in an Islamic legal text, we should remember that the term means more than what it usually conveys in its English context. It applies to a prescribed set of acts and deeds, performed in a formal and well-defined manner.

MANDATORY DAILY PRAYERS

a. *Periods:*

There are five periods of mandatory daily prayers; namely:

1. The period of the *Dawn Prayer*, starting at the beginning of the morning twilight and ending when the sun begins to rise. This prayer is called: ŞALĀTU 'L-FAJR, “The Dawn Prayer,” or ŞALĀTU 'Ş-ŞUBĤ, “The Morning Prayer.”
2. The period of the *Noon Prayer*, starting immediately after the sun reaches the middle of the sky and continuing until the shadow of any object reaches a length equal to the height of the object itself plus the length of the shadow the object might have had at the beginning of this period. The name of this prayer is ŞALĀTU 'Z-ZUHR, “The Noon Prayer.”
3. The period of the *Afternoon Prayer*, starting immediately after the end of the Noon Prayer and continuing until the sun completely sets. This prayer is known as ŞALĀTU 'L-'AŞR.
4. The period of the *Sunset Prayer*, starting immediately after sunset and ending when the evening twilight disappears. The name of this prayer is ŞALĀTU 'L-MAGHRIB.

¹ TAKBĪR means, “to say: ALLAHU AKBAR;” and TASLĪM means, “salutation”, to say: ASSALAMU 'ALAYKUM.”

5. The period of the *Night Prayer*, starting immediately after the disappearance of the evening twilight and continuing until just before the beginning of the morning twilight. This prayer is called *ṢALĀTU 'L-'ISHĀ'*.

The beginning and end of each of the above periods may vary from day to day, and also vary from one place to another. For the sake of convenience, the daily beginning of these periods should be carefully calculated in terms of hours and minutes for each locality, to be incorporated into some form of a calendar for use by the local Muslims.

In the absence of a calendar, a Muslim may safely begin his morning prayer one hour before sunrise; the *Zuhr* prayer thirty minutes afternoon; the 'Aṣr prayer after two-thirds of the time interval between the beginning of the period of *Zuhr* and *Sunset*; and the *Maghrib Prayer* immediately after sunset; and the 'Ishā' Prayer two hours after sunset — but do not delay the *Maghrib Prayer* more than one hour after sunset. Times of sunrise and sunset can be easily obtained from the daily local newspaper.

What about Muslims living in areas where the time interval between sunrise and sunset is too short or too long, as for example, lands in the vicinity of the North and South Poles?

People living in these areas arrange their life and activities, nevertheless, in terms of twenty-four-hour days. They have active hours and sleeping hours within each 'day'. Therefore, they are to perform the five daily prayers within each of their working days; and it will be best for them to follow the prayer timetable prepared for the Muslims of Mecca.

A Muslim has to perform each of the above prayers fully within its period; preferably at its beginning. The beginning of the period is called, *WAQTU 'L-FADĪLAH*; i.e., the choicest or most meritorious part of the period for the prayer. Delaying a prayer till almost the end of the period is discouraged and even disapproved. The 'Aṣr prayer, particularly, should not be delayed until the sunlight becomes yellow. Beginning a prayer towards the end of its period so that part of it falls in the beginning of the next period is a sin. Moreover we are specially urged to perform the *Maghrib* prayer in the beginning of its period without delay. The 'Ishā' prayer should not be delayed beyond the first third of the night. The *Fajr* prayer should not be delayed till *isfar*, i.e., when the daylight is such as to make faces easily distinguishable. In hot climate, however, the *Zuhr* prayer may be delayed a little until enough shade has been formed for walking comfortably to the mosque to join the congregation in the mosque.

b. *The Terms Adā' and Qadā'*:

ADĀ' means "to fulfil an obligation within its prescribed period." And QADĀ' means "to fulfil an obligation after the lapse of its period." When a worshipper begins a prayer during its defined period-provided that at least one rak'ah¹ is completed prior to the expiry of its period, the prayer is *ada'*. If the period expires before the completion of one rak'ah, the prayer is *qadā'*,² A prayer or prayers neglected until the expiry of the prescribed time must not be left out, but must be performed as *qada'* prayers. When more than one prayer are to be performed as *qada'*, their chronological order should be observed.

PREREQUISITES OF PRAYERS

Prayers are valid only if the following conditions are fulfilled:

1. *Freedom from Ḥadath.*

The worshipper, prior to starting a prayer should remove the ḥadath by performing the small ablution, (wuḍū'), if he or she has been involved in a cause of the minor ḥadath; or by performing the major ablution, (ghusl), if involved in a cause of the major ḥadath.

2. *Freedom from Najāsah.*

All types of pollution should be removed from the body and the clothes of the worshipper and from the place of prayer.³

3. *Covering the 'Awrah, (Pudenda.)*

The 'awrah proper of a male is his genitals, and of a female is the parts of the body between the levels below her breasts and the level of her knees. The additional parts of the 'awrah of a male are those between the level of the navel and the level of the knees. In the case of a woman, they include the rest of her body except the face and the handpalms.

1 A rak'ah is the unit of prayer, as will be explained presently.

2 Mālikī extends the period of *ada'* beyond the regular periods for those involved in what may be regarded as emergency situations, such as the case of a woman whose menstruation ceases at the end of a prayer period, or a person who recovers then from a fainting fit or someone who forgets the prayer and only remembers at the expiry of the time. The part of the prayer period preceding the emergency part is known as the Choice Period. For the Maghrib Prayer, the Choice Period is the amount of time after sunset, enough for the prayer itself and its preparatory acts such as ablution; the Emergency period starts from then until dawn. The Choice Period of 'Ishā' is the first third of the night; the Emergency period is from then until dawn. The Choice Period of Zuhr is until the beginning of the 'Aṣr time; and its Emergency Period is from then until sunlight becomes yellow. The Choice Period of 'Aṣr is the Emergency Period of Zuhr; and its Emergency Period is from the time sunlight becomes yellow until sunset. A person whose excuse ceases at the expiry of the Choice time, has to perform the prayer duty during the Emergency time.

3 Some Malikī authorities regard the removal of najasah as an act of *sunnah*; i.e., 'emphatically recommended,' as opposed to being a kind of *wājib*; i.e., 'an obligatory act.'

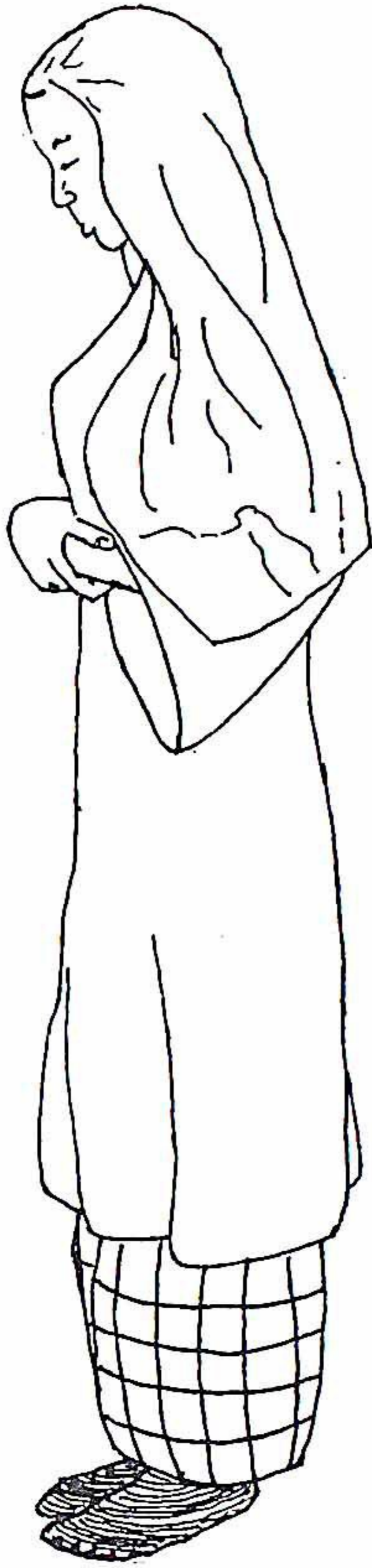


Fig 12. A Sister in her prayers' Attire

It is essential that the 'awrah proper of a male and the 'Awrah proper of a female should be properly covered in prayers; but it is *summah* to cover the additional parts of the 'awrah as well.¹

A Muslim should also cover the 'awrah parts of his body always in the presence of other people. A man in the company of other men, and a woman with other women should not leave uncovered any part of his or her body between the navel and the knees. A man is forbidden to look at any part of the body of a woman, (who is not his own wife or a woman forbidden to him in marriage), except her hands, her legs, and her head and face;² unless he should look at these parts with an evil intention. The same applies to a woman looking at a man.

These prohibitions, however, are lifted in case of necessity, like the case of medical treatment of a person by the opposite sex in the absence of a qualified person of the same sex.

Moreover, a person is discouraged to look at his or her own genitals; and a husband is discouraged to look at his own wife's genitals. Uncovering the 'awrah parts without a need, even in the absence of anybody, is also discouraged.

4. Performing the prayer at or after the beginning of its period time.

A prayer performed prior to its time is invalid and is also forbidden. A prayer must actually be performed within its period as explained earlier. If a worshipper fails to do so because of forgetting or for any other reason apart from *haid* and *nifas*, or a mental illness causing loss of consciousness, the prayer has to be performed as *qada'*, in the manner explained above.

5. Facing the direction of the *Ka'ba*.

If the worshipper is near the *Ka'ba* in Mecca or in the mosque of the Prophet in al-Madīnah, there is no problem in determining its direction which is called the *Qiblah*. Otherwise, the worshipper has to determine the direction of the *Ka'ba* by means of the position of the sun or the position of the stars or by means of a compass. The needle of the compass points to the East. Once we know the East, the West, the North and South, we can determine the *qiblah*, taking into account the Latitude and longitude of our own place in relation to those of Mecca.

1 The division of 'awrah into 'awrah proper, "mughallazah," and additional, "mukhaffafah," belongs to the Maliki School. Others speak of one category of 'awrah only. In the case of a male, it includes the parts between the level of the navel and that of the knee; and in the case of a woman, it is all her body excluding her face and her hand palms. All must be covered in prayers.

2 Shafi'i regards these parts as forbidden also.

However, when you happen to be in a mosque with a niche indicating the *qiblah*, just follow that direction.

If you happen to be travelling on board of a ship or in an aeroplane, you still have to face the *qiblah*. If the ship turns during the prayer, you have to turn yourself to continue facing the *qiblah*. However, if you are unable to face the *qiblah* in a vehicle and the time of the prayer would expire before the travelling vehicle stops, then pray facing the convenient direction; and even the prayer postures you cannot afford to assume may be excused and replaced by head gestures, as will be explained later.

CATEGORIES OF PRAYERS

There are two main divisions of prayers; namely, regular five daily Prayers and other recommended or obligatory prayers.

The Regular Five Daily Prayers are the *Fajr*, *Zuhr*, *‘Aṣr*, *Maghrib* and *‘Ishā’* Prayers.

The other prayers are those which become due at a special time, on a special day, or on the occurrence of a special event.

These are mainly:

1. The *Duḥā*, (Post-Sunrise) Prayer, which is recommended to be performed any time from shortly after sunrise until the coming of *Zuhr*.

The *Taḥiyyat al-Masjid*, “Mosque Greeting Prayer,” to be performed when you enter a mosque unless you become engaged in another prayer.

The *Tawāf* Prayer, which follows the performance of a *ṭawāf*.

The *Departure* Prayer, just before proceeding on a journey.

The *Arrival* Prayer, on returning from a journey.

The *Īd* Prayer, in the morning of the *‘Īd* day. (More details about this prayer will follow.)

The *Funeral* Prayer. This is obligatory on the Muslims as a whole.

(Details of some of these non-Regular Prayers will be discussed later).

REGULAR FARD AND SUNNAH PRAYERS

The Regular Daily Prayers are further divided into two major types; namely THE *FARD* PRAYERS AND THE *SUNNAH* PRAYERS.¹

¹ The term *sunnah* is used here in the general sense of ‘recommended’, or ‘supererogatory’ including all that is described in some schools by the terms *nafl*, *sunnah*, *mandūb* or *raghibah*.

THE FARD is the obligatory type of prayers which has to be performed no matter what the circumstances may be. The SUNNAH is the recommended prayer preceding or following the FARD. It somehow supplements the FARD, and is therefore associated with it. However, some of the Sunnah prayers are more stressed than the others. The stressed Sunnah prayers will be indicated here below by an asterisk.

Since so much depends upon understanding the concept of *RAK'AH*; i.e., the prayer unit, the categorization of prayers is discussed in the context of the treatment of this term.

RAK'AH, "THE PRAYER UNIT"

a. *Definition:*

Each prayer is one or a combination of two, three or four units. The prayer unit is called *RAK'AH*. So, *RAK'AH* is a term denoting the total acts and words which make a full unit of prayers. A number of these units makes up one prayer.

b. *Number of rak'ats¹ in the Regular Prayers:*

1. *The Daily Fard Prayers:*

The *Fajr* Prayer consists of two rak'ats,
 The *Zuhr* Prayer consists of four rak'ats,
 The *Aṣr* Prayer consists of four rak'ats,
 The *Maghrib* Prayer consists of three rak'ats, and
 The '*Isha*' Prayer consists of four rak'ats.

2. *The Daily Sunnah Prayers:*

The above are the basic mandatory prayers which have to be performed regularly without failure under any circumstances. Therefore, they are called, FARD; i.e., obligatory. However, we are recommended to add some other prayers, prior to or after the FARD prayers. We may call these THE REGULAR SUNNAH² PRAYERS. These regular recommended prayers, "satellites to," or associated with the five FARD prayers are:

Two rak'ats preceding the fard of *Fajr**
 Four rak'ats preceding the fard of *Zuhr**.
 Another four after the fard of *Zuhr**.

1 The h of *rak'ah* is replaced by t in the plural as it is easier on the tongue.

2 The term SUNNAH means that the act is recommended as meritorious but not obligatory.

Ḥanafi and Malik', however, make this category of regular recommended prayers two grades; a higher grade to which the term *sunnah* is applied, and a lower type which is described as *MANDUB*.

Four rak'ats before the fard of 'Aṣr
 Two rak'ats after the fard of Maghrib*¹
 Two rak'ats before the fard of 'Ishā'
 Two rak'ats after the fard of 'Ishā'*
 One or Three rak'ats thereafter, called *Watr*.^{*2}

3. *Number of Rak'ats in the Non-Regular Prayers:*
 Except the Funeral Prayer which will be described later, each of the non-Regular Prayers usually consists of two rak'ats.

ELEMENTS OF RAK'AH

The elements of which one *rak'ah*, the prayer unit, consists are postures to be assumed, words to be repeated and gestures to be made. These elements are not of equal importance. Some are essential and integral parts of the prayers; some are stressed sunnah; and some are unstressed sunnah. Largely speaking, all postures are essentials; without any of them, the prayer is null and void. Also, all gestures by the hands or the head are unstressed sunnah; but the words of prayers are essential, stressed sunnah or unstressed sunnah.

What we are going to do now is to describe the prayer as a whole in the consecutive sequence of its order, marking the essential parts by two asterisks and the stressed sunnah by one asterisk. At the end, a summary will be made of each category.

Let us now proceed with the description of a prayer consisting only of ONE RAK'AH, like the *Watr* prayer with the Mālikī School. Let us assume that you have fulfilled all the prerequisites of the prayer, and are now facing the *qiblah* direction. You are to perform the one rak'ah of *Watr*. What will you do?

1. Stand erect, having in your heart the *intention* of praying the one rak'ah of sunnah *Watr* for the sake of God, raising your hands till the thumbs reach the lobes of the ears and then let

1 Hanafī and Malikī add six rak'ats.

2 *Watr* is only one rak'ah with Malikī, and three with Hanafī to be performed together. Shafī'ī and Hanbalī give the choice of any odd number from one to eleven rak'ats; preferably performed in twos except the last rak'ah.



The Initial Takbir

To start a prayer, stand up facing the *qiblah*, raising both hands opposite the ears; and with the intention to perform the prayer both in your heart and tongue, conclude by saying: Allāhu akbar, lowering your hands until they rest on your chest or dangle at both sides.

them rest on your chest, the right hand over the left, saying:
ALLĀHU AKBAR¹

(You begin raising your hands when you begin reading the TAKBĪR, and you finish the TAKBĪR, just when your hands reach your chest. Formulating the intention is called NIYYAH,** and the TAKBĪR is called TAKBĪR of IHRĀM;** i.e., the Initial Takbīr, and this posture is called: QIYĀM.)**

¹ It means. "God is Greatest."

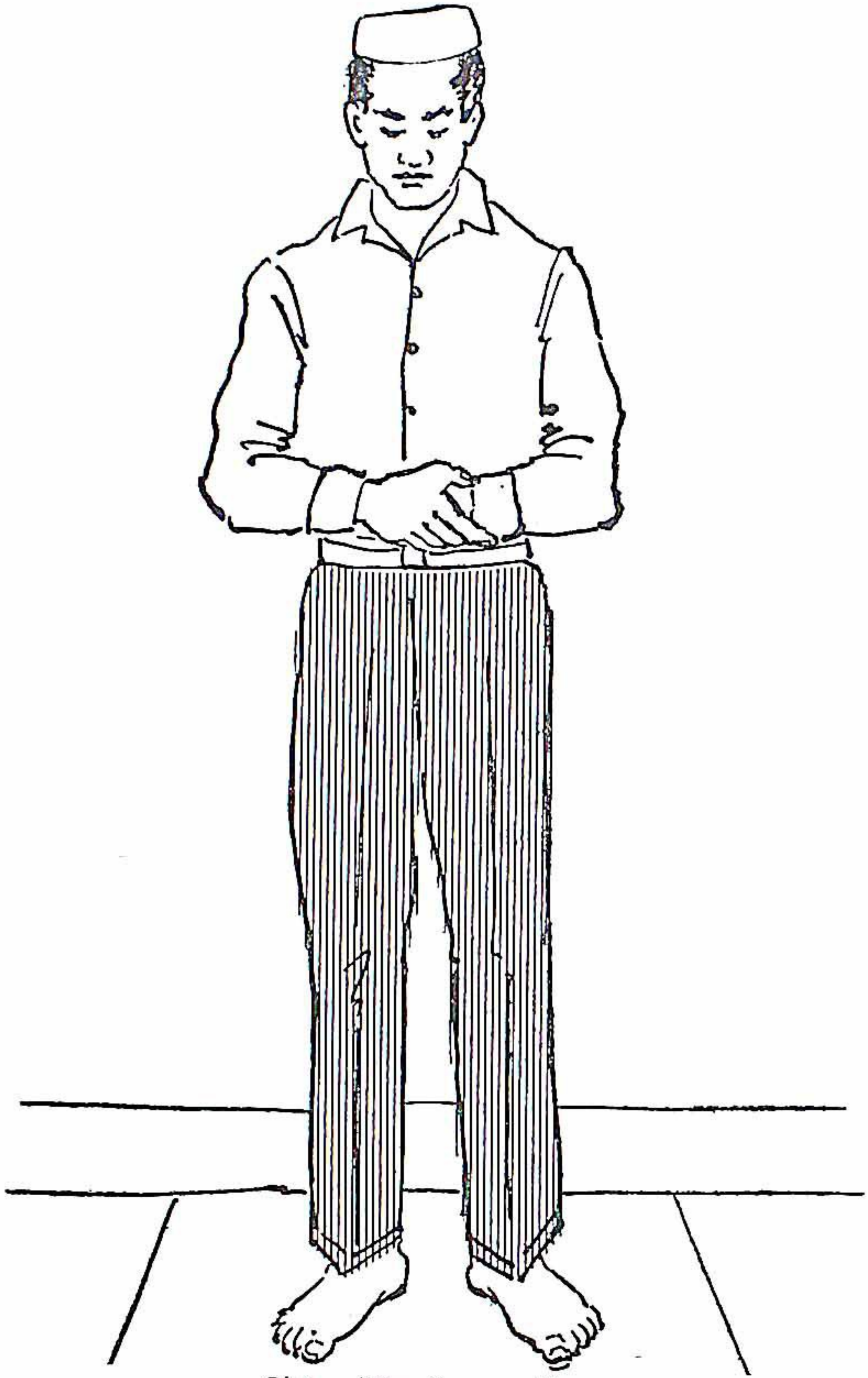
Shafi'i and Hanbali prefer to pronounce the intention by saying in this case:
NAWAYTU UŞALLI RAK'ATAN SUNNATA 'L-WATR, LILLĀHI TA'ĀLĀ, preceding the TAKBĪR. It means, "I intend to pray the one sunnah rak'ah of the Watr."

2. Then read al-Fātiḥah,** (The Opening Chapter of the Qur'ān,) which reads as follows:

BISMI 'LLĀHI'R-RAḤMĀNI'R-RAḤĪM,
AL-ḤAMDU LI'LLĀHI RABBI'L-'ĀLAMĪN,
AR-RAḤMĀNI'R-RAḤĪM,
MĀLIKI YAWMI'D-DĪN,
IYYĀKA NA'BUDU WA IYYĀKA NASTA'ĪN,
IHDINA'Ş-ŞIRĀTA'L-MUSTAQĪM,
ŞIRATA'L-LADHĪNA AN'AMTA 'ALAIHIM,
GHAIRI'L-MAGHDŪBI 'ALAIHIM,
WALA'D-ḌĀLLĪN,
ĀMĪN.¹

3. Say the word *AMIN*² immediately after al-Fatihah.
4. Then read a chapter or a verse or some verses from the Qur'ān.
5. Then, raising your hands again³ till the thumbs reach the lobes of your ears, and saying, ALLĀHU AKBAR, bend forward till your hands rest on your knees, and your back and head on a

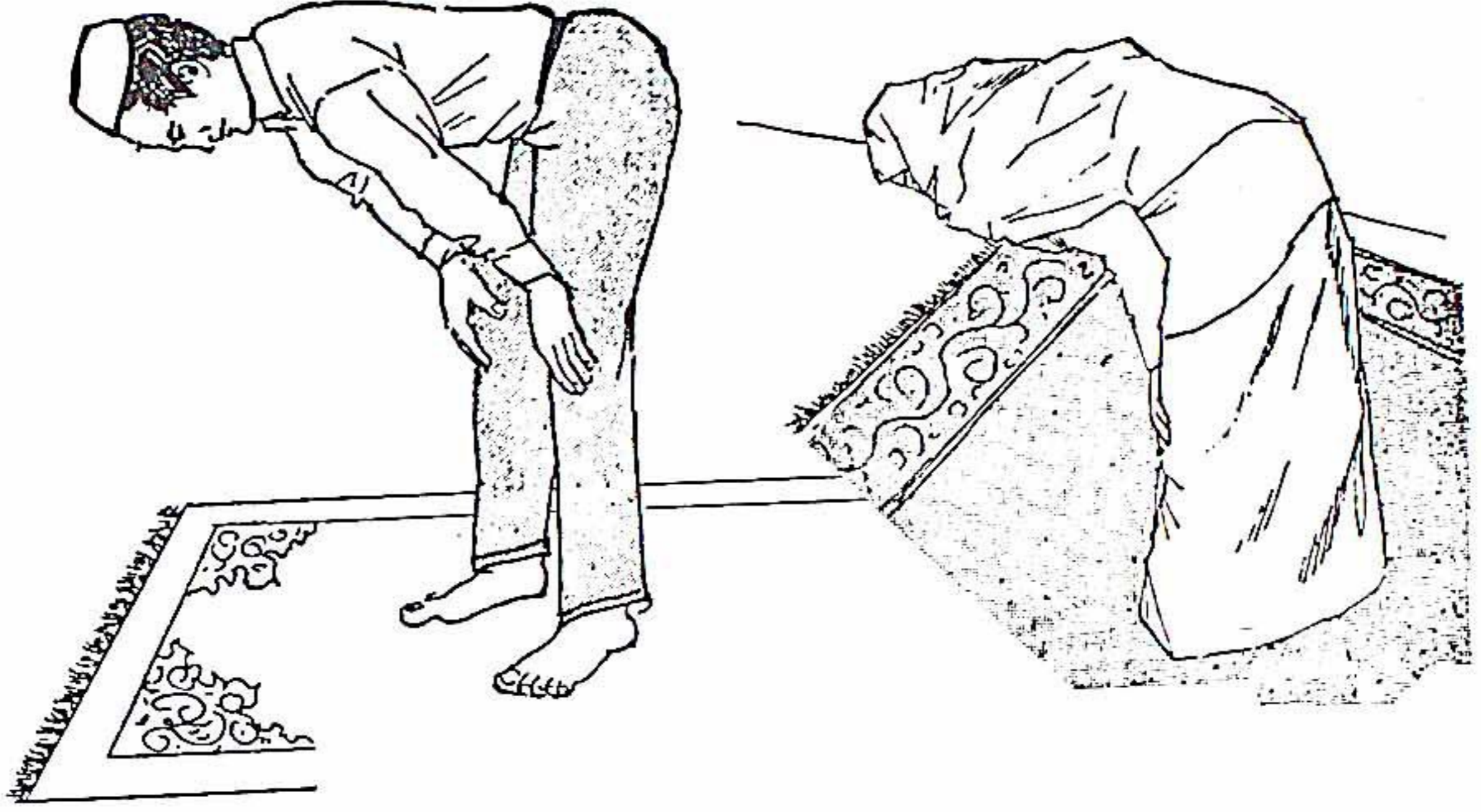
¹ The last word is a sunnah addition, not said by the Zaidis or the Ja'faris. The Maliki and Hanafi Schools omit the first line but they like the others, prefer to begin al-Fatihah with the words A'UDHU BILLĀHI MINA 'SH-SHAYṬĀNI 'R-RAJĪM, which means: "I seek God's protection from the evil Satan." The meaning of the chapter, however, is: "In the name of God, the Beneficent, the Merciful. Gratitude to God; the Lord, (Creator and Nourisher) of the universes, The Beneficent, the Merciful Master of the Day of Judgement. Guide us in the straight path The path of those on whom You bestowed Your favours, Not (the path of) those with whom You are displeased, Nor (the path of) those who are in error."
² The word means. "Please answer our prayers."
³ Maliki disapproves of raising the hands, except with the Initial Takbir.



Qiyām, "Standing erect"

Remain in the standing position to read al-Fātiḥa and a Qur'anic passage

straight line, form a right angle with your legs. This posture is called *RUKU'*.**



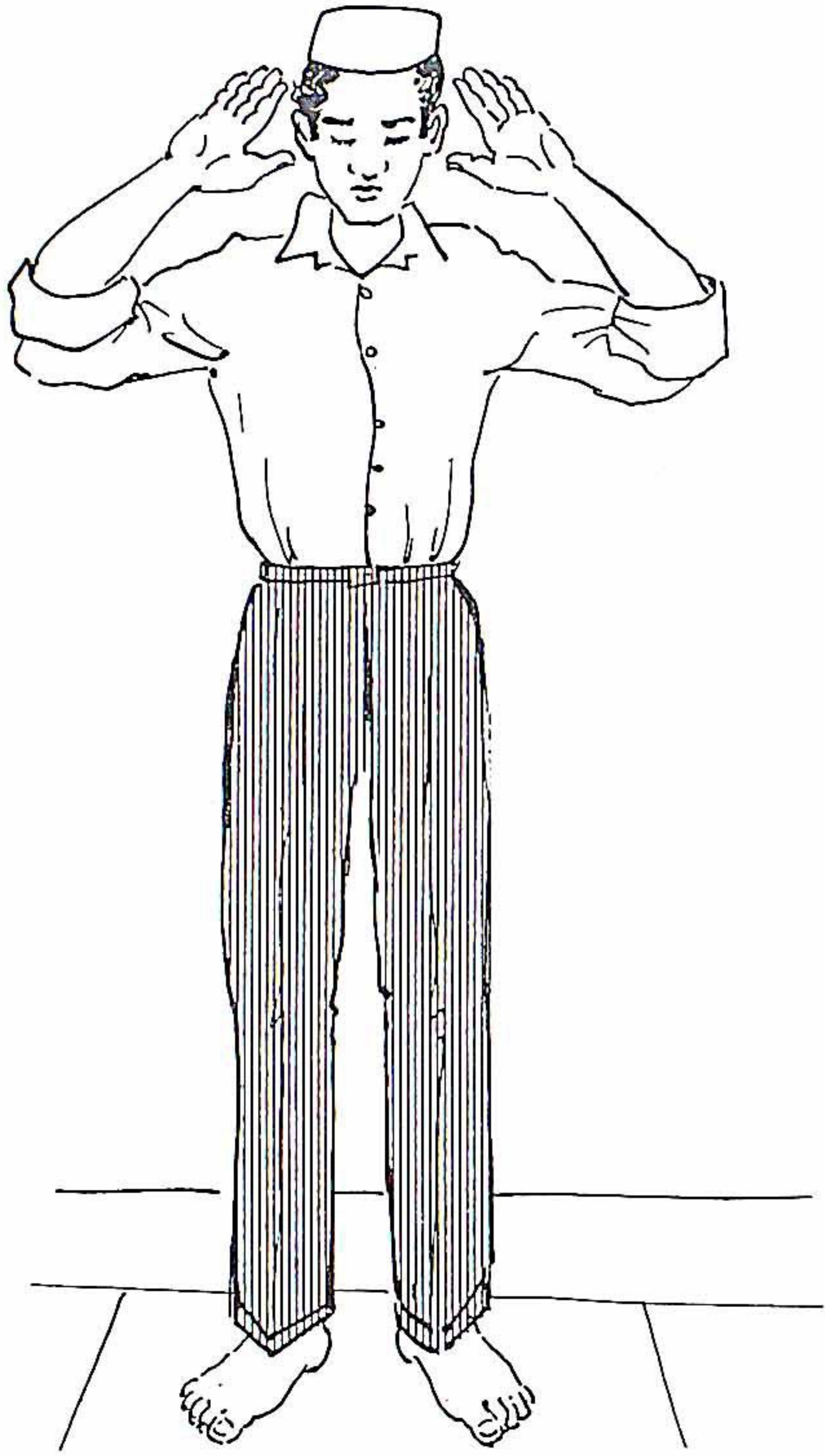
RUKU'

Bend forward until the hand-palms rest on the knees and the body forms a right angle with the straight legs. A female keeps her arms close to her sides, but a male keeps them apart.

6. Stay in this position a little while, repeating three times the words:
SUBHĀNA RABBIYA 'L-AZĪM¹
7. Resume the erect posture, raising your hands again, and saying:
SAMI'A 'L-LĀHU LI-MAN ḤAMIDAH, RABBANĀ
LA-KA 'L-ḤAMD²
(Resuming the erect position as such is called, *I'TIDAL.*)**³

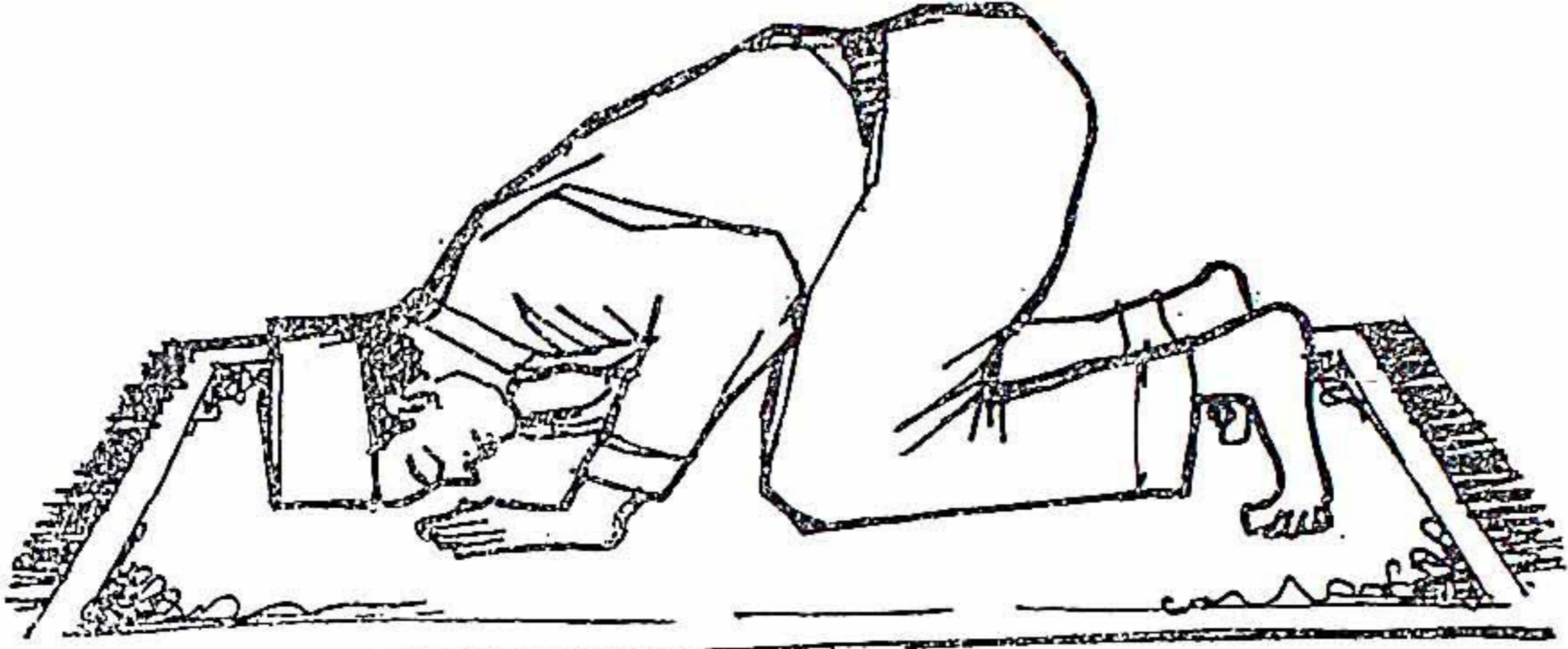
1 It means, "Glory is due to my Great Lord!"

2 This means, "God hears whoever expresses his gratitude to Him. O Lord! Thanks are due to You!"



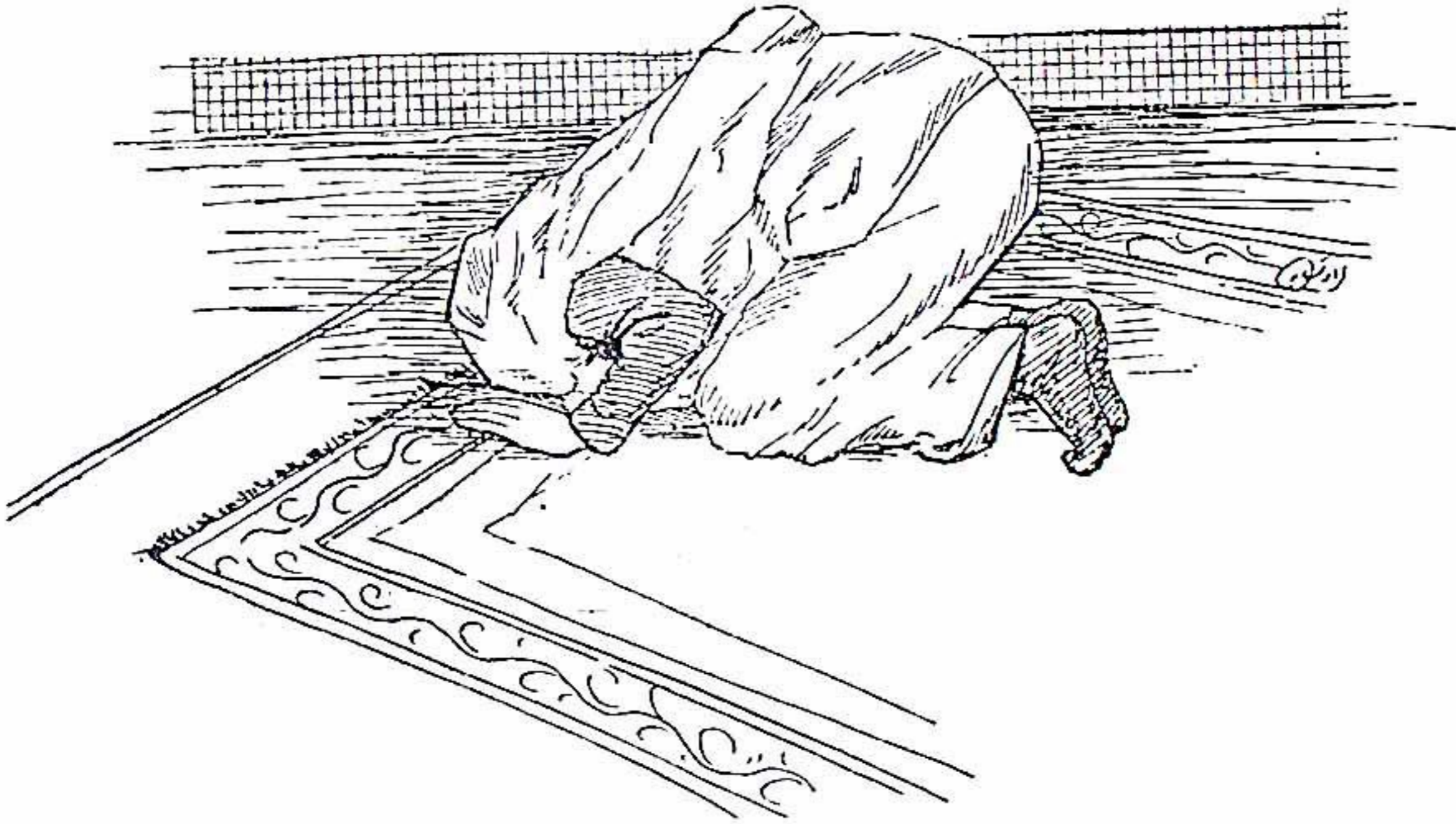
I'TIDĀL, "Resuming the erect position"

8. Prostrate yourself, descending first on your knees, then resting your hands on the floor, then your forehead and the tip of your nose, making your hands near your ears; and the fingers close together, pointing to the *qiblah*. When you begin descending from the standing position, say: ALLĀHU AKBAR, so that you finish the two words when you reach the floor with the forehead. This position is called, **FIRST SUJUD**.** Remain in this position for a while, repeating three times the words:
SUBHĀNA RABBIYA 'L-A'LĀ¹⁸



SUJŪD

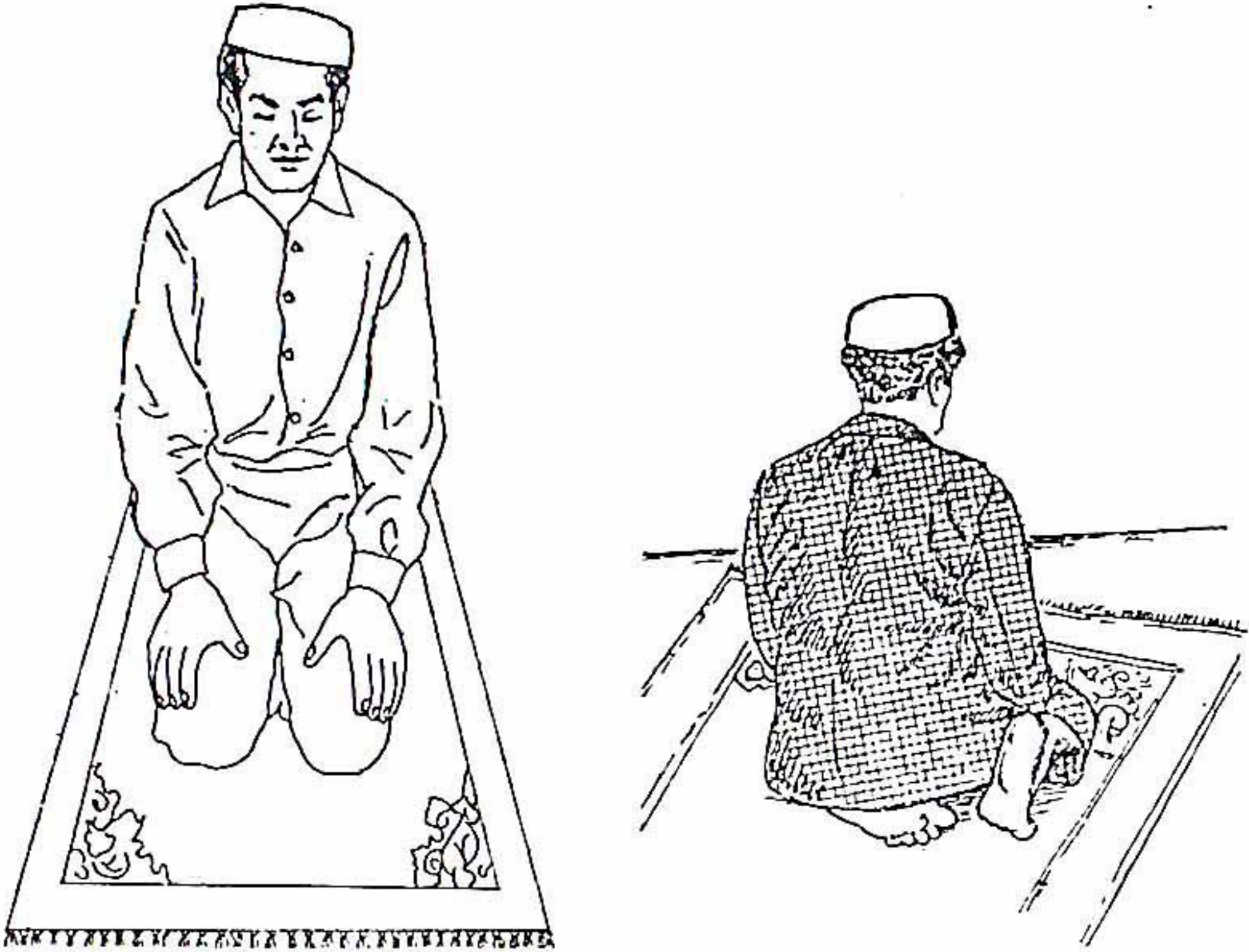
Kneel on the floor, resting first on your knees, then on the hand-palms keeping the fingers close together, then on the forehead and the tip of the nose. The forehead must be uncovered; and both feet must be up, resting on the internal part of the toes. A female keeps her stomach close to her thighs and her arms close to her side; but the male keeps them all apart.



Sujūd. A female worshipper keeps the parts of her body close to each other

¹ This means: "Glory be to my Lord, the Most High!"

9. Rise from the *sujud*, and sit up resting on your left leg with the back of its foot to the floor and resting the right foot on the bottom of its toes, as appears in the illustration. Rest your hands on your legs with their tops on the knees, and the fingers slightly separate from each other and pointing to the *qiblah*. This position is called, *The Middle JULUS*.** While you are in this position, read the following prayers:



MIDDLE JULŪS

Sit on your left leg and left foot, the later resting on its back. The right foot is up resting on the inside of its toes. The arms and hands rest on the things, almost reaching the knees, with the fingers straight but slightly apart from each other.

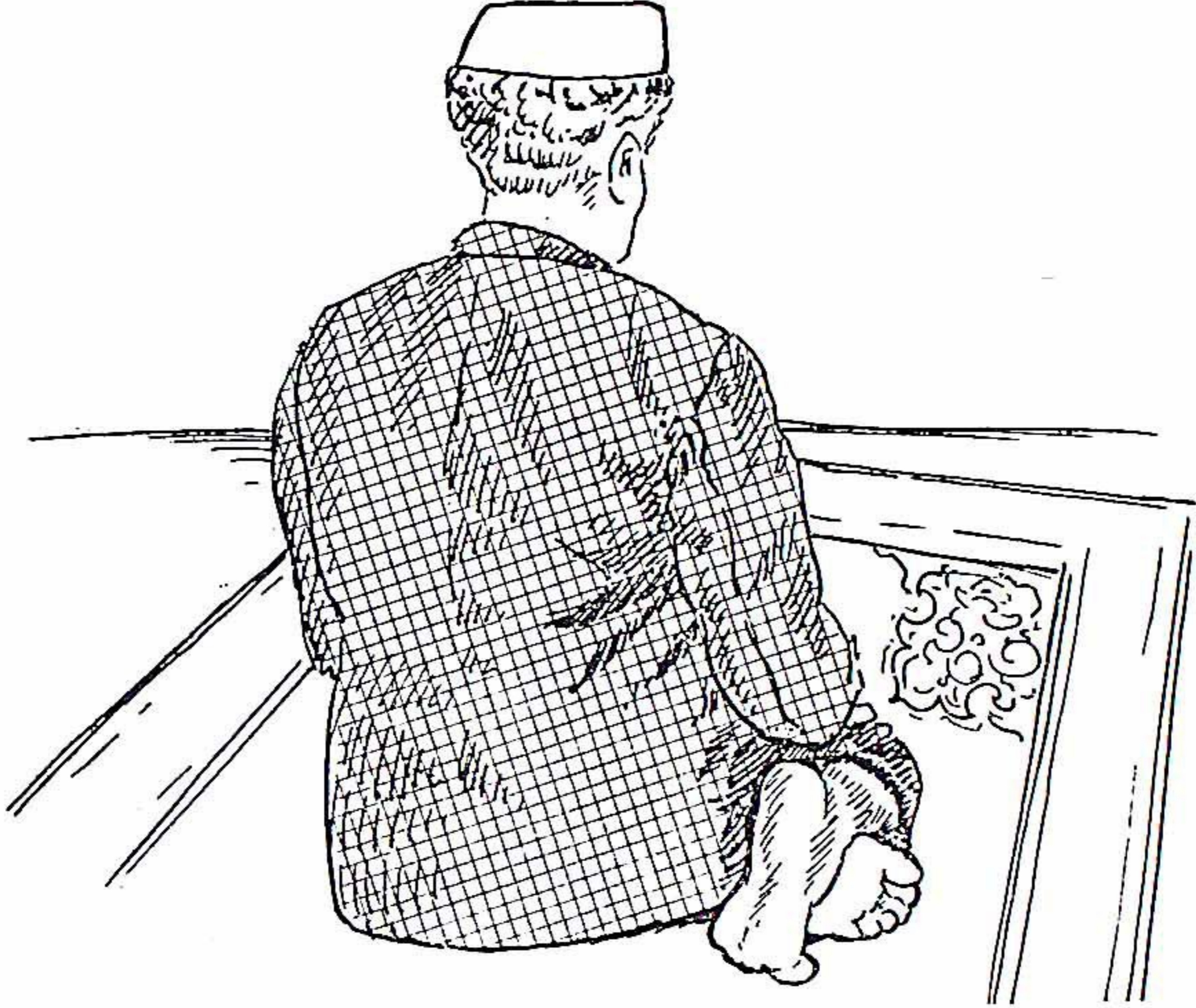
RABBI 'GHFIRLĪ WA 'RĤAMNĪ WA 'JBURNĪ WA 'HDINĪ WA 'ĀFINĪ WA'FU 'ANNĪ.¹

10. Prostrate again, assuming the same position of the earlier *sujūd*, with your hands, forehead, nose, knees and the bottom of your toes on the floor. Repeat also the same prayers. This position is called, *The Last or Second SUJUD*,** because it follows the First *Sujūd* with the *Julūs* between them. That is why this *Julūs* is called the Middle *Julūs*.

¹ This prayer means: "My Lord! Forgive me. Bestow mercy upon me. Repair my shortcomings. Relieve me (from the consequences of my sins) and absolve my sins"

(In RUKŪ' and in Sujūd, a female worshipper keeps her fore-arms close to her side, but a male worshipper keeps them apart, unless this should bother other worshippers in the same line in group prayers.)

11. Sit up again, resting your left thigh directly on the floor and slipping your left leg under the right one, as in the illustration, and resting your hands also on your legs but making a right fist pointing with its index finger, moving it right and left. This position is aptly called, THE LAST JULŪS.**



FINAL JULŪS, "which is to be followed by *Salam*"

Sit on your left thigh directly to the floor with the right foot up resting on the inside of its toes. Slip the left leg and foot under the right leg. The front side assumes the same form as that of the Julus for the Middle Tashahhud.

When you have assumed this position, read THE *LAST TASHAHHUD*,¹ ** as follows:

ATTAHIYYĀTU LILLĀH. AZZĀKIYĀTU LILLĀH.
ATṬAYYIBĀTU WA 'S-ṢALAWĀTU LILLĀH.
ASSALĀMU 'ALAIKA AYYUHA 'N-NABIYYU WA
RAḤMATULLĀHI WA BARAKĀTUH.

¹ Maliki School regards the Tashahhud as sunnah.

ASSALĀMU 'ALAINĀ WA 'ALĀ 'IBĀDILLĀHI 'Ş-
 ŞĀLIHĪN.
 AŞHADU AN LĀ ILĀHA ILLALLĀH,
 WAḤDAHŪ LĀ SHARĪKA LAH
 WA AŞHADU ANNA MUḤAMMADAN 'ABDUHŪ WA
 RASŪLUH.
 ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMAD
 WA 'ALĀ ĀLI MUḤAMMAD.
 KAMĀ ṢALLAITA 'ALĀ IBRĀHĪM.
 WA 'ALĀ ĀLI IBRĀHĪM.
 WA BĀRIK 'ALĀ MUḤAMMAD, WA 'ALĀ ĀLI MU-
 ḤAMMAD.
 KAMĀ BARAKTA 'ALĀ IBRĀHĪM, WA 'ALĀ ĀLI IBRĀ-
 HĪM
 FI 'L-'ĀLAMĪN.
 INNAKA ḤAMĪDUN MAJĪD.¹

12. Having completed the Tashahhud, read any suitable prayer, preferably the following text:

ALLĀHUMMA 'GHFIR LANĀ WA LIWĀLIDĪNA
 WA LI'A'IMMATINĀ WALIMANSABAQANĀ BI'L-ĪMĀN.
 ALLĀHUMMA 'GHFIR LANĀ MĀ QADDAMNĀ WA
 MĀ AKHKHARNĀ WA MĀ ASRARNĀ WA MĀ A'LANNĀ
 WA MĀ ANTA A'LAMU BIHĪ MINNĀ.
 RABBANĀ ĀTINĀ FI 'D-DUNYĀ ḤASANATAN WA FI
 'L-ĀKHIRATI ḤASANATAN WA QINĀ 'ADHĀBA 'N-
 NĀR.²

¹ This text may be rendered as follows:

"Humble Reverence is due to God; purely sincere deeds are due to God; and good deeds and prayers are for the pleasure of God.

"Peace be upon you, the Messenger of God, together with the mercy of God and His blessings.

"Peace be upon us and upon the righteous servants of God.

"I bear witness, there is no God but Allah, and that Muḥammad is His (first) servant and His Messenger."

"Lord! Grant Muḥammad peace; likewise the family of Muḥammad.

"As You granted Ibrahim and the family of Ibrahim."

"And bestow blessings upon Muhammad, and the family of Muhammad,

"As you blessed Ibrahim and The family of Ibrahim, among all the worlds.

"You are indeed Praiseworthy and Glorious."

(The last part of this text dealing with prayers of peace and blessing for the Prophet and his family, is regarded as *sunnah* by the Ḥanafī School; and saying the whole text is regarded as *sunnah* by Malikī.)

² This text means:

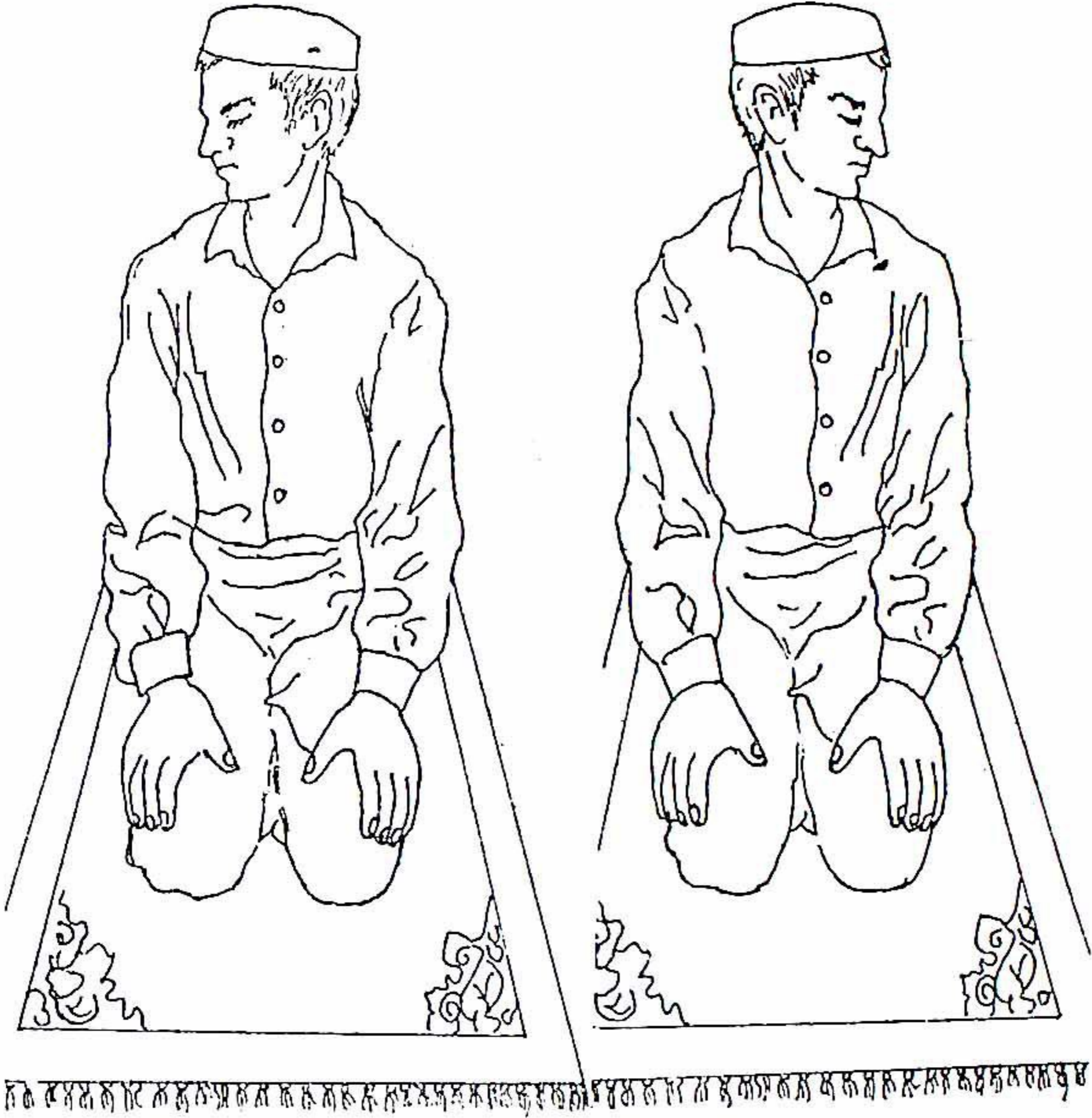
"O Lord! Forgive us and our parents and ancestors, and our leaders and all the believers who preceded us.

"O Lord! Absolve all our sins, those we committed in the past and those we may fall in the future; those open sins and those concealed and all that You know but we may not be aware of.

"O Lord! Grant us good things in this near life and good things in the life to come, and protect us from the punishment of (Hell) Fire."

(The last part of this prayer may be used alone if it is difficult to memorise the rest.)

13. Then conclude the prayer by saying, ASSALĀMU ‘ALAIKUM** turning your face to the right so that your right cheek may be seen from behind. The words, as you know, mean, ‘Peace be upon you;’ but you may add the words, WA RAḤMATUL-LĀHI WA BARAKĀTUH.



Concluding the Prayer by saying, “Asalāmu ‘alaikum,” turning to the Right Second Salam, Turning to the Left.

14. Turn again to the left, repeating: ASSALĀMU ‘ALAIKUM WA RAḤMATULLĀHI WABARAKĀTUH.

Now you have completed the prayer. Let us now count the integral essential parts of the prayer, which we may call *FARḌS* or *RUKNS*, and which are marked above by two asterisks. They are as follows:

1. The *NIYYAH*, (Formulating the intention, identifying the prayer about to be performed.)
 2. The *QIYĀM*, (To stand erect. Mālikī regards this as *rukn* only in the obligatory prayers, but as *sunnah* in the *sunnah* prayers.)
 3. The *INITIAL TAKBĪR*, (To begin the prayer by saying: ALLĀHU AKBAR, in the standing posture).
 4. *Reading al-Fātiḥah* in the standing position.
 5. The *RUKU'*, (To bend forward.)
 6. The *I'tidāl*, (To resume the standing posture.)
 7. The *First Sujud*.
 8. The *Middle Julus*.
 9. The *Last Sujud*.
 10. The *Last Julus*.
 11. The *Last Tashahhud* (Mālikī regards it as a *sunnah*.)
 12. The *First Salām*, "salutation". (To conclude the prayer by saying: ASSALĀMU 'ALAIKUM.)
- (The above elements of the *rak'ah* are to be in the given order. Details given in the description of the *rak'ah*, but not included in the above integral parts, are the *sunnah* elements.)

HOW TO PERFORM PRAYERS CONSISTING OF TWO RAK'ATS ?

Let us assume that you are about to pray two rak'ats like those of *the fard of the Morning prayer*. How to go about it?

Perform the two-rak'ah prayer in the same way as you proceeded with the one-rak'ah prayer; except for the following differences:

1. When you formulate the *niyyah*, 'intention', identify the kind of the prayer and the number of rak'ats you are to perform. In this case, it is the two-rak'ah *fard* of the morning prayer. Then pronounce the *takbir*; read *al-Fātiḥah* and a verse; perform the *rukū'*, *i'tidāl*; *sujūd*; *middle julūs* and the second '*sujūd*.
2. When you rise from the second *sujūd*, begin the second rak'ah by standing up pronouncing ALLĀHU AKBAR. Then read *al-Fātiḥah* and a verse or verses, perform the *rukū'*, *i'tidāl*, first *sujūd*, *middle julūs*, the last *sujūd* and then the last *sulūs*, with the *tashahhud*, the *du'ā'* and the *salām*. (So, the second *sujūd* is the last part of the first rak'ah. You may sit a little after this *sujūd* to rest before standing for the second rak'ah. This brief sitting is called, *The Resting Julus*.)
3. The above method applies to all prayers consisting of two rak'ats, whether the prayer is *fard* or *sunnah*. However, if you are performing the morning *fard* prayer according to the Mālikī School, you are recommended to add a *du'a'* in the second

rak'ah immediately after reading al-Fātiḥah and a Qur'anic passage, just before bending for the rukū'. This du'ā' is called the *Qunut*. Its text runs as follows:

ALLĀHUMA INNĀ NASTA'ĪNUKA WA NASTAHDĪKA
WA NASTAGHFIRUKA WA NU'MINU BIKĀ WA NATA-
WAKKĀLU 'ALAIKA WA NAKHNA 'ULĀKA WA NAKHLA
'U WA NATRUKU MAN YAKFURUK.

ALLĀHUMMA IYYĀKA NAḤFID. NARJŪ RAḤMATAK,
WA NAKHĀFU 'ADHĀBAKA 'L-JADD. INNA 'ADHĀBAKA
BI 'L-KĀFIRĪNA MULḤAQ.¹



QUNŪT

(As assumed by the Shafi'ites during the I'tidal of the second rak-
'ah of the Fajr prayer and the last rak'ah of *Watr* during the second
half of the month of Ramadān.)

¹ This du'a' may be rendered as follows:

"O Lord! We seek Your help and Your guidance. We beg Your forgiveness. We believe in You and rely upon You. We humbly submit to You, but despise and reject those who are ungrateful to You.

"O Lord! You alone we worship and to You alone we pray and prostrate, and only for Your sake do we endeavour and exhaust our efforts.

"We beseech Your mercy, and fear Your painful punishment. Your wrath shall indeed visit the unbelievers."

Shafi'i also applies the *Qunūt* in the morning fard prayer. Its place with them, however, is during the *i'tidāl* before kneeling for the sujūd, and their preferable text is different. However, the above text will do; but they add a prayer at the end for the Prophet, his family and his companions; as follows: WA ṢALLĀ 'LLĀHU 'ALĀ SAYYIDINĀ MUḤAMMAD WA 'ALĀ ĀLIHI WA ṢAḤBIHI WASALLAM.

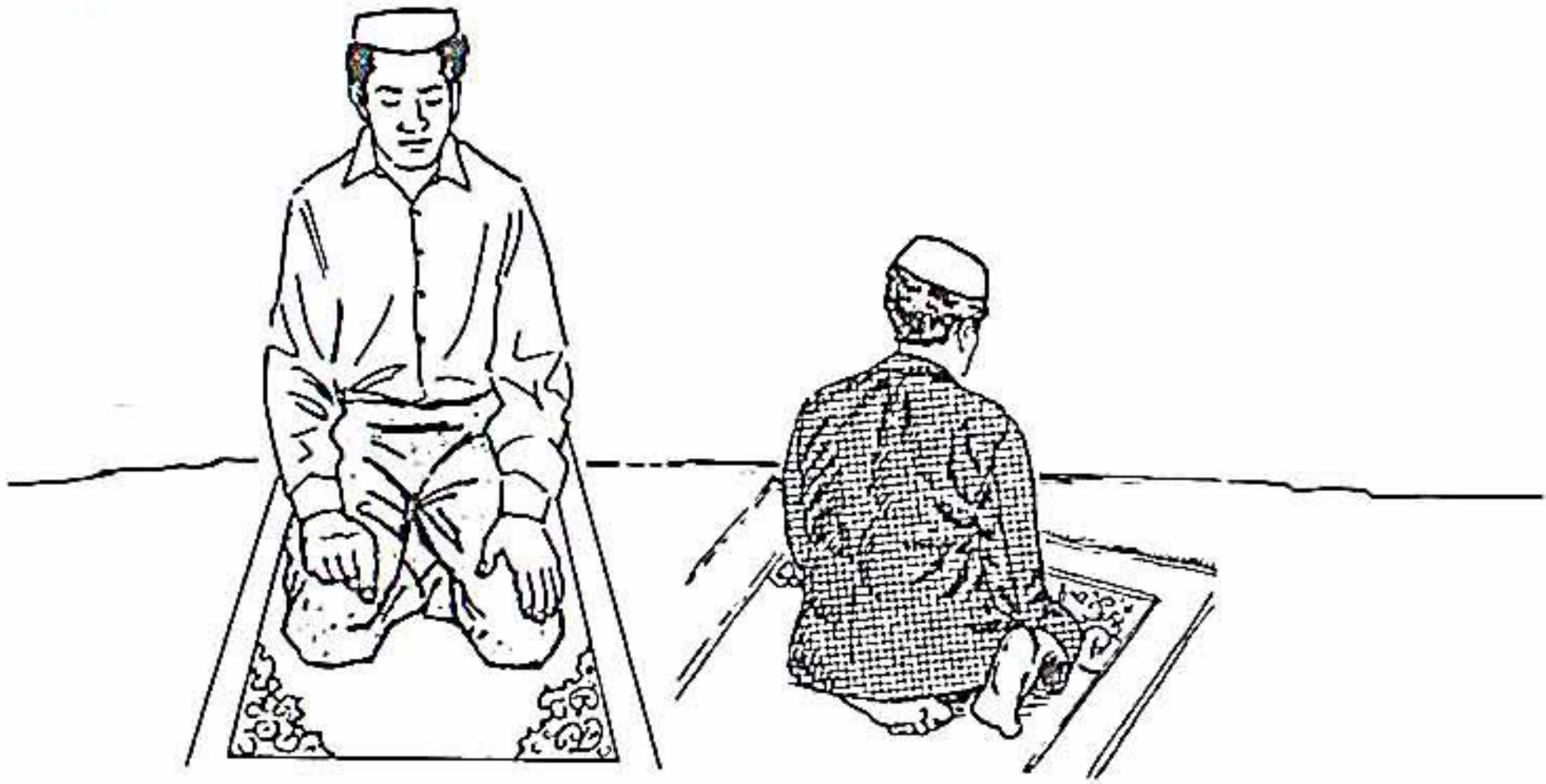
PRAYERS CONSISTING OF THREE RAK'ATS

There are two prayers each of which consists of three rak'ats; namely, the Maghrib Farḍ Prayer, and the *Watr* prayer as prescribed by the Ḥanafī School. Now, how are these prayers to be undertaken?

1. Perform the first rak'ah in the usual way, identifying in the *niyyah* the specifications of the prayer you are about to perform.
2. When you rise from the second sujūd of the first rak'ah, stand up to proceed with the performances of the second rak'ah until its second sujūd.
3. When you rise from the second sujūd of the second rak'ah sit up for what is called **THE JULŪS* OF THE MIDDLE TASHAHHUD.**
4. Read now **THE MIDDLE TASHAHHUD*** as soon as you have assumed this JULŪS.

The text of the Middle Tashahhud is the early* part of the last Tashahhud up to, and including the words:

WA ASHADU ANNA MUḤAMMADAN 'ABDUHŪ WA RASŪLUH.'¹



JULUS FOR MIDDLE TASHAHHUD

Sit in the same way as done in the Middle Julus, except that the right hand palm assumes the form of a fist with the forefinger sticking out so that it is raised alone when you recite the words of *shahādah* to emphasize the idea of the Divine unity.

5. As soon as you complete the Middle Tashahhud, stand up to begin the third rak'ah, saying as you rise: **ALLĀHU AKBAR**, and also raising your hands opposite your ears before resting them on your chest.²

¹ Shafi'i adds these words:

ALLĀHUMMA ṢALLI 'ALĀ SAYYIDINĀ MUḤAMMAD.

² Raising the hands opposite the ears here is recommended by the Shafi'i School only.

6. Proceed now with reading al-Fātiḥah, and then with the rukū' without additional Qur'anic reading.¹
7. When you rise from the second sujūd, sit up for the Final Julūs and the Final Tashahhud and the Salām.

Thus, the differences between the two-rak'ah prayers and the three-rak'ah prayers are:

- a. The addition in the three-rak'ah prayer of the Julūs for, and the reading of the Middle Tashahhud before standing for the third rak'ah.
- b. The absence of Qur'anic reading in the third rak'ah after al-Fātiḥah and before the rukū'.

FOUR-RAK'AH PRAYERS

When you perform a prayer consisting of four rak'ats like the fard of Zuhr or the fard of 'Aṣr or that of 'Ishā', do as follows:

1. Perform the first three rak'ats as you perform a prayer consisting of three rak'ats, up to the second sujūd of the third rak'ah.
2. When you rise from the second sujūd of the third rak'ah stand up for the fourth rak'ah, read al-Fātiḥah, then bend for the rukū' without an additional Qur'anic reading and proceed with the rest until you conclude by Salām.

ANALYSIS OF THE COMPONENTS OF PRAYERS

The acts of the prayer which have just been described in detail are classified into two major categories, *RUKNS* and *SUNNAHS*.

A *RUKN* or *Fard* is an essential integral act of the prayer, without which the prayer is not valid. A sunnah, in our own use, is a recommended act without which the prayer may not be complete or perfect but is valid and correct. A sunnah act may be called as such by some jurists; and may be given some other terms by others.

The essential acts of prayers which are called *rukns* are 13,² as given above.

¹ If you are praying the Waṭr according to the Ḥanafī School, read some Qur'anic verses after al-Fatihah, then say: ALLĀHU AKBAR, raising your hands; and then read the QUNUT, the text of which was given above.

² This includes observing the order of the acts.

Apart from these *rukns*, all the other acts of prayers which have been explained above are acts of *sunnah*, although some of them may be more important than the others. Some of these important acts of *sunnah* are:

1. The reading of the *Middle Tashahhud* and its *Julus*.
2. Reading the *Qunut* in the second rak'ah of the Morning fard prayer, according to Mālikī and Shāfi'ī, and in the third rak'ah of the Waṭr according to Ḥanafī.
3. Reading a *Qur'anic* passage, even one verse, after al-Fātiḥah, in the first and second rak'ats.
4. Raising the voice in reading al-Fātiḥah and the Qur'anic passage in the two rak'ats of the Morning Fard prayer, and the first two rak'ats of the Maghrib and the 'Ishā' prayers and in the Waṭr prayer.
5. Not raising the voice with other readings.
6. Listening to the reading of the Imām by those who follow him, by abstention from reading.

If one of these important, but not essential acts of prayer is left out, the omission may be repaired by performing what is called: **THE SUJUD OF SAHW**, just before salām. It consists of two sujūds, a middle julūs, and a last julūs followed by Salām.¹

RECOMMENDED ACTS PRECEDING AND FOLLOWING THE FARD PRAYERS

a. *Prior to the Fard Prayers:*

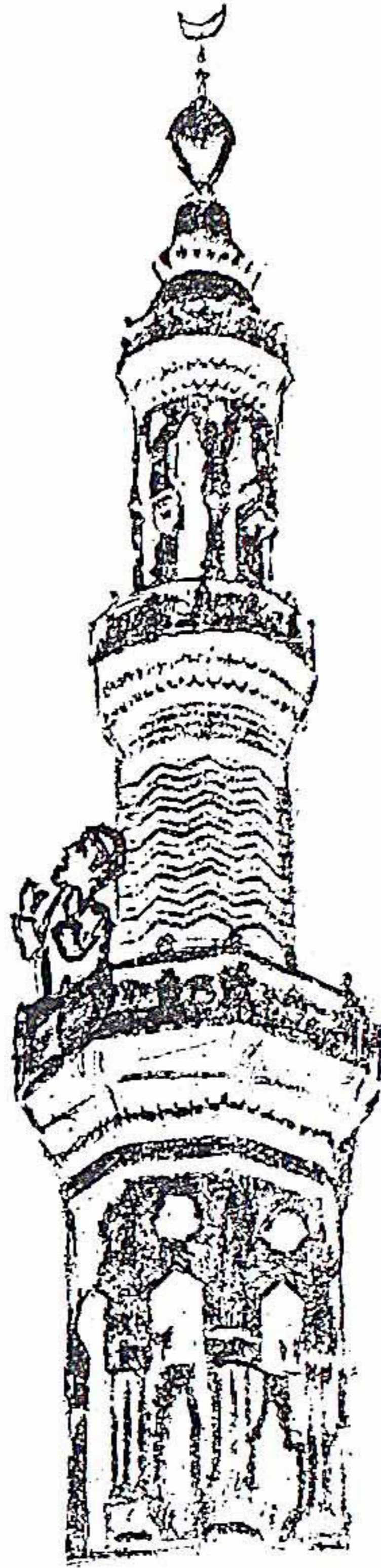
“ADHĀN AND IQĀMAH”

At the beginning of the period of each of the five mandatory daily prayer, a call to come to prayer is to be made.²

This call is named, **THE ADHĀN**. It is to be recited aloud from the roof of a mosque or a minaret; but if this is not feasible, it can be recited within the prayer room. The regular functionary who performs this rite is called, **MU'ADHDHIN**.

¹ According to Ḥanaf'ī the performance of the sujūd of sahw comes after the first salam. It is before Salam with the Shafi'ī, but the Ḥanbalī permits it before and after the salam. This sujūd, however, does not apply in the case of omission of No. 6 above. According to Shafi'ī, it applies in the case of omitting either of the first two items only.

² Malikī and Ḥanbalī hold that adhan is a mandatory communal duty that has to be said at least once within the community.



From the Minaret a Mu'adhdhin cries out the Adhān

If you pray alone, you are also recommended to recite the ADHĀN, if you did not hear the adhān of the mu'adhdhin.

You should be standing when you recite the adhān and you are recommended to face the *qiblah* unless you need to turn in order to let people hear you. If you do, face the *qiblah* in the beginning and

then turn around. It is preferable that the mu'adhhdhin be of a pleasant strong voice, and that he be free from all kinds of ḥaḍath.

The text of the ADHĀN is as follows:

ALLĀHU AKBARU 'LLĀHU AKBAR
ALLĀHU AKBARU 'LLĀHU AKBAR'

* *

ASHHADU AN LĀ 'ILĀHA ILLALLĀH
ASHHADU AN LĀ 'ILĀHA ILLALLĀH

* *

ASHHADU ANNA MUḤAMMADAN RASULULLĀH
ASHHADU ANNA MUḤAMMADAN RASULULLĀH

* *

ḤAYYI 'ALA 'Ş-ŞALĀH
ḤAYYI 'ALA 'Ş-ŞALĀH

* *

ḤAYYI 'ALA 'L-FALĀH
ḤAYYI 'ALA 'L-FALĀH

* *

ALLĀHU AKBARU 'LLĀHU AKBAR
LĀ ILĀHA ILLALLĀH

* *

(The Ja'faris add before the last two lines: "ḤAYYI 'ALĀ KHAIRI 'L- 'AMAL". It means, 'Come to the best act.'")

In the adhān for the Fajr prayer, it is recommended to add:

AŞ-ŞALĀTU KHAIRUN MINA 'N-NAWM, (twice). It means "Prayer is better than sleeping".²

When the worshippers have assembled for the prayer, then the *IQĀMAH* should be recited. Also you are recommended to recite the iqāmah if you are to pray by yourself. IQĀMAH means the call to begin the prayer; and its text which is to be recited rather speedily, is as follows:

1 Maliki omits the second line.

2 The meaning of the full text of the adhan is as follows:

God is Greatest (4 times.)

I witness that there is no god but Allah, (twice)

I witness that Muḥammad is the Messenger of Allah (twice)

Come to prayer, (twice)

Come to success, (twice)

God is Greatest, (twice)

There is no god but Allah

1. ALLĀHU AKBARULLĀHU AKBAR.
2. ASHHADU AN LĀ ILĀHA ILLALLĀH, ASHHADU ANNA MUḤAMMADAN RASŪLULLĀH.
3. HAYYI 'ALĀ 'Ş-ŞALĀH, HAYYI 'ALĀ L-FALĀH.
4. QAD QĀMATI 'Ş-ŞALĀH, QAD QĀMATI 'Ş-ŞALĀH.
5. ALLĀHU AKBARŪ 'LLĀHU AKBAR.
6. LĀ ILĀHA ILLALLĀH.

Each of the above lines should be read together in one breath. Most of the words of iqāmah are included in the adhān; only the fourth line is peculiar to the iqāmah. It means: "Time to begin the prayer has come; time to begin the prayer has come."

Thus Adhān is the call to come to prayers and Iqāmah is the call to begin the prayer. They both apply to the Farḍ prayers; but there should be an interval between them. The interval in the case of the maghrib should be particularly short.

The time of the *adhān* comes when the period of the prayer begins. It cannot be said before the time except in the case of the fajr which may have two adhāns, one before its time, to awaken the worshippers, and the regular adhān when the prayer time has come.

b. *After the Farḍ Prayers:*

An advantage of the Adhān and the Iqāmah, apart from their function as a call to prayers, is that they constitute an introductory and transitional stage, intervening between the bustle of the business life, and the actual prayer in which the worshipper humbly communicates with his Lord. In other words, it prepares the worshipper to approach God in prayer with a serene and concentrating mind.

Again, there should be a transitory stage between the completion of prayers and the return of the worshipper to the business of life. We are therefore recommended to say a few words of *du'a'* immediately after the conclusion of the prayer, while we are still sitting. We may ask for anything from God in this post-prayer *du'ā'*, but there is a recommended set of words for this *du'ā'*, as follows:

1. First, begin with *ISTIGHFAR*, i.e., seeking the absolving of sins, by repeating three times the following words:
 ASTAGHFIRU 'L-LĀHA 'L-'AZĪMA 'L-LADHĪ LĀ
 ILĀHA ILLĀ HUWA 'L-ḤAYYĀ 'L-QAYYŪMA WA
 ATŪBU ILAIH.¹

¹ This means:

"I beseech God, Who there is no god but He, the Ever-Living the Self-Subsisting, to forgive my sins; and I repent to him.



DU'Ā', after prayers

2. Then say once:
ALLĀHUMMA ANTA 'S-SALĀM, WA MINKA 'S-SALĀM;
TABĀRAKTA YĀ DHA 'L-JALĀLI WA 'L-IKRĀM.¹
3. Then recite the passage of the Throne:
ALLĀHU LĀ ILĀHA ILLĀ HUWA 'L-ḤAYYU 'L-QAY-
YŪM; LĀ TA'KHU DHUHŪ SINATUN WA LĀ NAWM;
LAHŪ MĀ FI 'S-SAMĀWĀTI WA MĀ FI 'L-ARD; MAN
DHA 'L-LADHĪ YASHFA'U 'INDAHŪ ILLĀ BI 'IDHNIH;
YA'LAMU MĀ BAINA AYDĪHIM WA MĀ KHALFAHUM;
WA LĀ YUHĪṬŪNA BI SHAY'IN MIN 'ILMIHĪ ILLĀ

¹ This means:
"O Lord! You are the Peace, and peace emanates from you. Blessed be You, the Lord of Glory and Honour!"

BIMĀ SHĀ'; WASI'Ā KURSIYYUHU 'S-SAMĀWĀTI WA
'L-ARD; WA LĀ YA'ŪDUHŪ HIFZUHUMĀ WA HUWA
'L-'ALIYYU 'L-'AZĪM.¹

4. Then repeat, 33 times, *each* of the following words:

SUBHĀNA 'L-LĀH.
AL-ĤAMDU LI 'L-LĀH
ALLĀHU AKBAR

5. Then conclude by saying once:

LĀ ILĀHA ILLA 'L-LĀH; WAĤDAHŪ LĀ SHARĪKA
LAH; LAHU 'L-MULKU WA LAHU 'L-ĤAMD;;
YUĤYĪ WA YUMĪT; WA HUWA 'ALĀ KULLISHAY
IN QĀDĪR.

ALLĀHUMA LĀ MĀNI'Ā LIMĀ A'ṬAYT; WA LĀ
MU'ṬIYA LIMĀ MANA'T; WA LĀ YANFA'U
DHA 'L-JADDI MINKA 'L-JADD. SUBHANA RAB-
BIKA RABBI 'L-'IZZATI 'AMMĀ YAṢĪFŪN.²

You do not have to recite all these words. At least repeat the words in 4, each 33 times.

ṢALĀTU 'L-JAMĀ'AH "THE GROUP PRAYER"

Merit:

We have just learned how to perform the prayers individually. However, it is far better to perform the farḍ prayers and certain sunnah prayers in congregation. "A prayer in group", the Prophet, peace and blessings be upon him, says, "is twenty-seven times more meritorious than a prayer performed individually."³

The Terms Imām and Ma'mum:

When two worshippers perform a group prayer together, one of them stands in the front to lead, and the other stands behind and follows. The leader in prayers is called *IMAM*, and the follower *MA'MUM*.

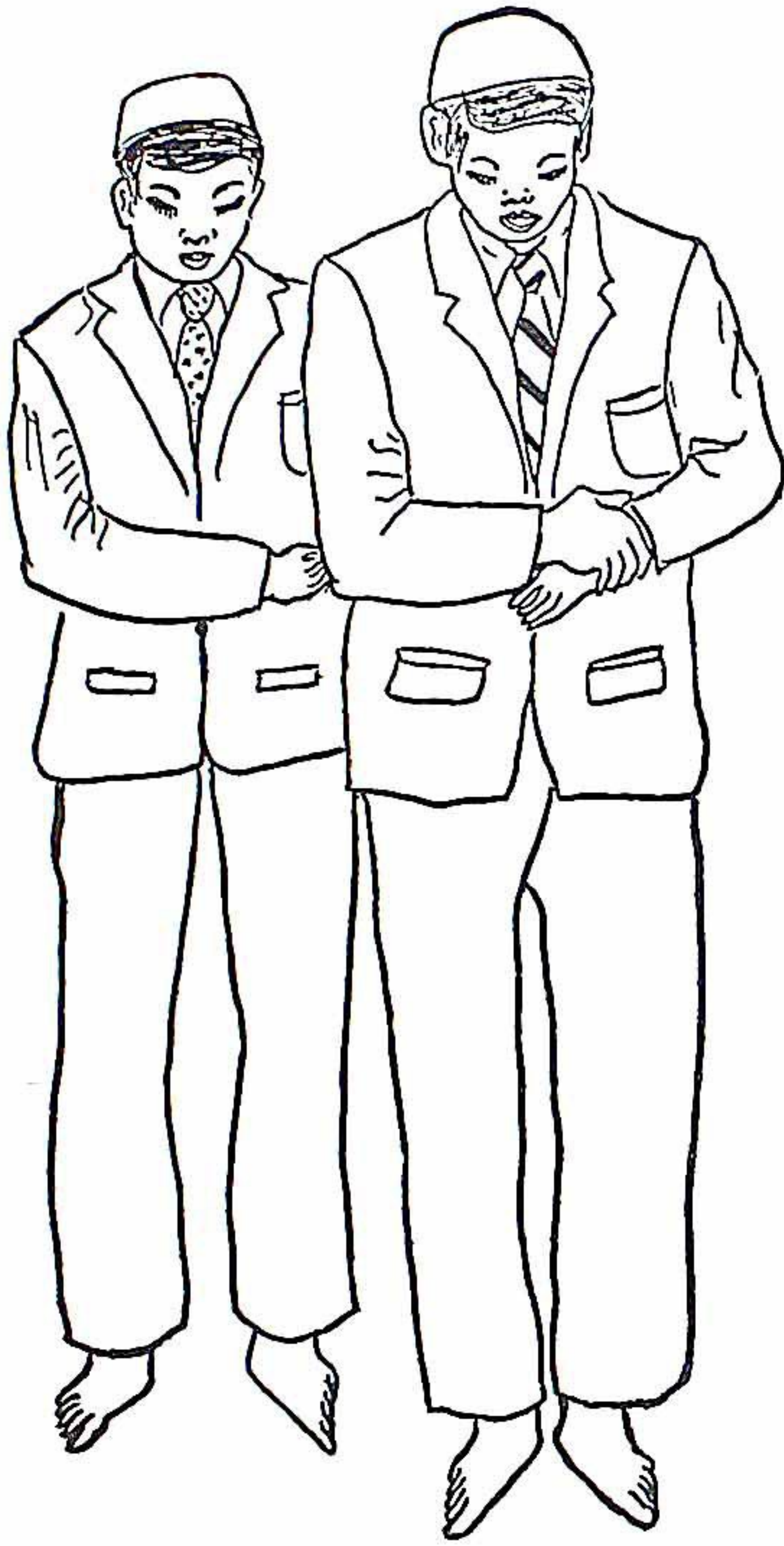
1 This passage may be rendered as follows:

"Allah—there is no god but He, the Ever-living, the Self-subsisting; by Whom all subsist; slumber never overtakes Him, nor sleep; To Him alone belongs all that is in the heavens and the earth; Who is he that can intercede with Him but with His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases; His knowledge extends over the heavens and the earth, and their preservation tires Him not; and He is the Most High, the Great."

2 This may be rendered as follows:

"There is no god but Allah; He is One, with no partner; His is the Kingdom and He alone deserves our gratitude; He gives life and causes death; and He is Possessor of power over all things. "O Lord! Nothing can stop what You may wish to bestow, and there is no giver to whatever You may withhold," "Material success does not avail against you." "Glory be to you Lord, the Lord of Might, above what they describe."

3 Most jurists hold that group prayer is a communal duty in the daily farḍ prayers, but a universal duty in the Friday prayer. Malikī regards it essential in the 'id prayers also.



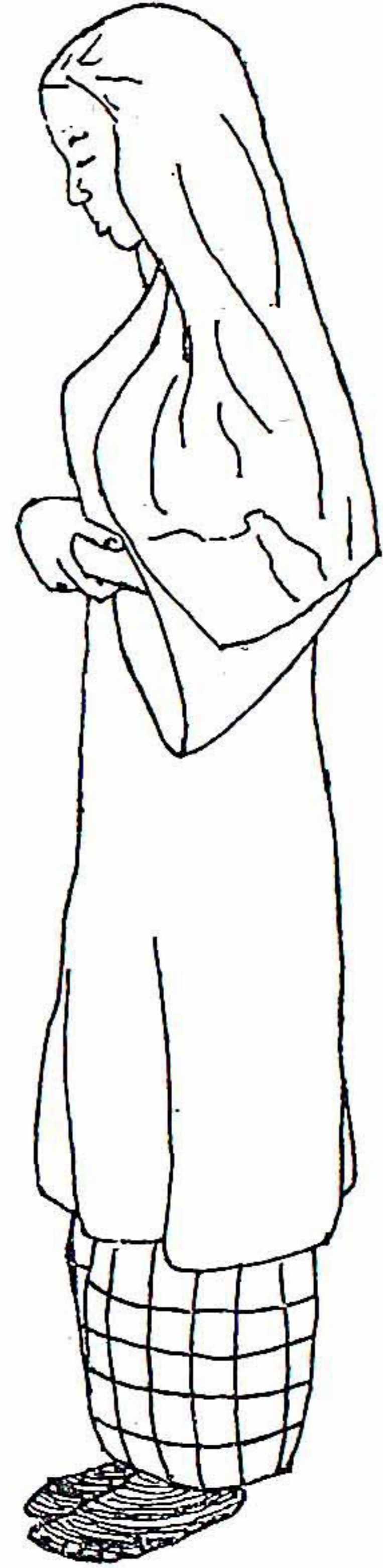
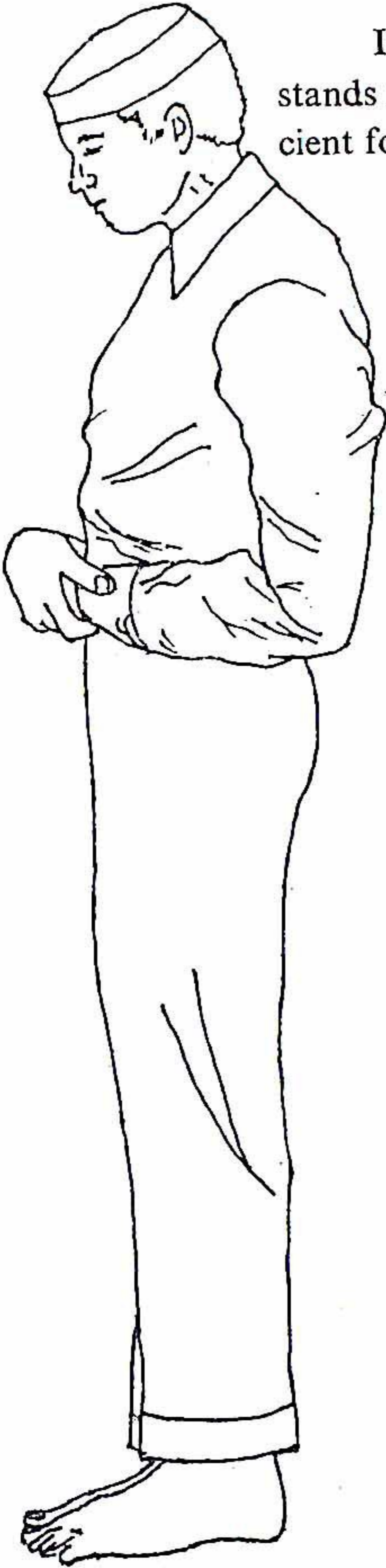
Position:

If two persons only pray in group, the ma'mūm stands one step behind the imām to his right, if they are of the same sex.

Congregational Prayers. An Imam and one male ma'mum.

(The ma'mum stands one step behind the imam, and to his right. The same position is to be assumed when both female.)

If they are a man and a woman, the woman stands right behind the imām, at a distance sufficient for her to prostrate comfortably.



Congregational Prayers. An imām and one female ma'mūm
(The single female ma'mūm stands right behind the imām, leaving a space just sufficient for her prostration on the floor.)

If there are two ma'mūms or more, they stand behind the imām shoulder to shoulder forming a line or more than one line. However, no line should be formed when there is still a gap in a front line.



Congregational Prayers

More than one ma'mūm stand in line behind the imām. They may form more than one line provided that no line should be started before filling the gaps in the front lines. Space between the lines should not be much more than sufficient for sujūd.

Male and female worshippers should not mix in one line. Female worshippers form their lines separately behind the male lines.

Features of the Group Prayer:

The group prayer is essentially the same as the individual prayer. However, the following are special features of the group prayer:

1. One adhān and one iqāmah are sufficient for a congregation.
2. The Imām reads aloud the words accompanying his movements, so that the ma'mūms can hear and can follow him. In case of a large congregation, one of the ma'mūms may assist by raising his own voice enough to convey the movements of the imām to them. Usually, the regular mu'adhdhin undertakes this task.
3. The Imām alone raises his voice sufficiently in the recitation of al-Fātiḥah and the Qur'anic passage in the two rak'ats of the

Fajr and Jumu'ah prayers, and in the first two rak'ats of Maghrib and 'Ishā' prayers.¹ The ma'mūms should listen to his reading.

Synchronizing the Ma'mum's Movements With Those of the Imam:

The Ma'mūms must follow the movements of the Imām, and must never precede him. The ma'mūm should be specially careful in the case of the *initial takbir* and the *first salam*. He should wait for the *imam* to complete each of them before he begins his own. If he should read the initial takbīr or the first salām simultaneously with the imām, the validity of his prayer would be affected.

As for the movements, like rukū', i'tidāl and the sujūd, it is disapproved that the ma'mūm should perform them simultaneously with his imām; although the validity of the prayer is not affected if he should do so. He should follow the imām. To begin performing one of these movements before the imām is forbidden, but the prayer remains valid if he waits in it for the imām to begin this movement. An example would be a ma'mūm starting his rukū' before his imām. This is *haram*, although the validity of his prayer is not affected if he should remain in rukū' till the imām begins his. But if he should rise for i'tidāl before the imām performs his rukū', his prayer is damaged. So, to precede the imām by one complete rukn of movement damages the prayer of the ma'mūm.²

As much as the ma'mūm should not precede his imām, he should not lag behind too far either. He should not miss being with the imām in the rukū' of his first rak'ah and should not let his imām precede him by two of the rukns of movements; so it is not permissible that the ma'mūm should remain in his rukū' or *i'tidal* whereas the imām has reached the second sujūd. However, such lagging may be permissible in certain special circumstances, such as when the place is too crowded for the worshippers to perform the rukū' together³

1 This also applies to the *Qunūt*, according to the Shafi'ites.

2 This is not so with the Shafi'ites who consider the prayer to be damaged if the ma'mūm precedes his imam by two rukns of this type.

3 Shafi'ī adds another excuse; namely the need to complete al-Fatihah which is with them a rukn in every rak'ah for the ma'mūm as it is for the imam. If the ma'mūm happens to be slow in reading, or he was listening to the reading of his imam and the imam proceeded to rukū' and the next items, the ma'mūm must not follow, but must complete al-Fatihah and then try to reach the imam if he finishes al-Fatihah before the imam rises from his second sujūd to stand for the next rak'ah. Otherwise, he should remain standing with the imam, thereby losing one rak'ah. If the imam was not to stand any more but sat for the *tashahhud*, the ma'mūm should also sit. When the imam says his salam, the ma'mūm rises to perform the rak'ah which he has missed. All this is so if the ma'mūm happened to have sufficient time for al-Fatihah with the imam in the standing position.

Exemption of the Ma'mum from Reading

The ma'mūm should listen to the loud recitation of al-Fātiḥah and the Qur'anic chapter by the imām, as explained above. He only reads with him, at the completion of al-Fātiḥah, the word, ĀMĪN, which means, "God! Please answer our prayers." In fact, a worshipper praying alone, should conclude al-Fātiḥah with this word also. The ma'mūm is exempted from reading al-Fātiḥah and a Qur'anic passage thereafter in the rak'ats in which the imām reads them aloud; namely, those of the morning prayer, the Friday prayer, the 'Id prayer, and the first two rak'ats of maghrib and 'Ishā'. But the ma'mūm is recommended to read al-Fātiḥah in other rak'ats.⁴⁰

Joining an Imam Late

A ma'mūm may join the imām late, as he may arrive when the group prayer is in progress. If he should have missed one rak'ah or more than one, he should part company with the imām when the latter begins saying his salām, and make up alone the rak'ah or rak'ats he has missed.

Now let us illustrate this. Suppose you joined the imām in the second rak'ah of the morning prayer, which consists of two rak'ats only. In this case, the second rak'ah of the imām is your first rak'ah. So, follow the imām until he completes his prayer and begins to say: ASSALĀMU 'ALAIKUM. Do *not* say that, but stand up to perform the rak'ah you have missed, complete with tashahhud and salām.

Suppose you joined the imām in the second rak'ah of Zuhr which consists of four rak'ats. You do the same as you did when you joined him in the second rak'ah of the morning prayer. Suppose you joined him standing in the third rak'ah of Zuhr or in the middle tashahhud between the second and third rak'ats. In this case, you have missed two rak'ats, and the third rak'ah of the imām is your first. So follow him until he begins his salām, then rise to perform two rak'ats by yourself, complete with tashahhud and salām. Suppose you joined the imām in the fourth rak'ah of Zuhr, which is in fact your first. You have to perform three rak'ats by yourself. But remember to sit for the middle tashahhud between the first and second of these three rak'ats, which in fact are your second and third rak'ats. Similarly, if you catch the imām in the third rak'at of maghrib, which is the last of this prayer, you have to separate when the imām begins his salām to perform two rak'ats separately, with a middle tashahhud between them.

⁴⁰ Abū Ḥanīfah forbids it behind the imam; but ash-Shafi'i regards it as indispensable rukn in all rak'ats whenever the ma'mūm has with the imam sufficient time for reading it.

Minimum Required for Catching a Rak'ah with the Imam

8. A ma'mūm catches up a rak'ah with the imām if he joins him in the standing position or in the rukū' of that rak'ah. But if he joins him thereafter, as in the sujūd or julūs, he misses the rak'ah. However, remember that you should say the initial takbīr fully, standing erect. So, if you find the imām in the position of rukū' or in sujūd or in julūs, formulate the niyyah and say ALLĀHU AKBAR completely standing, and then bend for rukū' or kneel for the sujūd or julūs. Only if you could catch the imām when he is in the rukū' position, this rak'ah is counted for you. Otherwise, follow him and make up for this rak'ah when he starts his salām.

Who Should be the Imam?

Any male worshipper¹ who is a major and who can perform prayers correctly and read al-Fātiḥah accurately may lead others in prayers. But one with defective reading, even if it is because of a heavy or faulty tongue can only lead a worshipper who shares his defect.

However, there is an order of preference as to the choice of an imām.

If the ruler or his deputy happens to be among the congregation, he should be given the first preference; if not, preference is to be given to the regular imām. In the absence of a ruler and a regular imām, the host of the house should be chosen. If there is no eligible host, the person most knowledgeable about the details of prayers, among the congregation, should be installed as imām. In case there are two or more equal in this respect, preference goes to the one who knows Hadīth better, then who reads the Qur'ān better, then who is known for his exceptional good qualities, then who adopted Islam earlier and then the cleaner one.

PRAYER OF THE INVALID

A worshipper who cannot afford to perform an act of prayer because of illness or because of any physical cause is exempted from this act and is to substitute it by an act nearest to it in similarity or by an easy gesture.

So if a worshipper suffers from a stiff back and cannot bend for rukū', he may gesture for rukū' by lowering his head saying the rukū' prayers in that position and then straightening his head for i'tidāl and then proceeding with sujūd and the rest of the prayer.

¹ A woman can lead women in prayers but not men. This is not a matter of superiority or seniority; it is a matter of decency and propriety. An imam kneels and prostrates in front of the ma'mums; and it would be indecent for a woman to do so right in front of men. Moreover, a sudden attack by the menses to a female imam leading male worshippers would be most embarrassing.

If his illness prevents him from sujūd also, he should sit up after i'tidāl and lower his head gesturing for sujūd. The sujūd gesture should be more emphatic than that of i'tidāl.

If the worshipper is so weak that his legs cannot carry him standing, or he gets drowsy if he should stand because of illness or sea-sickness, for example, he is then allowed to pray sitting up and to gesture for the rukū' by bending forward till his head becomes almost on a level with his knees if he can. If he is too sick to sit, he should pray resting on his right side, preferably, or on his left side, facing the *qiblah* in either case, and gesturing for rukū' and sujūd by lowering his head forward, making this a little more for the sujūd.

If this is not possible, he should pray resting on his back with the legs toward the *qiblah* and the head raised a little on a cushion so that he faces the *qiblah*. In that position he gestures for rukū' and sujūd by the eyebrows.

A worshipper travelling in an aeroplane or a bus may be granted such exemptions, gesturing for the rukū' and sujūd if he cannot perform them in full.

MATTERS TO BE AVOIDED IN PRAYERS

During our prayers we are supposed to be involved in a ritual situation in which we communicate with God. It is a condition calling for the utmost degree of dignity and concentration of our mind and control of our body. Therefore, any act inconsistent with this condition should be avoided, and the commission of such acts is disapproved.

However, a disapproved act in prayer may be somewhat tolerable; it affects the perfection of prayer but does not damage it. Such acts are described as *MAKRUHAT*, pl. of *MAKRUH*, i.e., disliked. More serious disapproved acts invalidate the prayer and are called. *MUBṬILĀT*, pl. of *MUBṬIL*; i.e., that which cancels the prayer. *The Makruhāt:*

The following are among the disapproved acts if committed in the course of the prayer:

1. Fumbling with one's clothes or body unnecessarily; but it is not disapproved if it is to remove a strange body from the eye or to dry a flow of sweat.
2. Cracking the fingers.
3. Turning the face right or left unnecessarily.
4. Gesturing by the eye or the eye brow or the hand unless it is done for a need like answering a salām greeting.
5. Closing the eyes, unless it is done to assist in concentration.
6. Looking up unnecessarily.
7. Choosing for reading in the second rak'ah a chapter or a passage coming in the Qur'anic order before that read in the first rak'ah.

8. Repeating a chapter or a passage in the same prayer, unless it is the only Qur'anic passage the worshipper knows.
9. Praying with some fire in front of the worshipper.
10. Praying with some distracting pictures around.
11. Praying behind a line which has a sufficient empty gap.
12. Praying in a butchery, in a barn, in the middle of the way or in a graveyard unless precaution against pollution is duly taken.¹

The Mubtilāt:

The following disapproved acts immediately cancel the prayer and render it invalid:

1. *Speech*, even by uttering unnecessarily a one-syllable word. However, this may be exempted in the case of a ma'mūm reminding his imām who forgetfully terminates his prayer immaturely or proceeds to increase it beyond the point of its conclusion. For example, if the imām forgetfully concludes by salām a three or four — rak'at prayer after the middle tashahhud, or rises from the last sujūd of the last rak'ah and stands for one more unnecessary rak'ah, the ma'mūm should remind him by reciting some prayer words like: *SUBHĀNĀ 'LLĀH*. Should the imām remain unattentive, the ma'mūm may then specify the mistake in a minimum of words.²
2. Clearing the throat in a deliberate manner, unless it is necessary to ease or to improve the reading.³
3. Moaning and weeping in a raised voice, except when it cannot be helped, or it arose from the fear of God and is not exaggerated.
4. Initiating or answering a greeting in words. If the worshipper is greeted by *salām*, he may answer by a gesture of the eye or the eyebrow or by a light movement of the hand. If he is called and he wishes to indicate to the caller that he is engaged in prayers, he may do so by repeating the following prayer words: *SUBHĀNĀ 'LLĀH*.
5. Laughing aloud.
6. Making movements that would make the worshipper appear to be outside the prayer. So repeated and unrestrained movements by the hand, the feet or head,⁴ are harmful.

¹ Other schools disapprove of praying in a graveyard generally.

² Only Malikīs allow this; others do not. According to them, the ma'mūm detaches himself from the imam and completes his prayer independently.

³ Malikī permits clearing the throat even when there is no such need unless it is too much exaggerated.

⁴ Shafi'ī defines this item as three successive steps at one time, or one vehement movement such as a jump.

7. Turning away from the *qiblah*.
8. Eating and drinking. However, eating a tiny matter of the size of a seed is tolerable, even if it was chewed.¹
9. Involvement in a cause of ḥadath during the prayer.
10. Occurrence of najāsah.
11. Uncovering of the 'awrah, unless this occurs involuntarily and the worshipper recovers it quickly.
12. Preceding the imām by a complete rukn of movement, such as a rukū' or a sujūd; or being too slow as to be overrun by the imām by such a complete rukn.²
13. Saying the initial takbīr or the salām simultaneously with the imām.³
14. Adding to the required number of rak'ats deliberately; as praying the maghrib four rak'ats or the 'ishā' five rak'ats. If a worshipper is following an imām who forgetfully rises for an additional rak'ah and the ma'mūm follows him, the prayer of the ma'mūm is thereby damaged. However, if a worshipper forgets the exact number of the rak'ats he has prayed, e.g., one or two rak'ats, he should base on the lower number and perform the *sujud of sahw* at the end.⁴
15. Deliberate omission of one rukn of the prayer. However, if a worshipper forgets a rukn and then remembers it during his prayer, he should return to it immediately, and what he has performed in between is not counted. This is in case he remembers the mistake before reaching the rukū' which follows the forgotten rukn. But if he remembers thereafter, he should not return to the forgotten rukn but should proceed with his prayer, not counting the rak'ah in which the rukn was omitted.⁵ If he remembers the omission after the completion of the prayer but

1 This is the Maliki position. Others regard this invalidating the prayer; but would tolerate swallowing unnoticeable food traces that had remained between the teeth.

2 Shafi'i says that separation by two, not by one, of such a rukn, before or after the imam, invalidates the prayer of the ma'mūm.

3 Shafi'' agrees with this in the case of the initial takbīr only.

4 It is the rule to adopt the sure alternative in case of doubtful possibilities. Another example is when a worshipper doubts whether he has performed ablution after a sure ḥadath, or whether a cause of ḥadath has occurred after a sure performing of ablution. In the first case, he is *muhdith* and in the other he is not.

5 In the Shafi' I School, the question is not of an intervening ruku' but whether the omission was realised before or after reaching the same rukn in the following rak'ah. If before, he should return to the omitted rukn; otherwise he continues his prayer discounting the rak'ah in which the omission occurred.

before a long interval and before the occurrence of an act invalidating the prayer, he just regards himself to be still in his prayer and should complete it in the manner just described. Otherwise, the whole prayer has to be repeated.

RELIEF GRANTED TO TRAVELLERS AND IN SIMILAR CIRCUMSTANCES

“QAŞR AND JAM”

Travelling is an inconvenience, even a hardship; and the sensible religion of Islam which does not impose hardships on its adherents grants the traveller under certain conditions some alleviation in performing his duty of prayers during his journey.

This alleviation is granted in the form of giving him the right to reduce the four-rak‘at prayers, *Zuhr*, ‘*Aşr* and ‘*Ishā*’, to two rak‘ats; and granting him the right to combine together, the two consecutive daytime prayers, *Zuhr* and *Aşr*, and the two consecutive night prayers, *Maghrib* and ‘*Ishā*’ either by advancing the later prayer to the time of the earlier prayer or by postponing the earlier prayer to the period of the later one.

Reducing the quadrupal prayers to two rak‘ats is called *QAŞR*; i.e., shortening; and combining the two daytime prayers or the two night-time prayers in the time of either is called *JAM*‘; i.e., “to bring things together.”

Q A Ş R

We have just learned that *qaşr* means, “to perform each of the three quadrupal prayers, *Zuhr*, ‘*Aşr* and ‘*Ishā*’ as two rak‘ats instead of four.” Thus, *qaşr* does not apply to the *Fajr* or the *Maghrib* prayers.

However, *qaşr* is allowed only under the following conditions:

1. That the distance of the journey is at least 16 *farsakhs*; i.e., a little over 80 kilometers or about 50½ miles each way. However, this condition does not apply to local pilgrims on the day of ‘*Arafah* and *Muzdalifah*, who nevertheless have the right to *qaşr*.
2. That the traveller should not interrupt his journey by staying in a place a period of four days or more, excluding the day of arrival to this place and the day of departure from it. His stay of less than four days is regarded as part of the journey.
3. That the traveller may take advantage of the privilege of *qaşr* only outside the area of his residence. So, if he stops at a house or a mosque in the area after he has left his house on his way to his trip, or on his way back from it, he may not perform his prayer in the manner of *qaşr*.

4. That the traveller is not praying as a ma'mūm behind an imām who performs his prayer fully. If he should, he has to complete it as four rak'ats.

* * *

We have to add however that a traveller is urged to take advantage of this privilege of qasr. To do so is more meritorious than performing the quadrupal prayer in its ordinary complete number.

J A M'

We have also learned that jam' is to combine the prayers of Zuhr and 'Asr together either by advancing the 'Asr to the time of Zuhr or by postponing Zuhr to the time of 'Asr, and to combine the prayers of Maghrib and 'Ishā' by advancing 'Ishā' in the time of Maghrib or postponing the Maghrib prayer to the time of 'Ishā'.

Advancing 'Asr prayer to the time of Zuhr, or the 'Ishā' prayer to the time of Maghrib is called: *JAM' TAQDIM*; i.e., "advanced combining," and postponing the earlier prayer to the time of the later one is called, *JAM' TA'KHIR*; i.e., "postponed combining."

However, we do not mean by combining the two prayers of Zuhr and 'Asr, or those of Maghrib and 'Ishā', making the two prayers one single compound prayer; but each should be performed independently and separately, either as qasr or fully, followed, without a long interval, by the next prayer.

Now, what are the conditions under which jam', or rather the combining of the two prayers of Zuhr and 'Asr, or those of Maghrib and 'Ishā', is allowed? Here they are:

1. There should be a mitigating circumstance. The mitigating circumstances, according to the Hanbalite School, are as follows:
 - a. Travelling on a journey which fulfils the conditions of qasr.¹
 - b. Illness which makes the frequent preparation for prayer too hard for the worshipper. Reducing the frequency to three times instead of five makes it easier for the patient.²

1 Shafi'i agrees with Hanbalī in making this a legitimate cause of permitting jam' in either form. Hanafī disagrees. They only allow pilgrims on 'Arafah to advance 'Asr with Zuhr, and pilgrims in Muzdalifah to postpone Maghrib to the time of 'Isha'. Maliki allows jam' only during actual travelling, short or long, provided that the traveller is resting during the time of one of the two prayers and not resting during the period of the other. In this case, he advances the later prayer if he is resting during the period of the earlier one; and postpones the earlier prayer to the time of his resting during the period of the later one. But if he is resting during the period of each, or had no intention of resting during either, each prayer has to be performed during its prescribed period.

2 Hanafī and Shafi'i disagree in making this a legitimate factor for jam'. Maliki recognises it, but interprets jam' here in the sense of postponing the earlier prayer to the last part of its period, and performing the next prayer at the beginning of its period. This is not a real complete alleviation.

- c. A fairly heavy rain that would make the journey to the mosque to join the congregation for the next prayer difficult. The congregation may then decide to advance the 'Ishā' prayer with the Maghrib prayer for the benefit of the group prayer. The same applies when the way to the mosque becomes not easily passable because of accumulated mud or snow or ice, or because of strong cold wind.¹
- d. Taking care of a child by a wet nurse. By permitting her to combine Zuhr and 'Aṣr in an advanced or postponed manner, and to combine maghrib and 'Ishā', also either in advanced or postponed manner, would reduce the frequency of her need to wash or change her clothes. The same applies to situations of similar legitimate dire excuses, like that of those who fear adverse consequences to the source of their living if they do not take advantage of these alleviations.²

ṢĀLATU 'L-JUMU'AH "THE FRIDAY PRAYER"

Definition:

Ṣalātu 'l-Jumu'ah; i.e., the Friday Prayer, is the mid-day prayer on Friday. Those who perform it do not have to perform the Zuhr prayer on that day.

Number of its Rak'ats:

The Friday Farḍ Prayer is two rak'ats. However, its recommended sunnah prayers, preceding and following the Farḍ prayer are the same as those of Zuhr.

Time:

The time of the Friday prayer is exactly the same as that of the Zuhr prayer.

On Whom Does the Duty of This Prayer Apply?

The Friday Prayer is a duty incumbent upon every adult male Muslim unless he is excused by reason of travelling or being sick. However, a traveller who decides to interrupt his journey by four days or more in a place where the Friday prayer is held is not exempted from this duty. Moreover, females and minors may join the Friday

1 Malikī agrees in making the rain and accumulated mud in a dark night as a legitimate reason but only for Advanced jam' between Maghrib and 'Isha' during the period of Maghrib Shafi' only agrees in the case of rain.

2 This item (d) is peculiar to the Hanbalite School; but I think that advantage may be taken of it by our brothers who are employed in firms in the West where the circumstances make it hard to afford separate sessions of prayers. For example, the time of 'Aṣr expires early in Winter, and it is difficult for them to interrupt their work to go somewhere for the prayer of 'Aṣr. They may then combine the 'Aṣr with Zuhr during their lunch hour, rather than fail to observe this important duty.

prayer congregation, in which case they are not required to perform the fard of the Zuh'r prayer. Otherwise, the adult females must perform the Zuh'r prayer unless they are excused because of menstruation.

Merit:

The Friday Prayer is the most meritorious and most important obligatory prayer in the whole week. The Prophet, peace and blessings be upon him, once said:

"I almost appointed someone to conduct the Friday Prayer on my behalf so that I could go and set on fire the houses of those who stay behind at home."

And the Qur'ān reads:

"O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allāh and leave off business. That is better for you, if you know."

So, worldly activities at the time when the Friday prayer is in progress is prohibited and is void of the blessing of God. Some legal schools, like the Ḥanbalite and Mālikite Schools, question the legal validity of any business transaction conducted at that time.

What is to be done before proceeding to the Friday Prayer?

Before proceeding to the mosque to join the congregation in the Friday prayer, we are recommended to clip our finger nails, trim our moustache, pluck the hair under the armpits, have a full wash, apply some perfume and then, preferably wearing white, go to the mosque in a calm and dignified manner repeating praise of God and of the Prophet.

Prerequisites for the Validity of the Friday Prayer:

In addition to the general prerequisites of all types of prayers explained earlier, the following special conditions have to be fulfilled in the case of the Friday Prayer:

1. That the prayer should be preceded by a sermon consisting of two parts, as will be explained presently.
2. That it should be performed in group, not individually.
3. That the number of the participants in the Friday Prayer should include at least three adult male worshippers, apart from the imām.¹

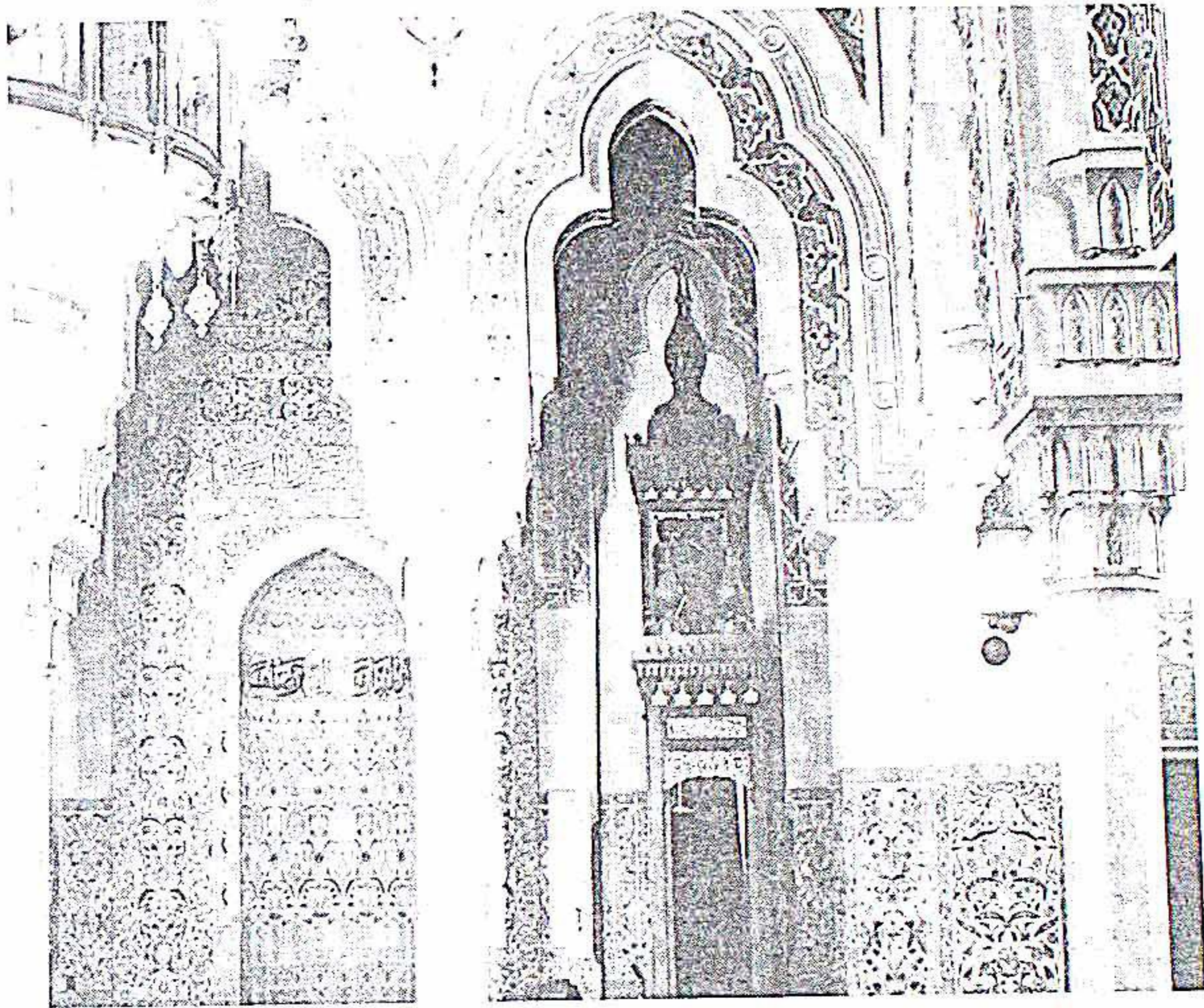
¹ This is the Ḥanafī position which we choose to provide an opportunity for small isolated Muslim groups in the scattered towns of the West to hold their own Friday congregation. The minimum number with the Malikī School is twelve, apart from the imam; but it is forty including the imam according to the Shafī'ite and Ḥanbalite Schools.

(The imām is recommended to read aloud al-Fātiḥah and the Qur'anic passage which follows it.)

The Friday Sermon and Its Elements:

a. *Conditions:*

1. The sermon, consisting of two parts, must precede the Friday Prayer.



A *Minbar*, "pulpit," from which sermons are usually delivered. Note the *Mihrab*, "niche," to the left, indicating the side of the *Qiblah*.

2. There should not be an undue interval or irrelevant action intervening between the sermon and the prayer.
3. The sermon should preferably be in Arabic, especially the Qur'anic passage which has to be recited in the sermon.¹
4. It should contain at least its minimum required elements

¹ Most legal schools insist on delivering the sermon in Arabic; but this obviously applies to its basic elements and does not prevent translating the points of interest into the language intelligible to the audience. Abu Hanīfah does not insist on any linguistic requirement.

b. *Elements:*

The sermon should contain at least a word of praise and glorification of God; and a word warning the audience against sins or urging them to do good.

In its perfect form, it should contain the following elements:

1. Praise of God, using the words: AL-HAMDU LILLĀH, OR AḤMADU 'L-LĀH; in both parts of the sermon.
2. Praising the Prophet in both parts of the sermon, in a word derived from the root *ṣalāh*, like: ALLĀHUMMA ṢALLI 'ALĀ SAYYIDINĀ MUḤAMMAD.
3. Urging the audience in both parts to observe the ordinances of the faith.
4. Including in either part of the sermon a relevant Qur'anic passage.
5. Praying on behalf of the believing men and women; *al-mu'minin wa 'l-mu'mināt*.
6. Observing the order of the above elements given here.
7. Praying for the guidance and support of the Muslim rulers.
8. The imām should deliver the sermon standing, from the steps of a pulpit or on an elevated platform in a clearly heard voice.
9. The two parts of the sermon should be separated by a brief silent interval during which the imām should sit, and members of the congregation engage in prayers.
10. On climbing the pulpit, prior to the delivery of the sermon, the imām greets the congregation with *salām*, then sits to listen to the *adhān* which is to be recited in front of him. The audience should attentively listen to the sermon.

SUMMARY

Let us summarise the details of the events of the Friday congregation ceremony in a chronological order:

1. Prior to the time of the *Zuhr* prayers, members of the congregation assemble in the mosque. It is believed that coming early to the mosque on Fridays is a virtue for which a separate reward is anticipated. The earlier you come to the mosque the greater the reward.

(Customarily a Qur'anic reader with a melodious voice chants the waiting congregation with his recitation from an elevated platform.)

2. When the *Zuhr* time comes, the Qur'anic reader concludes his recitation; and the Mu'adhhdhin cries out the adhān from the minaret or inside the mosque.

3. As soon as the adhān is completed, members of the congregation rise to perform the four sunnah rak'ats, individually.

4. After a while, just sufficient to complete the four-rak'at prayer, the imām climbs the pulpit to deliver the *khutbah*, "sermon". As soon as he reaches the top step he should face the congregation, greet them with the words: "*assalāmu 'alaikum*," and then sits. The congregation then answers his greeting.

5. A mu'adhhdhin then rises to stand in front of the minbar, facing the imām, and recites another adhān. This second adhān is a special feature of the Friday midday prayer.

6. As soon as the second adhān is finished, the imām rises and delivers the first part of the sermon. Members of the congregation should give attentive ears to the sermon. Talking and any distracting action, even by initiating a prayer, are then forbidden. As for those who arrive in the mosque during the sermon, they should perform only two-light-rak'at sunna prayer, as a mosque greeting, before sitting.

7. When he finishes the first part of the sermon, the imām sits for a short while, during which members of the congregation, as well as the imām himself, recite *du'ā'* privately.

8. After this short interval, the imām rises to deliver the second part of the sermon, after which he descends to take his place in front of the *mihrāb* and leads the congregation in the Friday two-rak'at prayer.

9. While the imām comes down the steps of the *minbar*, the mu'adhdhin recites the words of *iqāmah* and members of the congregation rise to form straight lines behind the imām.

10. The imām should recite aloud *al-Fātiḥah* and the Qur'anic passages he chooses to read in both rak'ats so that members of the congregation can hear his recitation. The Qur'anic passage in the second rak'ah should be longer than that of the first rak'ah—a special feature of the Friday prayer—in order to give a chance to late comers to join the imām before he starts the *ruku'* of the second rak'ah or at least during that *ruku'*. Those who join the imām after this *ruku'* should follow him until he starts his salām, but then should rise to perform four complete rak'ats as a *Zuhr* prayer, although they should have formulated the niyyah of the Friday prayer on joining the imām. The Ḥanafis, however, disagree with this. They count the ma'mūm's prayer as Jumu'ah prayer so long as he joins him before his salām. He only has to complete two rak'ats.

11. After the Fard two-rak'at prayer with the imām, members of the congregation conclude the ceremony with du'ā' and perform four rak'at sunna prayer.

12. Everyone is then recommended to proceed to his regular business work, seeking God's blessings and favors. The Qur'ān reads:

“And when the prayer is finished, then you disperse in the land and seek the bounty of God . . .” LXII, 10.

ṢALĀTU 'L-'ĪD “PRAYER OF THE 'ĪD”

Muslim Holidays

Like the adherents of other religions, we, Muslims, have our holidays and days of joy and relaxation.

However, some of these days are more important than the others; and some are regarded as occasions for intense religious devotion whereas others are more for pleasure and festivities.

There are three nights each year, which are of special importance for Muslims. They are: The twenty-seventh Night of Rajab, which is the 7th month in the Muslim Lunar Calendar. It marks the anniversary of the night journey of the Prophet Muḥammad to al-Aqsā Mosque in Jerusalem, and thence his ascension to Heaven. Then follows the Night of the middle of Sha'bān, the 8th month; but the most popular is the twenty-seventh Night of the next month, Ramaḍān, the fasting month. These three nights are of special devotion and prayers. Muslims gather in the mosques to listen to preaching, to pray together and to recite in unison formulae of prayers.

The last of these three venerated nights, called LAILATU L-QADR, "The Night of Power and Greatness," is of special distinction. It is the anniversary of the beginning of the Qur'anic revelation; and its merits are believed to be privileged gifts extended by God to the followers of the Prophet Muḥammad. It is also believed that prayers during a special, but not defined, hour in that night are answered. Therefore, devout Muslims spend the whole night in vigil praying or reciting the Qur'ān until the dawn break of the following morning.

In fact the whole month of Ramaḍān, day and night, is a long occasion of festivities and special piety for Muslims. The daytime is complete abstention of full fasting and shortened hours of work, and its nighttime is spent in enjoyment of special delicacies, performance of special prayers and exchange of visits.

One of the most widely celebrated holidays is the anniversary of the Birthday of the Prophet Muḥammad, popularly called *Maulid*, observed on the twelfth day of Rabī' al-Awwal, the third month of the lunar Calendar. The celebrations may be extended over a number of days, preceding and following that day. Muslims of different localities cook varieties of delicacies for the day; and types of candy and toys are specially prepared for the children on this occasion.

Another holiday is the first day of Muḥarram, the first month in the lunar year. It is called RA'SU 'S-SANAH; i.e., The New Year's Day.

The tenth day of Muḥarram, 'ĀSHŪRĀ' is also observed as a religious day. Pious Muslims fast the day, as they may do the daytime of the occasions mentioned above. However, 'ĀSHŪRĀ' is a day of mixed sorrow, as it was on that day that Maulana al-Husain, grandson of the Prophet, may God be pleased with him, was treacherously murdered. The tragedy was aggravated by inhuman rough treatment of al-Husain and the members of his family prior to his fall after a gallant desperate defense. The events involved intense emotions developed over the generations, which are sometimes released in violent performances during the celebrations on that day, especially among the party of the Shī'ā whose veneration to al-Husain and his memory borders on the verge of worship.

Muslims in various localities developed some sort of cult of saints. The mausoleums of these saints are deeply venerated and frequently visited by those in the neighbourhood. The fame of some of these saints, called WALIS, "Friends of God," travels far beyond the boundaries of their regions; and certain dates of the year are assigned for making 'pilgrimage' to the site of their tombs which become during this period a hub of visitors from all corners and a site of whirling activities of ṣūfī worship. These occasions, which are also called "MAULIDS" are holiday festivals for the local

community. However, this type of saint cult which prevails in the Indian sub-continent and in Middle Eastern countries and which has added to the number of annual holidays to the local communities, does not seem to have made a headway in Far Eastern Muslim regions. Some Muslim thinkers also condemn the saint cult as a type of pagan practices and prohibit going on pilgrimage to the mausoleums of these saints, although they admit the desirability of visiting the graves for the purpose of reflection on death.



A section of the 'Īd congregation held in New York City, 1968

The 'Īds:

The most spectacular and most widely celebrated days among all Muslims are the two annual 'Īds; namely, 'ĪDU 'L-FIṬR and 'ĪDU 'L-ADḤĀ.

'ĪDU 'L-FIṬR; i.e., "The Feast of Ending the FAST," marks the successful conclusion of the obligation of fasting; and its festivities represent a mode of thanks-giving to the Almighty for enabling His servants to fulfil this obligation. It falls on the first day of the tenth month of the Lunar Calendar which immediately follows the fasting month.

'ĪDU 'L-ADḤĀ; i.e., "The Feast of Sacrifice," on the other hand, falls on the tenth day of the twelfth month of the Lunar year;

and it proclaims the conclusion of the pilgrimage in the Hejaz. It also commemorates the noble attitude of Abraham, peace be upon him, when he obediently prepared to sacrifice his only son, Ishmael, in response to what he believed to be a divine command he had received in a dream. Abraham, however, was ordered at the last moment to spare the child and instead to sacrifice a ram.

The 'Īd Prayer:

Muslims observe the 'Īd day, among other things, by performing in the early part of the morning, a little after sunrise,¹ a special prayer in congregation called, The Prayer of the 'Īd. It is a sunnah prayer, but of great merits.²

It consists of two rak'ats only, to be followed by a sermon resembling that of Friday. However, the sermon here follows the 'Īd prayer, whereas the Friday sermon must precede the Friday prayer. Moreover, the Friday sermon must begin by the term of thanksgiving; namely, al-ḥamd; but the 'Īd sermon begins by *takbīr* in any number,³ and is also recommended to be interrupted by *takbīr*. Moreover, the theme of Zakātu 'l-Fiṭr should be treated in the sermon of 'Īdu 'l-Fiṭr; and that of blood sacrifice should be treated in the sermon of 'Īdu 'l-Adḥā.

Let us now describe in detail the 'Īd Prayer which, as we said, consists of two rak'ats:

1. Worshippers stand in straight rows behind the imām. Each one of them formulates the intention to perform the two sunnah rak'ats of the 'Īd Prayer. There is no adhān or iqāmah for this prayer; but it is to be announced by reciting the words: AṢṢALĀTU JĀMI'AH; i.e., "Prayer unites worshippers together."⁴
2. The imām then recites the initial takbīr, "TAKBĪR of IḤRĀM," and the ma'mūms follow, raising the hands opposite their ears and then resting them under their chests.
3. Then the imām, followed by the ma'mūms, recites the takbīr SIX times, maintaining a brief silence between each two;⁵

1 The time of the 'Īd prayer is extended from then until noon.

2 Hanafī regards it a universal duty and Ḥanbalī a communal duty.

3 Shafī'ī begins the first part of the sermon by repeating ALLAHU AKBAR nine times, and the second seven times.

4 Malikī disapproves of this pronouncement.

5 The Shafī'ites recite SEVEN takbīrs, and read between each two takbīrs such words as: SUBHĀNA 'LLĀH, WA 'L-HAMDU LILLĀH, WA LĀ 'ILĀHA ILLA 'LLĀH, WA 'LLĀHU AKBAR WA LĀ ḤAWLA WA LĀ QUWWATA ILLĀ BI 'LLĀHI 'L-'ALIYYI 'L-'AZIM.

but these takbīrs are not to be accompanied by raising the hands;¹ according to Mālikī.

4. The imām then recites al-Fātiḥah aloud, following it by a passage from the Qur'ān, preferably *suratu 'l-A'lā*, i.e., Chapter No. 87. This is to be read aloud also.
5. Then, the rukū', the i'tidāl, the first sujūd, the middle julūs, the second sujūd and rising for the second rak'ah follow in the usual way.
6. After the takbīr which accompanies the rising to the second rak'ah, the worshippers recite another FIVE takbīrs standing, in the same manner they recited Six takbīrs in the first rak'ah.
7. Then the imām recites aloud al-Fātiḥah and a Qur'anic passage, preferably *sūratu 'l-Ghāshiyah*; i.e., chapter 88, and then completes the prayer in the usual manner.
8. Then the imām alone rises to deliver the 'īd sermon.

The 'Id Takbir outside the Prayer:

It is recommended to recite three times the words: ALLĀHU AKBAR, after the fifteen farḍ prayers commencing with the Zuhr prayer on the day of 'Idu 'l-Adḥā and ending by the Dawn prayer on the last of the three days following al-Adḥā day.

This is according to the Mālikī thought. Other schools begin reciting the takbīr after farḍ prayer from the Dawn prayer on the day preceding 'Idu 'l-Adḥā and continue it until the 'Aṣr prayer on the last day of the three days which follow the 'īd day. Moreover, they increase the text of takbīr by the following addition:

LĀ ILĀHA ILLA 'LLĀHU WA 'LLĀHU AKBAR, ALLĀHU AKBARU WA LI 'LLĀHI 'L-ḤAMD.

However, this is known as the limited Recitation of takbīr, as it is read only after certain prayers. The Shāfi'ites and the Ḥanbalites add what they call: "The Free Recitation" of takbīr. They both recommend the repetition of this takbīr as often as possible on the eve of 'Idu 'l-Fiṭr and the eve of 'Idu 'l-Adḥā, beginning from sunset on the day before the 'īd until the 'īd prayer is performed.

Other Recommended acts on the 'Id Days:

The following are among the recommended acts on the days of 'īd:

1. To observe the eve of the 'īd by offering prayers, reading the Qur'ān and repeating the takbīr.
2. To have a full wash. Its time is from dawn until noon.
3. To wear new clothes, or at least clothes just washed.
4. To have a light breakfast before proceeding for the 'īd prayer. It is preferable to have some dates, in odd number, on the day of 'Idu 'l-Fiṭr.

¹ The Shāfi'ites and the Ḥanafites and the Ḥanbalites do raise their hands with these takbīrs also.

5. To offer a blood sacrifice on the day of 'Īdu'l Aḍḥā, like a lamb, and distribute its meat among the needy but eat some and send some to friends as a gift.
6. To give gifts to children and send help to those who need your assistance, and to make it a joyful occasion for all, free from worries and free from all kinds of dispute.
7. To pay a visit to the graveyard.
8. To pay visits to relatives and fellow Muslims, and to behave in a smiling pleasant manner, forgetting and forgiving all that may have happened in the past.

SALĀTU 'L-JANĀZAH "PRAYER OVER THE DEAD"

A Preliminary Remark:

We have been talking about the 'Īd and its joys; it is becoming of us to think also about death, the end of every living thing.

We explained earlier the manner in which a dead Muslim should be washed and shrouded, and now proceed to describe the prayer over the dead. We should add here, however, a word on what should be done to a dying person.

As soon as it is realised that a person is struggling with death, he or she should be assisted to rest on his right side facing the qiblah. If putting him to the qiblah is difficult, then he can rest on his back with his feet to the qiblah and his head raised a little so that his face would be toward the qiblah. Irrelevant objects, like statues and musical instruments should not be allowed to remain around.

His relatives should join him, and be in his company at this departing moment; and should pray for his relief and for God's mercy over him. The statement: LĀ ILĀHA ILLA 'LLĀH should be repeated to him so that he may be reminded of it and be conduced to repeat it himself. The Prophet says:

"Conduce those dying among you to repeat the words: LĀ ILĀHA ILLA 'LLĀH. No Muslim repeats them at his death except that they deliver him from (Hell) Fire."

It is also recommended to have sūrat Yāsīn, chapter XXXVI, recited in the room; and to have his eyes closed. On closing his eyes, it is recommended to say the following prayers:

BISMI 'LLĀH, WA 'ALA MILLATI RASŪLI 'LLĀH.
ALLĀHUMMA 'GHFIR LAHŪ WA 'RFA' DARAJATAHŪ
FI 'L-MAHDIYYĪN,
WA 'KHLUFHU FĪ 'AQJBIHĪ FI 'L-FĀ'IZĪN,

WA 'GHFIR LANĀ WA LAHŪ YĀ RABBA 'L-'ĀLAMĪN,
WA 'FSAH LAHŪ FĪ QABRIH, WA NAWWIR LAHU FĪH.¹

As soon as he passes away, his under chins should be tied to the head by a broad piece of cloth, and his body should be fully covered and not to be left an exposed scene. Burial arrangements should not be rushed until his death is sure; but as soon as it has become certain no delay should be entertained. A gesture of respect to the dead is to hasten the steps to his burial. It is also recommended to announce his death widely so that the opportunity should be provided for those who wish to participate in the journey to his grave for its promised great rewards.

Details of the Funeral Prayer:

1. The dead body, on a bier or in a coffin, after it has been duly washed, and preferably after shrouding, should be placed in front of those who would participate in the prayer.² The imām stands opposite the shoulders of the female dead body or the middle of the male one.³ The ma'mūms stand behind him forming rows of two or more.
2. They all formulate the intention to perform the janāzah, (funeral) prayer, consisting of four takbīrs, over the present⁴ dead Muslim.
3. Then the Imām says ALLĀHU AKBAR, and the ma'mūms follow, repeating these words.
4. Then the following du'ā' for the dead is to be recited:⁵
AL-HAMDU LI 'LLĀH, WA Ṣ-ṢALĀTU WA 'S-SALĀMU
'ALĀ RĀSŪLI 'L-Lāh.

ALLĀHUMMA INNAHŪ 'ABDUK, WA 'BNU 'ABDIK,
WA 'BNU AMATIK.

KĀNA YASHHADU AN LĀ ILĀHA ILLĀ ANTA WAḤ-
DAKA LĀ SHARĪKA LAK.
WA ANNA MUḤAMMADAN 'ABDUKA WA RASŪLUK.
WA ANTA A'LĀMU BIH.

1 This prayer means: "In the name of God, and on the path of the Messenger of God! O Lord! Forgive him and raise his grade among those who are rightly guided. And make his offsprings among those who are successful. And absolve our sins and his sins, O You Lord of the worlds. And make his grave a comfortable spacious place and fill it with light for him."

2 This is recommended procedure in the Maliki School which allows the prayer when the body is in the room generally. Other Schools insist that it must be in front of the worshippers.

3 The Shafi'ites and Hanbalites assume reverse positions.

4 The Shafi'ites and Hanbalites permit the funeral prayer over absent dead Muslims and call it: ṢALĀTU 'L-GHĀ'IB; i.e., prayer over an absent dead person.

5 The Shafi'ites and Hanbalites read al-Fatihah here.

ALLĀHUMMA IN KĀNA MUḤSINAN FA ZID FĪ
IḤSĀNIH.

WĀ IN KĀNA MUḤSINAN FA TAJĀWAZ 'AN SAYYI'ĀTIH
ALLĀHUMMA LĀ TAḤRIMNĀ AJRAH,
WĀ LĀ TAFTINNĀ BĀ'DAH
WĀ 'GHFIR LANĀ WA LAH.¹

5. After this first takbīr and du'ā' both of which are to be read by the imām and the ma'mūms silently, THREE other takbīrs, without raising the hands, and du'ā', in the same text, follow.²
6. After the fourth takbīr and du'ā', one salām follows to conclude the prayer.³

Thus, the elements of the janāzah prayer according to the Mālikī School, are as follows:

1. Standing, facing the Qiblah, with the dead in front. (There is no rukū' or sujūd or sitting.)
2. Niyyah, (intention) of performing the janāzah prayer over the dead present.
3. Four Takbīrs.
4. Du'ā', (praying) for the dead after each of the four takbīrs (According to Shāfi'ī and Ḥanbalī, the du'ā' applies only after the third and fourth takbīr; but al-Fātiḥah must be read after the first takbīr, and the prayer for the Prophet must be said after the second takbīr.)
5. To say ASSALĀMU 'ALAIKUM, to conclude the prayer. (Other schools allow two salāms, one with a turn of the head to the right, and the other with a turn to the left.)

* * *

The janāzah prayer, as we have seen, basically consists of du'ā'. However, the text of du'ā' as given above applies when the dead is one man. If the dead is a woman, or is two or more, the du'ā' suffers certain inflections to reflect the number and gender of the dead. This would be rather complicated to learn.

1 This du'a' may be rendered as follows:

"Gratitude is due to God. Prayers and peace be upon the Messenger of God.
"O Lord! He was indeed Your worshipping servant, and the son of Your servants.
"He witnessed that there is no god but You; You Alone; there is no partner for You.
"And that Muḥammad was Your Servant and Your Messenger.
"And indeed, You know him better (than we).
"O Lord! If he was a good-doer, please increase the rewards of his deeds.
"And if he was misbehaving, please forgive his misdeeds.
"O Lord! Deprive us not of his reward.
"And let us not be misguided after him.
"And forgive us and forgive him."

2 Shāfi'ī and Ḥanbalī read a prayer over the Prophet after the second takbīr, preferably the text in the second half of the last Tashahhud. They read the du'a' for the dead after the third and fourth takbīrs. They also recommend raising the hands with every takbīr.

3 Other schools allow two salams, one with a turn to the right side, intended to greet those on the right side; and another, salam to the left for greeting those on the left side.

We may therefore use the same text in all situations, intending that we pray for the dead person or for each of the dead persons in front of us at the time of the prayer.

However, if the dead is a child, the above du'ā' is inapplicable, because it seeks forgiveness of sins that might have been committed by the dead, and this is inapplicable to a child. Therefore, the following du'ā' applies in his case:

ALLĀHUMMA 'J'ALHU LI-WĀLIDAYHI SALAFAN WA DHUKHRAN WA FARĀṬAN WA AJRĀ. WA THAQQIL BI-HI MAWĀZĪNAHUMĀ. WA A'ZIM BIHI UJŪRAHUMĀ. WA LĀ-TAFTINNĀ WA IYYĀHUMĀ BA 'DAH.⁷²

(The *italized* U and I's above should be transformed into Ā in case of a female child and also Ā should be added at the end of the last word.)

Burial of the Dead:—

The last duty to be done to the dead is to bury him in a grave, facing the qiblah and preferably resting on his right hand side. It is preferable to lay him to rest directly on the ground, not in a box or a coffin. It is also recommended to place something like a green brick under his head to rest on it, not a pillow. Then the grave has to be covered, and then be filled with earth. The grave should be deep enough so that no smell should come out of it. Those attending are recommended to participate in the filling with earth, at least by symbolically throwing three times the fill of the hand of earth into the grave.

At the time of laying the body in the grave, it is recommended to say the following words:

BISMILLĀH, WA 'ALĀ MILLATI RASŪLI 'LLĀH, ṢALLA LLĀHU 'ALAYHI WA SALLAM.

ALLĀHUMA 'FTAḤ ABWĀBA 'S-SAMĀ'I LI-RUḤIH, WA WASSI' MADKHALAH, WA AKRIM NUZULAH, WA WASSI' LAHU FĪ QABRIH.³ (Transform the *Italized* U into Ā in the case of a female, and add Ā after the *italized* H's.

Before the party leaves the grave, one of them is recommended to say the following address which is called TALQĪN; i.e., conduction or suggestion:⁷⁴

1 This text may be rendered as follows:

"O Lord! Make him to his parents an advanced good deed stored with You and an usherer (to the gate of Paradise) and a reward. And make their scales by him weightier and their rewards greater. And let neither them nor us be seduced after him."

2 This du'a' may be rendered as follows:

"In the name of God and on the path of the Messenger of God, may God bestow his prayers and blessings upon him."

"O Lord! Open the gates of the heavens to his soul, and widen his entrance and abound in Your favours upon him and make the grave spacious for him."

3 Maliki disapproves of the *talqin* at this stage.

Yā FULĀN IBN FULĀNAH, if his mother's name is known: otherwise say: IBN HAWWĀ'.

UDHKURI 'L-'AHDA 'LLADHĪ KHARAJTA 'ALAYHI MINA 'D-DUNYĀ, SHAHĀDATI AN LĀ ILĀHA ILLA 'LLĀH WA ANNA MUHAMMADAN RASŪLU 'LLĀH, WA ANNA 'L-JANNATĀ HAQQ, WA ANNA N-NĀRA HAQQ, WA ANNA 'L-BA'THA HAQQ, WA ANNA 'S-SĀ 'ATA ĀTIYATUN LĀ RAYBA FĪHĀ, WA ANNA 'LLĀHA YAB'ATHU MAN FI 'L-QUBŪR, WA ANNAKA RAḌĪTA BILLĀHI RABBĀ, WA BĪ 'L-ISLĀMI DĪNĀ WA BĪ MUHAMMADIN SALLA 'LLĀHU 'ALAYHI WA SALLAMA NABIYYA, WĀ BĪ 'L-QUR'ĀNI IMĀMĀ, WA BĪ 'L-KA-'BATI QIBLAH, WA BĪ 'L-MU'MINĪNA IKHWĀNĀ.¹

We may now conclude by stating briefly that four things have to be done to the dead: washing, shrouding, prayer and burial. However, washing and prayer do not apply in two cases; namely:

1. A baby delivered dead as a result of miscarriage or abortion, prior to the completion of the minimum period of pregnancy and before it is formed with the ordinary human features. It is to be just washed in a simple manner and wrapped in a piece of cloth and buried. It has, however, to be named.
2. The martyr who is killed in battle with the enemy of the faith. He is to be buried with the blood of his wounds and in the clothes he had on when he was killed. If some parts of his body are not covered by these clothes, the exposed parts must be covered.

RECOMMENDED SUJŪD OUTSIDE PRAYERS

There are two types of sujūd permitted and even recommended outside the prayers; one which applies during the recitation of the Qur'ān, on reaching certain Qur'anic places, and the other when one intensely feels a deep sense of gratitude to God as a result of receiving a favour from Him. The former is called the Sujūd of *Tilāwah*, (Qur'anic recitation;) and the other the Sujūd of Shukr, (gratitude.)

The Sujūd of Qur'anic Recitation applies both to reader and listener at the end of the following verses:

¹ This address to the dead may be rendered as follows:

"O you so and so, son of so and so, (mentioning the name of the mother of the dead if her name is known; otherwise, say: son of Eve.)
"Remember the covenant on which you lived until you departed from our world; namely, witnessing that there is no god but Allah and that Muhammad is the Messenger of Allah; that Paradise is true, that Hell-Fire is true; that the Day of Judgement is true and is undoubtedly coming and that God will raise the people of the grave. You took Allah as your Lord, and Islam as your religion, and Muhammad, peace and blessings be upon him, as your Prophet, the Qur'an as your guidance, the Ka'ba as your qiblah and the believers as your brothers."

VII, 206; XIII, 15; XVI, 50; XVII, 109; XIX, 58; XXII, 18; XXV, 60; XXVII, 26; XXXII, 15; XXXVIII, 24; XLI, 37.¹

The Sujūd of Gratitude is disapproved by Mālikī and recommended by the others. He says that when a person feels overwhelmed by God's favour for some success or for deliverance from danger, he is recommended to perform two special rak'ats.

¹ The Shafi'i and Hanbali do not count XXXVIII, 24 but count XXII, 77; LIII, 62; LXXXIV, 21 and XCVI, 19. So they have 14 places and Malikī has only 11 places. Abū Ḥanīfah has also 14 places, but he does not count XXII, 77 and counts XXXVIII, 78.

CHAPTER IV
ZAKĀH
“MANDATORY-ALMS”

Definition:

THE term *zakah* may be defined as: “The share a Muslim has to pay from his or her property to the poor or in a good cause.”

Importance:

Zakāh is one of five major obligatory duties incumbent upon Muslims. The Qur’ān reads:

“..... And give out the zakāh.” II, 110 and XXIV, 56. And in the context of praising the righteous, it reads:

“And in their properties there is a defined right, to the needy and the deprived.” LXX, 24/25 and LI, 19.

This obligatory charity, as you will have gathered, applies only to Muslims. Non-Muslims living in a community governed by the law of Islam are exempt from this duty. However, able-bodied men amongst them were to pay to the Treasury an annual small tax called *jizyah* in lieu of zakāh. This payment was in return for the security and other services rendered to them by the State. The amount of *jizyah* was to be assessed from time to time; but children, women and old men and the poor were exempt from this obligation.

Dutiable Properties:

The duty of zakāh applies in six categories; namely:

1. *Naqd*; i.e., gold and silver and money.
2. Merchandise, i.e., items held for the purpose of trade. Items owned for use like houses we live in, clothes we wear, motor-cars we travel by, and jewelery worn by women are not dutiable.
3. Cattle; i.e., oxen and cows, camels and sheep.¹
4. Minerals dug out from the ground.
5. *Rikāz*; i.e., an ancient treasure belonging to pre-Islamic age, excavated from one’s own property or found in an unclaimed land. If it belongs to the Islamic age, it has to be returned to its owner.
6. Crops gathered from tilled fields.

However, the obligation of zakāh applies only when the amount or the value of the property reaches a minimum measure, called *NISĀB*, specified for each type of these properties.

¹ Cattle is used here to indicate the three categories of livestock above. However, the term ‘sheep’ covers goats; and buffalos are treated as cows and oxen.

In the case of money, gold, silver, merchandise, and dug-out mineral or ancient treasure, the *niṣāb* is the weight of 90 grams of gold or the value of this amount.

In the case of cattle, the *niṣāb* is 30 cows or 40 sheep or 5 camels. And in the case of crops, it is the weight of 1400 lbs.¹

Moreover, the obligation of zakāh does not apply in money, gold, silver or merchandise unless the dutiable amount has remained in the possession of the owner for one full year.

Thus the dutiable properties have to fulfil these features:

- a. The property must be owned by a Muslim who is a major of a sound mind.²
- b. That the amount of the property should reach the *niṣāb*.
- c. That the property, if it is gold, silver, money or merchandise, should have remained one lunar year in the possession of the owner.

Time of Paying the Zakāh:

The zakāh of the crops is to be paid at the time of its harvest.

The Qur'ān reads:

“Eat of their fruit and crops in their season; and give out what is due in them on the day that the harvest is gathered.” VI, 141.

The zakāh of minerals and of an ancient treasure is due when the mineral or the treasure has been excavated.

As for the zakāh of the other items, it has to be paid at the end of the year, during which the property has remained in the possession of its owner.

Amount of Zakāh:

The zakāh in the crop is 10% of the harvest if irrigation of the field did not involve special efforts or cost. Otherwise, it is only 5%.

The zakāh of excavated minerals is $2\frac{1}{2}\%$ of the pure extracted amount; and that of an ancient treasure is 20%.

Zakāh in oxen and cows is as follows:

In 30 heads, it is a one-year cow or ox.

In 40 heads, it is a two-year cow.

In 60 heads, it is two one-year cows.

In 70 it is a one-year cow and a two-year one.

And so on, one-year cow in every 30 and two-year one in every 40 heads of cows or oxen.

1 We are inclined to prefer the Ḥanifite position which applies the duty of zakah to the harvest whatever the amount may be.

2 The Ḥanifites maintain that zakah does not apply in the property of a minor or a person who suffers mentally, on the grounds that *zakāh* is a type of worship and a Muslim who is a minor or whose mind is unsound is not subject to religious obligations.

Zakāh in sheep (and goats) is:

In 40 heads, it is one-yearly lamb if they are sheep, or a yearly goat¹ if they are goats, but neither if they are mixed.

In 121 heads, it is two.

In 201 heads, it is three.

In 400 heads, it is four.

Then one more in every 100 heads.

Zakāh in Camels is:

In 5 heads, it is a yearly lamb or ewe.

In 10, it is 2; in 15 it is 3, and in 20 it is 4 lambs or ewes.

In 25 heads, it is one-year she-camel.

In 36 heads, it is one two-year she-camel.

In 46 heads, it is one 3-year she-camel.

In 61 heads, it is one 4-year she-camel.

In 76 heads, it is two 2-year she-camels.

In 91 heads, it is two 3-year she-camels.

In 121 heads, it is three 2-year she-camels, and

In 130 or over by tens, it is one 2-year she-camel in every 30 heads, and one 3-year she-camel in every 40 camels.

(The number of cattle between each two brackets is not dutiable.)

In the case of merchandise, it is $2\frac{1}{2}\%$ of its value at the end of the year, taking into account the profit accrued which is to be added to the value of the goods and is to be considered in reaching the *niṣāb*. This means that if the value of the goods, books, furniture, houses or anything else, is below the *niṣāb* but reaches the *niṣāb* with the addition of the profit, then the duty of zakāh applies.

In the case of money, gold and silver, it is also $2\frac{1}{2}\%$ of the amount which has been in possession of its owner for one year, whether it is kept at home or in a bank account.

Zakātu l-Fitr:

In addition to the Zakāh which applies in properties and which has been discussed above, another zakāh has to be paid by Muslims at the end of the Fasting Month, Ramaḍān.

The amount of zakātu l-Fiṭr is the cost of one day's food for one person. It has to be paid by all Muslims of all ages, rich or poor, if they can spare this amount. A person has to pay this zakāh on his own behalf and on behalf of all those he feeds. Therefore, the husband has to pay it on behalf of his wife and the father on behalf of his children and all those under his support. This duty also applies on behalf of a Muslim baby born before sunset on the last day of Ramaḍān.

¹ Shafi'i says it must be two-year goat.

The significance of zakātu l-Fiṭr is to provide for the poor to share in the festivities of 'Īdu'l-Fiṭr, the day which follows the end of Ramaḍān. Therefore, it is better to pay it on the eve or on the morning of 'Īdu'l-Fiṭr, although it can be advanced any time during the month of Ramaḍān.

Recipients of the Zakāh:

The Qur'an reads:

“Alms are (to be given) to the poor, the needy, those employed in its administration, those whose hearts are to be reconciled (towards the truth,) those in bondage, those in debt, (those engaged) in the way of God, and the wayfarer”. IX, 60

Thus Zakāh is to be paid to the following eight categories:

1. Those whose income is too poor to meet any of their needs.
2. Those who have some income but it is not sufficient to cover all their needs.
3. Those employed in the service of zakāh, to pay their wages.
4. Those who are to be reconciled in favour of Islam; and also fresh converts if they should need help.
5. In securing the freedom of slaves.
6. In helping relieve a debtor.
7. Those who are engaged in the defence of the faith.
8. The wayfarer, but it is better if he should borrow.

In olden days, zakāh used to be collected and administered by the State; and now it is left to the conscience of the individual. When the State takes charge of the zakāh, the government may distribute it among recipients of any locality. But when the individual pays his own zakāh, he should not transfer it to recipients abroad unless they are in greater need. In this case, he may transfer some of it to them, but some should be paid within his locality. Moreover, the State used to provide for building and the maintenance of mosques. Therefore, wherever the mosque is the responsibility of the public, it is believed that the need of the mosque is implied in the seventh category of the recipients of zakāh. Moreover, the mosque and its activities promote the interests of Islam, inspire good will toward its adherents and sustain the faith of fresh converts. Therefore, the building and maintenance of mosques for communities where they are minorities, easily come under the fourth category of the recipients.

Ṣadaqah:

Besides the duty of zakāh, a Muslim is strongly recommended to extend charity to those who need it.

This is frequently and emphatically urged in the Qur'ān. Some of these injunctions read:

“The parable of those who spend their wealth in the way of God is that of a grain of corn: it grows into seven ears; in each ear there are one hundred grains. And God gives manifold increases to whom He pleases.

“Those who give their wealth in the cause of God and do not follow their gifts with a reproachful or injurious word, will have their reward with their Lord and there shall be no fear upon them nor shall they grieve.

“A kind word and the covering of faults are better than a charity followed by an injury.” II, 261/263.

“O you who have believed! Give of the good things which you have (honourably) earned, and of what we have brought for you from the earth; and do not choose for charity the bad quality which you will not accept for yourselves except with closed eyes.” II, 267.

And the Prophet, peace and blessings be upon him, counted among the seven categories who will be protected by God in the shade of His throne on the Day on which there will be no other shade to protect from the close burning sun:

“And a man who gives charity without his left hand knowing what his right hand has done.”

While payment of zakāh may be paid publicly, sadaqah should be paid privately. However, payment to the poor should be made cheerfully and courteously, and with regard for his sense of dignity.

In this connexion, it is to be made clear that Muslims are discouraged from accepting charity unless they have to. Begging is forbidden except when one is forced to do so. Everyone is urged to earn his living honourably. The Prophet, peace be upon him, says:

“The hand which gives is better (with Allah) than the hand that takes.”

CHAPTER V

ṢIYĀM “FASTING”

Definition:

ṢIYĀM means: “To abstain from eating, drinking and from certain sensual activities for a full daytime; i.e., from dawn to sunset.”

However, a Muslim intending to fast one day has to do the following:

1. To formulate his intention to fast during the night-time on the eve of the fasting day. As we have learned, the intention is in the heart; but it is also recommended to accompany the mental intention by the oral intention and say the following words:

NAWAITU ṢAWMA GHADIN LI 'LLĀHI TA'ĀLĀ
“I intend to fast tomorrow for the sake of Almighty God.” If it is obligatory fasting like that of the month of Ramaḍān, the wording should be:

NAWAITU ṢAWMA GHADIN MIN FARḌI RAMAḌĀNA
LI'LLĀHI TA'ĀLĀ

“I intend to fast tomorrow of the obligatory fasting of the month of Ramaḍān for the sake of God, the Most High.”

This is known as the *NIYYAH*. When we intend to fast a number of consecutive days, it is sufficient to formulate the *niyyah* once on the eve of the first day. In the case of the month of Ramaḍān, e.g., we say:

NAWAITU ṢAWMA SHAHRI RAMAḌĀNA LI
'LLĀHI TA'ĀLĀ

“I intend to fast the month of Ramaḍān for God's sake.”

It is better, nevertheless, to do so in the first night of the month, and then repeat the *niyyah* every night for the rest of the month.

2. To start abstention from food, drink, etc., shortly before dawn say by 20 minutes. This abstention is known as *IMSĀK*.

Thus, fasting has two essential parts: The *Niyyah* and *Imsāk*; or rather, INTENTION AND ABSTENTION.

Merit:

A ḥadīth qudsī which the Prophet relates on behalf of God reads:

“All the deeds of the son of Adam are for him except fasting. Fasting is for Me; and I shall indeed reward for it.”

Fasting is indeed a moral training in the practice of self-control. It is a training in which the rich suffer an experience of the plight of the needy, and provokes their sympathy. It is a practice of beneficial advantage to our gastric system. Above all, fasting gives the worshipper a chance to experience a deep inner sense of inestimable spiritual pleasure beyond description by words. During the fasting day, a Muslim feels nearer to his Lord and this feeds his soul with spiritual calm and immeasurable feelings of satisfaction.

Fasting of Ramaḍān:

Fasting the whole month of Ramaḍān which is the 9th month of the lunar calendar is one of the major and supremely meritorious five obligations incumbent upon Muslims.

The Qur'ān reads:

“The month of Ramaḍān is that in which the Qur'ān was revealed, a guidance to men and clear proofs of guidance and the Criterion. So whoever of you is present in the month, he shall fast therein.” II, 185.

Determination of the beginning of Ramaḍān:

Being a lunar month, Ramaḍān begins when its new moon has appeared as a crescent after sunset. The Prophet, peace and blessings be upon him said: “SŪMŪ LI-RU'YATIḤ, WA AFTIRŪ LI-RU'YATIḤ, FA'IN GHŪMMA 'ALAIKUM FA 'AKMILŪ SHA'BĀNA THALĀTHĪNA YAWMĀ.”

“Begin fasting when it (new moon) is seen and cease fasting when it has been seen. If it is hidden from you, complete Sha'bān thirty days.”

The lunar month is either 29 or 30 days. So on the 29th day of Sha'bān, the month preceding Ramaḍān, Muslims used to look for the new crescent. If it was seen by trust-worthy Muslims, they began the fasting month the following morning; otherwise they waited one more day.

We have to pause here, however, and examine the implication of the words of the Prophet. The key word here is: LI-RU' YATIḤĪ; i.e., “for its being seen.” We take this to mean that fasting starts when you know that the new crescent is seeable, either by physical or scientific means. Ash-Shāfi'ī is therefore of the opinion that he who can determine the beginning of the month by astronomical calculation and those who believe his findings, should begin fasting basing on his calculation. If other early imāms hesitated to accept this opinion on account of the rudimentary stage of the science of astronomy at their age, we are not at all justified these days in disregarding the conclusions of this science which has performed miracles in recent years by virtue of its utmost accuracy. After all, the precision attained by this science has resulted from the consistency of the Divine creation.

Moreover, we are now living in an age in which the world has become small and its parts have become inter-dependent. Things must be planned in advance, and we cannot afford to wait until the last moment to determine when an important event is to take place. Moreover, lack of uniformity of the dates of Muslim months in different countries is an unnecessary embarrassment in our enlightened age.

Most scholars agree that when the beginning of Ramaḍān has been determined in a part of the world of Islam, Muslims living in other parts have to begin their fasting on hearing of this determination.

It is now high time for the Muslim authorities to agree to make a unified Muslim calendar, to be prepared long in advance based on available astronomical data. The geographical position of Mecca, the site of the Ka'ba and the birthplace of the Prophet, would be an excellent choice as a basis for this unified calendar.

Categories of Fasting:

Fasting may be *wājib*, "obligatory," *sunnah*, "recommended," or *ḥarām*, "forbidden."

The only obligatory fasting is that of the month of Ramaḍān. As it is a lunar month, it is either twenty-nine or thirty days. Every Muslim of sound mind, man or woman, who has reached puberty is under the obligation to fast the full month. Children below puberty, however, should be urged to fast some days or the full month if they can, so that they may get accustomed to the fulfilment of the obligation when they come of age. They should be advised to pray and to fast from the time they are seven; and when they become ten, they should be penalized, but not harshly, if they do not comply.

The obligation of fasting the month of Ramaḍān is lifted from certain categories of people. Old men and women, and also those who suffer from an incurable ailment, are exempt; but they should pay an expiation, if they can afford it. It is the cost of one day's food sufficient for one person for each fasting day.

Women during their menstruation period, including the post-natal bleeding, are not permitted to fast, but they have to fast a number of days outside Ramaḍān equivalent to the number of days they miss.

Pregnant women and wet-nurses may postpone fasting. Travellers on long trips and persons suffering from a curable sickness may also do so. Postponement, however, means that days which are missed are to be made up for, when the reason for postponement is over.¹

¹ According to Ja'fari, a traveller must not continue fasting.

Apart from the obligation of fasting the month of Ramaḍān, Muslims are encouraged to fast some days during the year as sunnah, preferably three days each month. This is regarded as a desirable spiritual training. Some particular days are specially recommended for fasting. They are the 10th day of Muharram, called 'Āshūra'; the 27th day of Rajab, (the anniversary of the Mi'rāj,) the 15th of Sha'bān; six days in Shawwal and the 9th of Dhu'l-Hijjah.¹

However, if a person makes a vow to fast a day or some days, he or she will be under the obligation to fulfil the vow.

Fasting can also be forbidden. It is forbidden on menstruating women, as we have seen. It is also forbidden whenever it is believed that fasting would cause undue suffering, or add to suffering. Fasting is also forbidden on the following five days: 'ĪDU'L-FITR, 'ĪDU'L-ADHĀ, and the three days which follow 'ĪDU'L-ADHĀ.² A woman is also forbidden to fast outside Ramaḍān without the consent of her husband.

Mustirāt, "Fast-Breaking Acts:

1. Permitting any material to pass through the throat, or through any other similarly permanent opening; namely, the nose, the ears and the orifices. Smoking, sniffing a powdered stuff and having an enema are therefore harmful. But an injection in the muscle or even in the vein is permissible.³

However, eating or drinking unintentionally is forgiven.

The Prophet says:

"Responsibility is lifted from my nation for actions they may commit mistakenly or through forgetting or coercion."

Should the fasting person remember, he should immediately stop and empty his mouth from the harmful traces. We should also avoid taking a risk, and should abstain when we are doubtful of time. If we commit an act inconsistent with fasting when we are not sure that the dawn time has come or the sun has set, then discover that the act was committed during the daytime, our fast is surely broken. But if we do not discover the exact time when the act was committed, fasting remains valid in the case of doubtful dawn time but is broken in the case of doubtful sunset.

2. Vomitting provoked deliberately.
Indeliberate Vomitting is excused, but we should avoid swallowing any of its traces.

1 These are lunar months. The lunar year, 355 or 356 days, has 12 months; each month is 29 or 30 days. The names of the 12 months in their order are: Muharram, safar, Rabī' I, Rabī' II, Jumada I, Jumada II, Rajab, Sha'ban, Ramaḍān, Shanwal Dhu'l-Qi'dah and Dhu'l-Hijjah.

2 Malikī regards fasting the 3rd day of these three days as makrūh only.

3 Malikī School disagrees here. According to them, liquid reaching the throat through the eyes is harmful.

3. Emission aroused by direct contact, even by the hands. Emission in sleeping or in awakesness without a direct contact is excused. We are therefore recommended to avoid such acts as kissing during the fasting daytime. If the major ḥadath occurs at night, it is recommended to remove the major ḥadath by a full washing before dawntime. Yet, failure to do so does not affect fasting in any way.¹
4. Intercourse during the fasting daytime.
This is the most serious factor in breaking the fast, as it does not only entail the qadā' of the broken day but the culprit is also under the penalty of KAFFĀRAH which is to be explained presently.²

Consequences of Unexcused Breaking of the Fast:

If a fasting Muslim commits any of the above acts deliberately and wilfully in the daytime during the month of Ramadan he will be under the following obligations:

1. To observe abstention for the rest of the day. Further violation would be another sin provoking the wrath of God.
2. To perform qadā'; i.e., to fast one day for each day he has broken, as early as possible after the day of 'Īdu' 'l-Fiṭr.
3. If he has broken the fast by an intercourse, he in addition has to free a slave. If he cannot do so, he must fast 60 consecutive days. An interruption in fasting this number of days, will obligate him to resume fasting from the beginning. If he cannot perform this fasting, he must feed sixty poor Muslims instead. This penalty is called *Kaffarah*.

Recommended Acts During the Fasting Day:

1. A light meal is recommended to be taken any time between mid-night and shortly before dawn to sustain the worshipper during the day of fasting. This meal is called *SAHUR*, and it is preferable to have it nearer to dawntime than to mid-night time.
2. It is also recommended to break the fast as immediately as the sun has surely set. The term of breaking the fast is *IFTĀR*. It is recommended to begin by having an odd number of dates, preferably three, or by having some water or something sweet. The main meal is to be taken, preferably, after performing the Maghrib prayer.
3. As soon as you break your fast on dates or water or anything else, say the following words of prayer:

¹ Ja'fari insists that the major hadath must be removed by full washing before dawn.

² We are adopting the position of the Shafi'ite School which limits this penalty to the factor of intercourse only. The Hanafites apply it also to breaking the fast by deliberate eating or drinking and the Malikites apply it to most of the causes of breaking the fast.

ALLĀHUMMA LAKA ṢUMT, WA BIKĀ ĀMANT, WA
'ALAIKA TAWAKKALT, WA 'ALĀ RIZQIKA AFTART.
DHAHABA 'ZZAMA', WA 'BTALLATI 'L-'URŪQ, WA
THABATA 'L-AJRU IN SHĀ'A 'LLĀHU TA'ĀLĀ.¹

4. Muslims are urged to be more generous, charitable and forgiving during the fasting days, and to engage themselves in prayers, Qur'anic recitation and contemplation. They should avoid harsh words and arguments. If they are provoked, they should restrain themselves and remember that they are fasting.
5. I'TIKĀF, "retreat in the mosque," is a meritorious act recommended whenever a Muslim has the opportunity to practise it for any length of time. This practice is more strongly recommended during the fasting days, especially the last ten days of Ramaḍān. The mosques best recommended for *i'tikāf* are al-Masjid al-Harām in Mecca; the Prophet's Mosque in al-Madinah and al-Aqṣā Mosque in Jerusalem.
6. During the nights of the month of Ramaḍān, Muslims are urged to perform — after the 'Ishā' prayer — a special prayer called: ṢALĀTU 'T-TARĀWĪḤ. It consists of twenty rak'ats to be performed in text pairs, each two rak'ats alone, concluded by *salām*. It is recommended to perform it in congregation and to recite its Qur'anic readings aloud.

We may conclude this chapter by quoting the following ḥadīths:
'Ubādah b. as-Sāmit relates that once when the month of Ramaḍān began, the Prophet said to his Companions:

"Ramaḍān has come unto you, a month in which God covers you with great blessings. He bestows His mercy upon you, absolves your sins and answers your prayers. The Almighty God observes your endeavours during this month and boasts to His angels of your deeds. So, let God see good things from you. The deprived one is indeed he who fails to deserve by his deeds in this month the favours of God the Mighty and the Glorious."

Another ḥadīth reads:

"Whoever observes the nights of Ramaḍān for the sake of God will be rewarded by having his sins absolved so that he becomes as free from sins as he was on the day when his mother gave birth to him."

¹ This means:

"O Lord! Only for Your sake did I fast, and in You alone do I believe. On You alone do I depend, and on Your provision I have just broken my fast! My thirst has been quenched; my dry veins have become wet and Your reward is indeed anticipated, with Your Divine Will, O You Almighty God!"

CHAPTER VI

AL-HAJJ "PILGRIMAGE"

Definition:

AL-HAJJ may be defined as: "A visit to Mecca during a special annual season to perform certain rituals in and around Mecca." The pilgrimage season is the 10th and 11th months and the first ten days of the 12th month of the lunar year. There is also a smaller pilgrimage, as we shall see later, called *'umrah*.

Background of Pilgrimage:

In the story of the Prophet Ibrāhīm, we are told that he was given two righteous sons, Ismā'il and Ishāq. Ismā'il was a few years older. His mother was Hagar, and Ishāq's mother was Sarah. Ibrāhīm was pleased to have Ismā'il, and used to play with him, but Sarah who thought until then that she was a barren woman, became jealous. This caused misunderstanding in the household of Ibrāhīm. He therefore removed Hagar and her son far away in the desert in an empty place. When the water they had was finished, Hagar searched frantically for water, climbing two high places; called, *Ṣafa* and *Marwah*, from which she looked around. When she could not find water, she climbed these two places again and again, one after the other, until she was exhausted. On her return to the child, she discovered a well which has remained until now under the name of *Zamzam*. When some people later on saw Hagar and her son and the well, they decided to stay with them and the town of Mecca began to grow.

Ibrāhīm did not forget his son, but used to pay him visits from time to time. One of these visits took place when Ismā'il was a small boy. It was during this visit that Ibrāhīm has a dream to offer his only son, Ismā'il, as a sacrifice to God. Both father and son resigned themselves to what they believed to be God's command, but the child was saved and a sacrifice of a ram was offered instead.

On a later visit, Ibrāhīm and Ismā'il, on the command of God, built a house, in and around which God would be worshipped. This house of God is the well-known Ka'ba. On completing the building, Ibrāhīm called upon all people to pay a visit to this house and worship God around it once each year. This was called *hajj*. Although succeeding Arab generations corrupted the religion of Ibrāhīm and Ismā'il over the years and resorted to idolatry, they kept the custom of pilgrimage for its prestigious and economic advantages.

Al-Hajj in Islam:

Islam continued the practice of ḥajj, removing from it all idolatrous vestiges. It has made it an obligation on all Muslims, men and women, who are capable of making the journey both physically and financially — at least once in a lifetime.

The Qur'ān reads:

“Pilgrimage to the House is a duty men owe to God, those who can afford the journey.” III, 96

And the Prophet says:

“Islam is built on five (foundations); witnessing that there is no god but Allah and that Muḥammad is the Messenger of Allāh, establishing the regular prayer, giving the zakāh, fasting Ramaḍān and pilgrimage.”

A woman, however, may not travel unless she is accompanied by her husband or a close relative or is in the company of trustworthy women.

Details of the Rites of al-Hajj:

Let us learn the details of the rituals of pilgrimage in the form of a story, as this will make it easier.

A. On the way of Mecca:

1. Departure:

Before leaving your home, settle your debts, if any, and seek forgiveness from all your friends. On your departure from the house, perform two rak'ats and say the following prayer:

ALLĀHUMMA ILAIKA TAWAJJAHT, WA BIKAI
'TAṢAMT, WA 'ALAIKA TAWAKKALT.
ALLĀHUMMA ANTA THIQATĪ WA ANTA RAJĀ'Ī.¹

2. Ihrām at the Miqāt:

a. Whether you are proceeding to Mecca by air, by boat or by road, you will pass by a station, *miqāt*, at which you must assume the status of a pilgrim, which is called the *ihrām* status. On approaching the *miqāt*,² you will be informed so that from then on, you assume the status of sanctity of a pilgrim and do what you are required to do. So here, you get ready.

¹ This means: “Lord! To You I come. In You I seek refuge. On You I depend. Lord! You are my Trust and You are my Hope.”

² There are five such territorial stations called *miqāts* around Mecca in various directions. Each of these five *miqāts* are assigned for pilgrims passing through it. However, the *miqāt* of pilgrimage for those who stay in Mecca is Mecca itself.



A Group of Pilgrims in the Ihram Garb

- b. First of all, have a full wash, scent yourself and, discarding the normal clothes, wear instead the *ihram* clothes prescribed for male pilgrimage. These are two pieces of white unsewn material, one to be put around the loins to cover the lower part of the body, and the other is to go around the trunk and over the shoulder, leaving the right arm free. Female pilgrims, on the other hand, wear a long garment reaching from head to feet; but they are forbidden from covering their faces and from wearing gloves, as men are forbidden from covering their heads.
- c. Having donned the *ihram* clothes, pray the two sunnah rak'ats of *ihram*, and then formulate the *niyyah* of *ihram* saying:
NAWAITU 'L-IHRAMA BI 'L-HAJJ.'
 Say also:
LABBAIKA 'LLAHUMMA LABBAIK, LABBAIKA LA SHARIKA LAKA LABBAIK.
INNA 'L-HAMDA WA'N-NI 'MATA LAKA WA 'L-MULK, LA SHARIKA LAK.²

¹ This means: "I intend to assume the pilgrimage status."

² This means: "Here I come O Lord! Here I come! There is no partner for You! Praise and grace are Yours, and authority undivided. You have no partner."

This formula, called *TALBIYAH*, is to be repeated often by pilgrims, either privately or in unison.

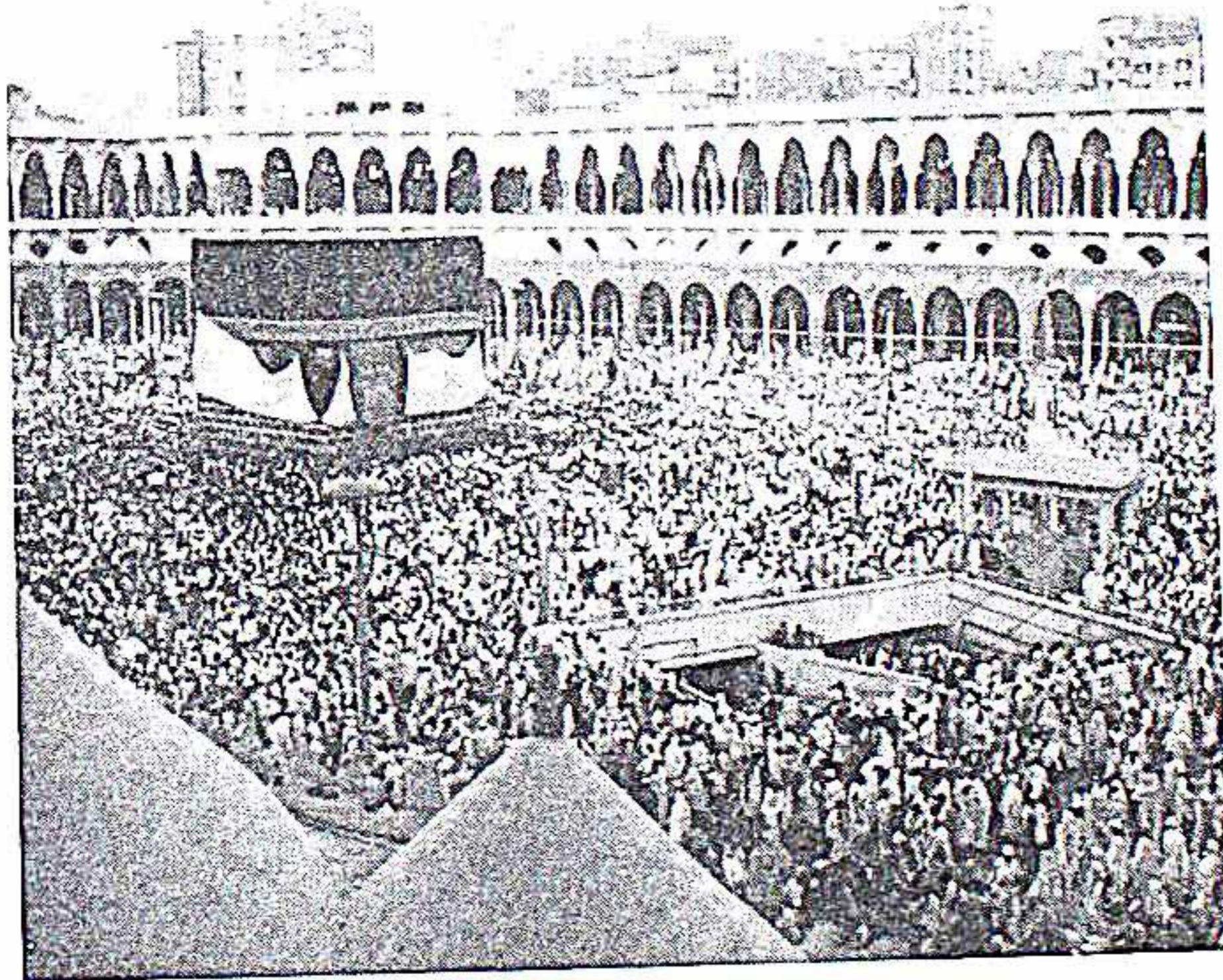
(For convenience, pilgrims going by air should get ready by washing and donning the *Ihrām* clothes during their last halt before boarding the plane for the last stage of the flight to Mecca. When the plane approaches the *miqāt*, they formulate the *niyyah* and repeat the *talbiyah*.)

d. *Forbidden Acts on account of Ihṛām:*

From now on until you complete the pilgrimage you are in a state of *Ihrām* and you are called a *muhṛim*. As such, you are forbidden from wearing except what is prescribed as explained above, and from using perfume, from smearing any part of your body with oil, from clipping your nails, from pulling or clipping the hair, from hunting animals or cutting plants in the sacred territories and from having sexual relations. Conducting a marriage ceremony by a pilgrim, or on behalf of a pilgrim is also forbidden. That is, the life of the pilgrim should be simple and devoted to worship and contemplation, and to the observation of the rites of pilgrimage.

B. **In Mecca:**

1. *Visiting the Sacred Mosque:*

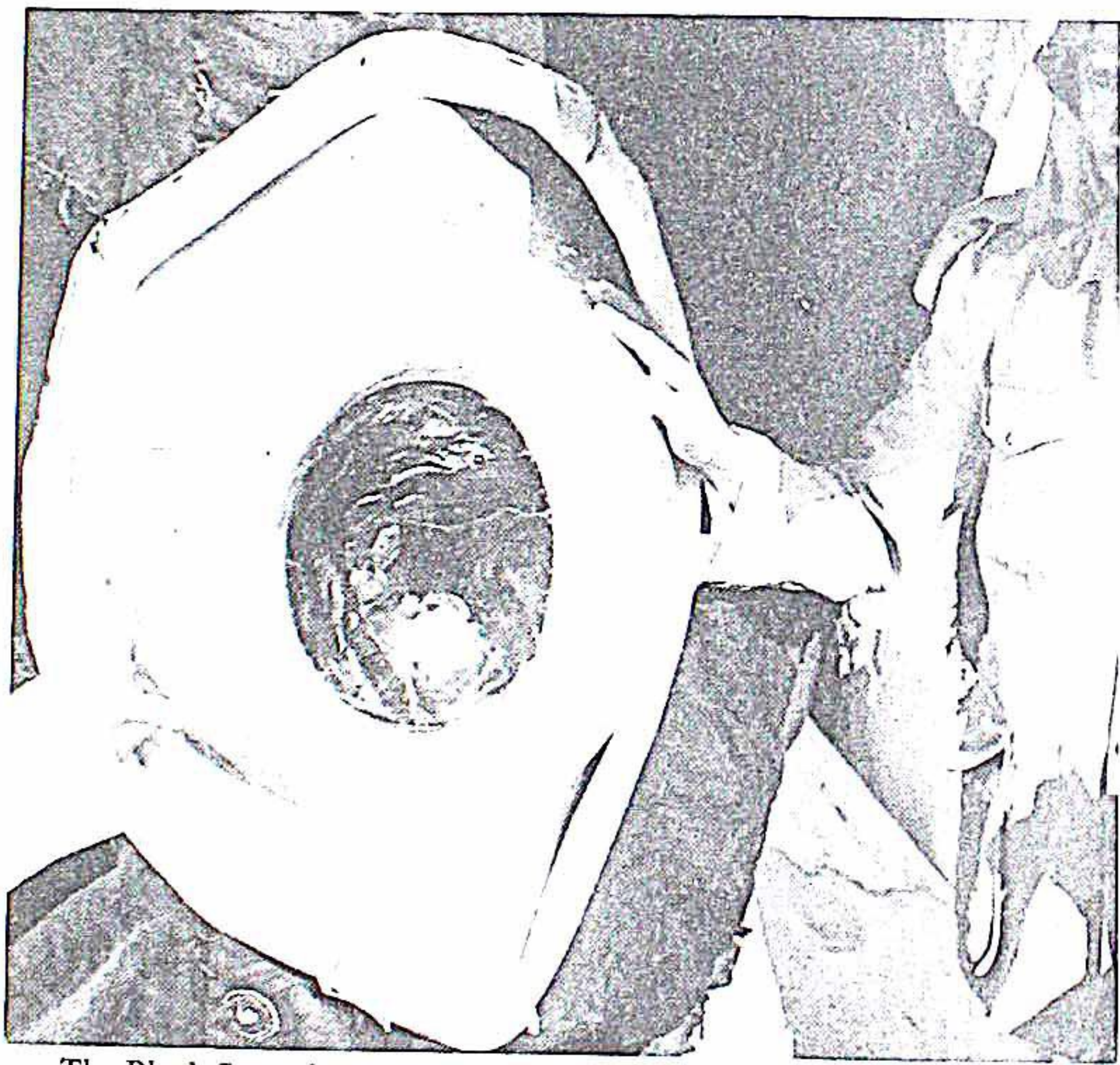


When you reach Mecca and have settled matters of your luggage and accommodation, have a wash and then proceed straight to *al-Masjid al-Harām*, the Sacred Mosque, in the middle of which the Ka'ba stands. Walk humbly and in dignity, repeating the *talbiyah*. Approach the Mosque from *Bāb Assalām*, the Gate of Peace, Pray and say on seeing the Ka'ba:

ALLĀHUMMA ZID HĀDHA 'L-BAĪTA TASHRĪFAN
WA TA'ZIMAN WA TAKRĪMAN WA MAḤĀBAH.
ALLĀHUMMA ANTA 'S-SALĀM, WA MINKA 'S-
SALĀM, FA ḤAYYINĀ RABBANĀ BI'S-SALĀM.¹

2. *Tawāf Al-Qudum:*

On entering the Mosque, proceed directly to the Ka'ba before performing any prayers; look for the Black Stone in one of its corners, and from there — with the Ka'ba on your left-hand side, make seven circumambulations.



The Black Stone in the Southeast Corner of the Ka'ba—mounted in Massive Silver—is being respectfully touched by a Pilgrim

¹ This means "God! Let this House always enjoy ever-increasing sanctity, honour, respect and glory. God! You are the Peace and peace is from You, greet us with peace."

If you can, touch the stone, or even kiss it at the beginning of each circumambulation. If you cannot, raise your hand and say: "BISMILLĀH, ALLĀHU AKBAR. ALLĀHUMMA ĪMĀNAN BIK, WA TAŞDĪQAN BI-KITĀBIK, WA WAFĀ'AN BI-'AHDIK, WA'T-TIBĀ'AN LI-SUNNATI NABIYYIKA SAYYIDINĀ MUḤAMMAD, SALLA 'LLĀHU 'ALAIHI WASALLAM."¹
 This whole ceremony around the Ka'ba is called ṬAWĀF AL-QUDŪM, i.e., "The Arrival Ṭawāf."

3. *The Ṭawāf Prayer:*

After completing the seven circumambulations, perform the *Tāwāf Prayer*, preferably behind *Maqām Ibrāhīm* near the Ka'ba. This prayer consists of two ordinary rak'ats.

4. *Sa'y between Şafā & Marwah:*

Then go to Şafā, near the Mosque, and from there walk to Marwah. Then you walk back to Şafā, then to Marwah, and so on till you complete seven journeys between them, ending at Marwah.

When you begin each of the seven journeys, say the following:

ALLĀHU AKBAR, ALLĀHU AKBĀR, ALLĀHU AKBARU WA-LI-'LLĀHI 'L-ĤAMD. ALLĀHU AKBARU 'ALĀ MĀ HADĀNĀ, WA 'L-HAMDU LI-'LLĀHI 'ALĀ MĀ AWLĀNĀ. LĀ ĪLĀHA İLLA 'LLĀH, WAĤDAHŪ LĀ-SĤARĪKA LAH. LAHU 'L-MULKU WA LAHU 'L-ĤAMD, YUḤYİWA YUMİT, BI-YADIHI 'L-KĤAIR, WA HUWA 'ALĀ KULLI ŞĤAI'IN QADIİR.²

1 This means:

"In the name of God, and God is Great. O Lord! (I go through these) believing in You, believing in Your Book, fulfilling Your covenant, and following the example of Your Prophet, our master Muhammad, may the peace and blessings of God be upon him.

2 This means: "God is Great, God is Great, God is Great, and to God alone gratitude is due. God is Great; He has guided us. We thank God for what He has bestowed upon us. There is no God but Allah. He is one, has no partner. To Him belongs the Kingdom, and He alone deserves our gratitude. He brings forth life and causes death. All good things are in His hands, and He has power over everything."

This ceremony so performed between Ṣafā and Marwah is called SA'Y, and is said to be in memory of the search for water by Hagar, mentioned earlier.⁸

From now on you will wait in Mecca, spending most of your time in the Sacred Mosque praying and worshipping until the 8th day of Dhu 'L-Hijjah. Remember, however, to have a few drinks from the Well of Zamzam which is also in the Mosque.

C. To 'Arafāt:

First Halt in Mina:

On the 8th of Dhu' l-Hijjah, you proceed to Minā on your way to the Mount of 'Arafāt, which is about eight miles from Mecca. You spend the night in Minā.

On 'Arafāt:

On the following morning, proceed to 'Arafāt. You have to be there for the afternoon of the 9th until shortly after sunset. To be there then is one of the most essential acts of pilgrimage; and it is the largest annual assemblage of Muslims. Pilgrims worship and pray in the open, away from all kinds of worldly temptations.

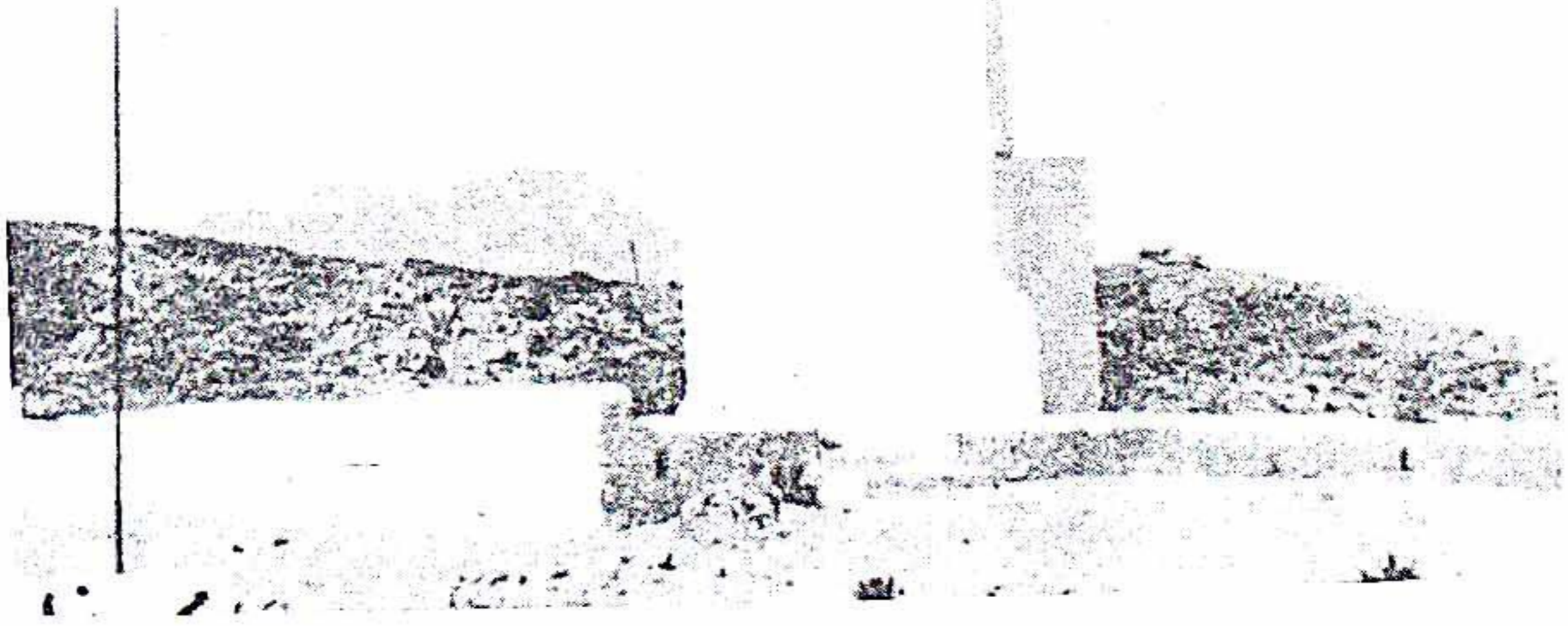


¹ The Sa'y ceremony may be deferred until after *Tawāf al-Ifūdah* which follows the day of 'Arafāt. During the ceremony of Sa'y, pilgrims say also:
"Lord! Grant us forgiveness and mercy; and absolve our sins. Thou art Mighty and Noble."

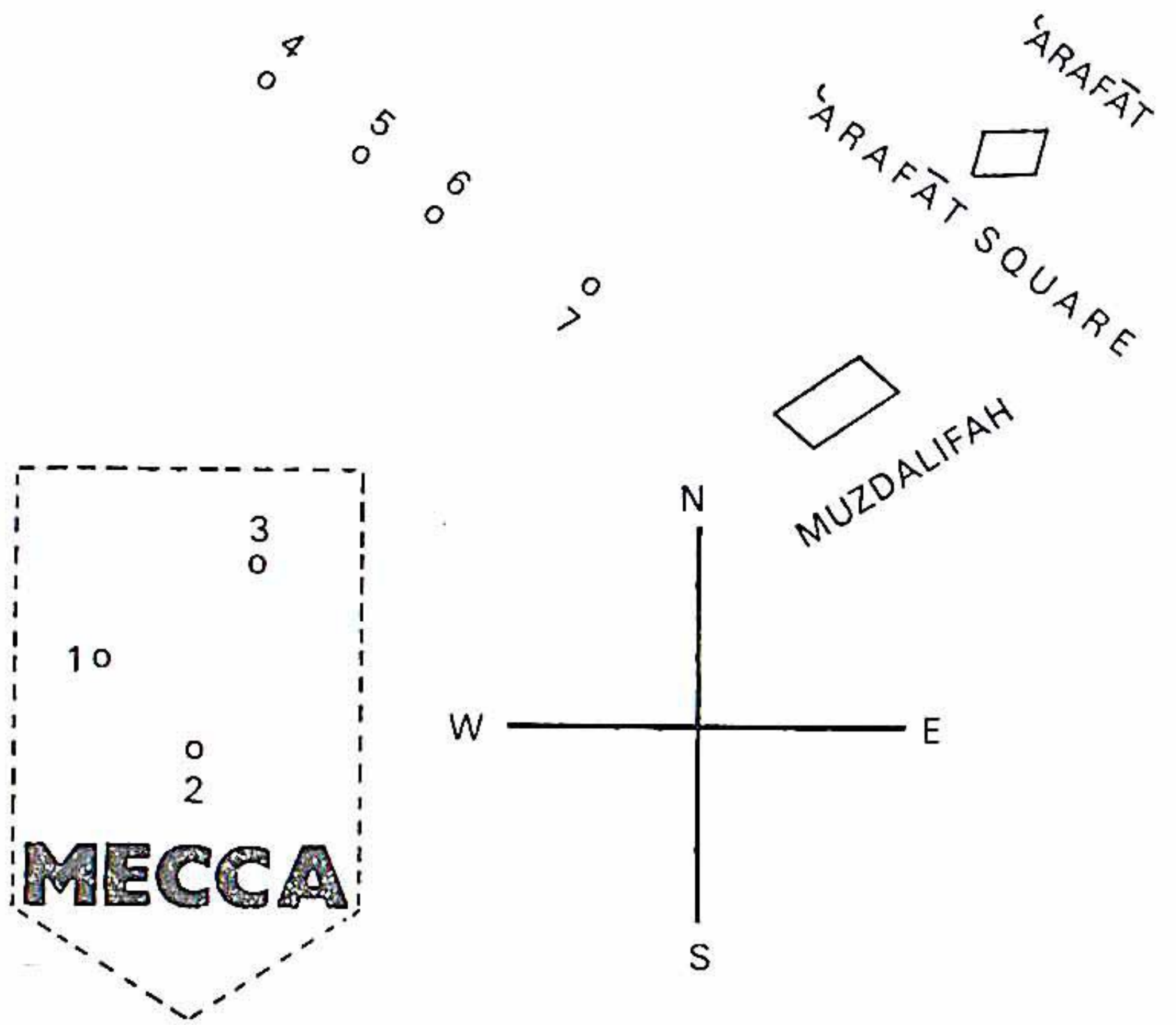
The following prayer is recommended to pilgrims on 'Arafāt:
 LĀ 'ILĀHA ILLALLĀH. WAḤDAH. LĀ-SHARĪKA LAH.
 LAHU 'L-MULK. WA LA-HU 'L-ḤAMD. WA-HUWA
 'ALĀ KULLI SHAY'IN QADĪR. ALLĀHUMMA 'J'AL
 FĪ-QALBĪ NŪRA, WA FĪ-BAṢARĪ NŪRĀ. ALLĀHUMMA-
 'SHRAḤ LĪ SADRĪ. WA-YASSIR LĪ AMRĪ. ALLĀHŪM-
 MA HĀDHĀ MAQĀMU L-MUSTAJĪRI, AL-'Ā'IDHI
 MINA' 'N-NĀR. AJIRNI MINA 'N-NĀRI BI-'AFWIK.
 WA-ADKHILNI 'L-JANNATA BI-RAḤMATIK. YĀ
 ARḤAMA 'R-RĀḤIMIN.¹

- c. When the noon-time comes, the imām proceeds to deliver a sermon consisting of two parts and treating relevant subjects. Then the imām leads the pilgrims in the Ḥuḥr and 'Aṣr prayers combined, each preceded by *adhān* and *iqāmah*. This procedure applies whether the day happens to be a Friday or otherwise. Afterwards, pilgrims disperse, engaging themselves in repeating the above prayer formula and the *talbiyah* until shortly after sunset when they begin to leave 'Arafāt on their way to Muzdalifah.

D. To Muzdalifah:



¹ This means: "There is no God but Allah. He is one. He has no partner. His is the Kingdom, and to Him alone our praise is due. Everything is in His power. Lord! Let my heart shine with light; and let be light in my sight. Lord! Expand my breast, (for the truth); make easy all things to me. Lord! This is the station of the servant who seeks your protection from the punishment of Fire — Save me from Fire by Thy forgiveness, and let me enter Paradise with Thy mercy, O Lord! The Most Merciful!



- 1- The Ka'ba
- 2- Al-Safa
- 3- Al-Marwah
- 4- Jamratu'l-'Aqabah
- 5- Al-Jamratu'l-Wustā
- 6- Al-Jamratu ṣ-Ṣuġhrā
- 7- Masjid Al-Khif

The Relative Positions of the Sites of AL-HAJJ

Halt at Muzdalifah:

After sunset of the 'Arafāt day, pilgrims move to a nearby site called Muzdalifah, on the way back to Mecca. There they spend the night, the eve of 'Idul-Adhā, or at least part of the second half of the night. They engage themselves in repeating the *talbiyah* and also combine the delayed prayer of Maghrib with that of the 'Ishā'.

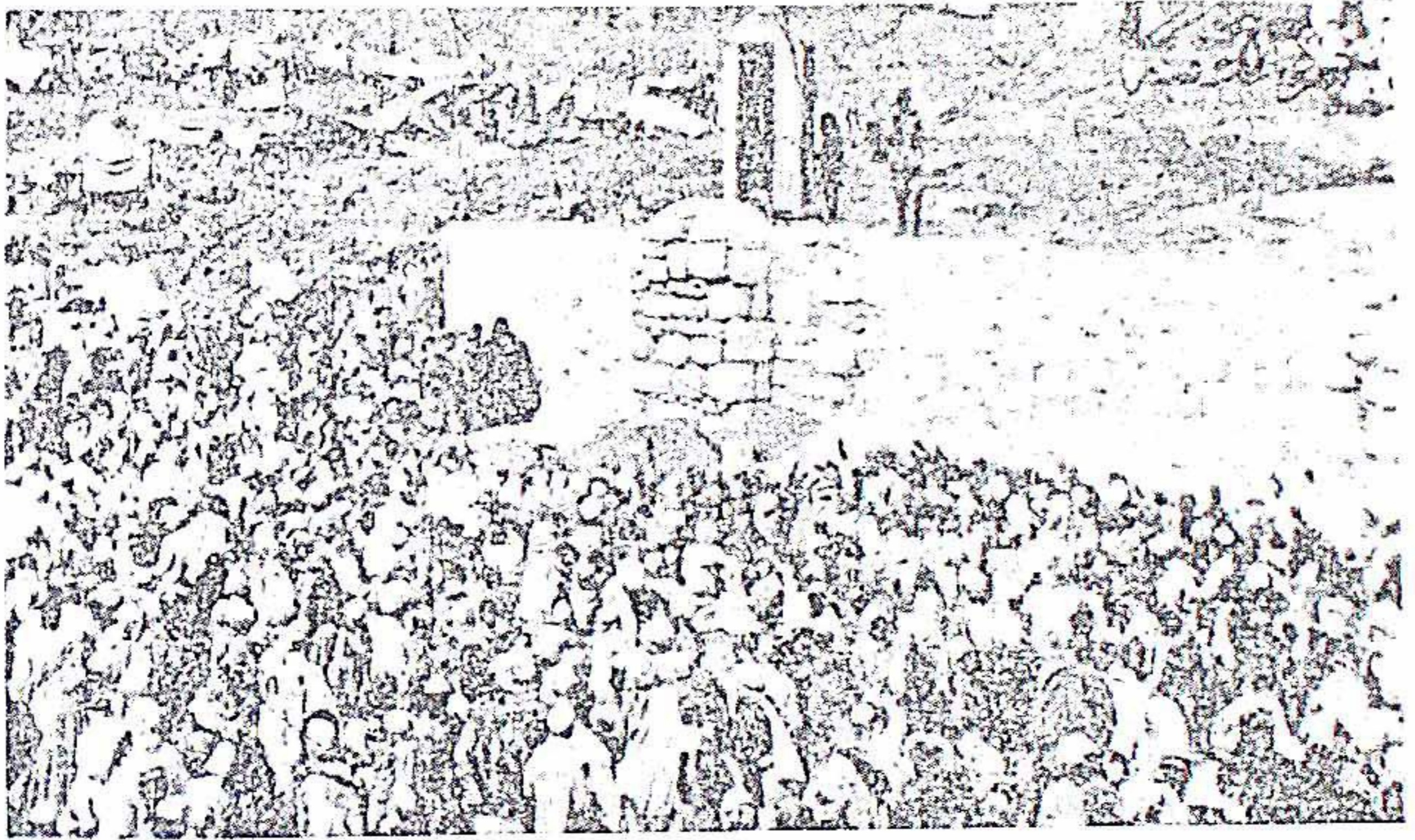
At Al-Mash'ar Al-Harām:

After the dawn prayer, pilgrims are recommended to halt at the nearby shrine called *Al-Mash'ar Al-Harām* to repeat the *takbir* and du'ā's, facing the *qiblah*.

E. In Mina on 'Īdu 'l-Adhā Day:

On the morning of the 10th of Dhu'l-Hijjah, pilgrims move from Muzdalifah to Minā, where they will spend the following two or three nights.

a. *Pebble throwing Ceremony at Al-'Aqabah:*



جمرة العقبة والحجاج يقومون بأداء مناسكهم

On reaching Mina, they wash and then they proceed for the ceremony of throwing seven pebbles each at a shrine there called: *al-'Aqabah*. When a pilgrim throws a pebble

he prays as follows: ALLĀHU AKBAR. ALLĀHUMMA HAJJAN MABRŪRAN WADHANBAN MAGHFŪRĀ WA-SA 'YAN MASH-KŪRA.'

b. *Offer of Blood Sacrifice:*

After the pebble throwing ceremony at the shrine of *al-'Aqabah*, you should offer a blood sacrifice, the meat of which is to be distributed to the poor. These ceremonies are said to be in memory of the attempt by Ibrāhīm to sacrifice his son Ismā'il and the deliverance of Ismā'il by sacrificing a ram. The stoning is also said to be a symbolic way of condemning the evil forces which unsuccessfully attempted to discourage Ibrāhīm from obeying the command of God.

c. *Hair-Shaving Ceremony:*

After the ceremonies of stoning at *al-'Aqabah*, and of offering a blood sacrifice, you have your head shaved or a hair-cut; even cutting one hair will do. Shaving the head is recommended for men but not for women.

First Tahallul:

Having performed the ceremonies of throwing pebbles at *al-'Aqabah* and of the hair-cutting, you may discard the pilgrimage garb and wear your ordinary clothes. In fact you are no longer under the restrictions of *ihrām* except in matters related to sex. This is called the *First Tahallul* or rather the First Stage of Release.

F. **Back In Mecca on the Day of 'Īdu 'l-Adhā:**

Tawāf Al-Ifādah:

Now go to Mecca for a short visit to perform ṬAWĀF AL-IFĀDAH, the final essential part of pilgrimage. When you reach the Sacred Mosque, circumambulate the Ka'ba seven times, and then perform the ṭawāf prayer in the manner described above. Remember to begin each circumambulation from the Black Stone, saying the recommended prayer which reads as follows:

BISMILLĀH, ALLĀHU AKBAR. ALLĀHUMMA ĪMĀNAN BIK, WA-TASDĪQAN BI-KITĀBIK, WA-WAFĀ'AN BI-'AHDĪK, WA'T-TIBA'AN LI-SUNNATI NABIYYIKA MUHAMADIN ṢALLALĀHU 'ALAIHI WA-SALLAM.²

¹ This means: "O Lord! A blessed pilgrimage; a forgiven sin; and a rewarded endeavour!"

² This means: "In the name of God. God is Great. Lord! (I do this) believing in You and in Your Book, fulfilling Your covenant and following the custom of Your Prophet Muhammad, peace and blessings be upon him."

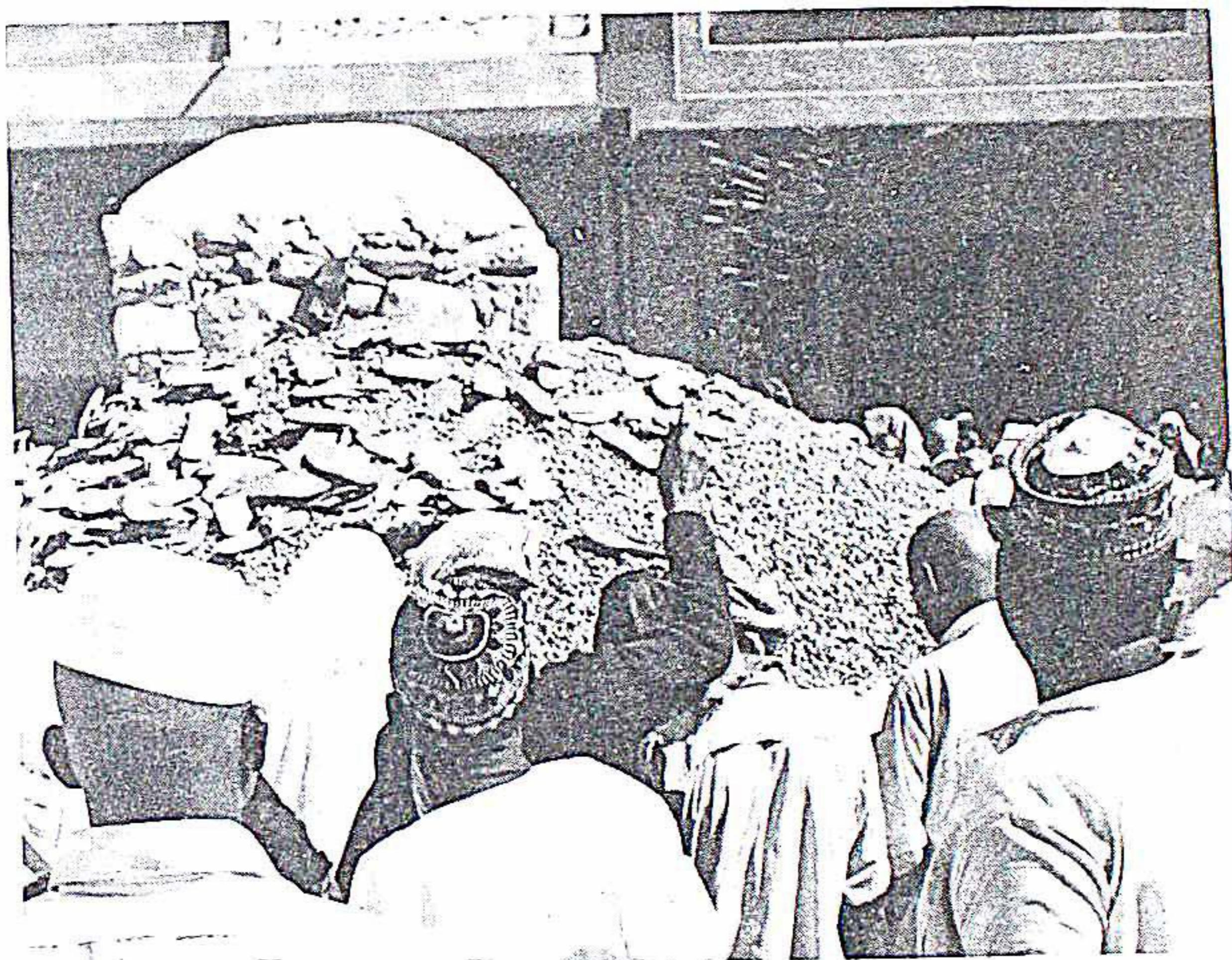
(If the *sa'y* ceremony was not performed after Ṭawāf al-Qudūm, it must be performed now after Ṭawāf al-Ifāḍah.)

Final Tahallul:

Having performed Ṭawāfal-Ifāḍah, and having also been through with the 'Aqabah Stoning Ceremony and the Hair Cutting ceremony, you have reached the stage of the Final Tahallul. You are no longer in a state of *ihrām* and no longer under any restrictions of the pilgrimage. You only have to go back to Minā to complete the stay there and the Stoning ceremonies.

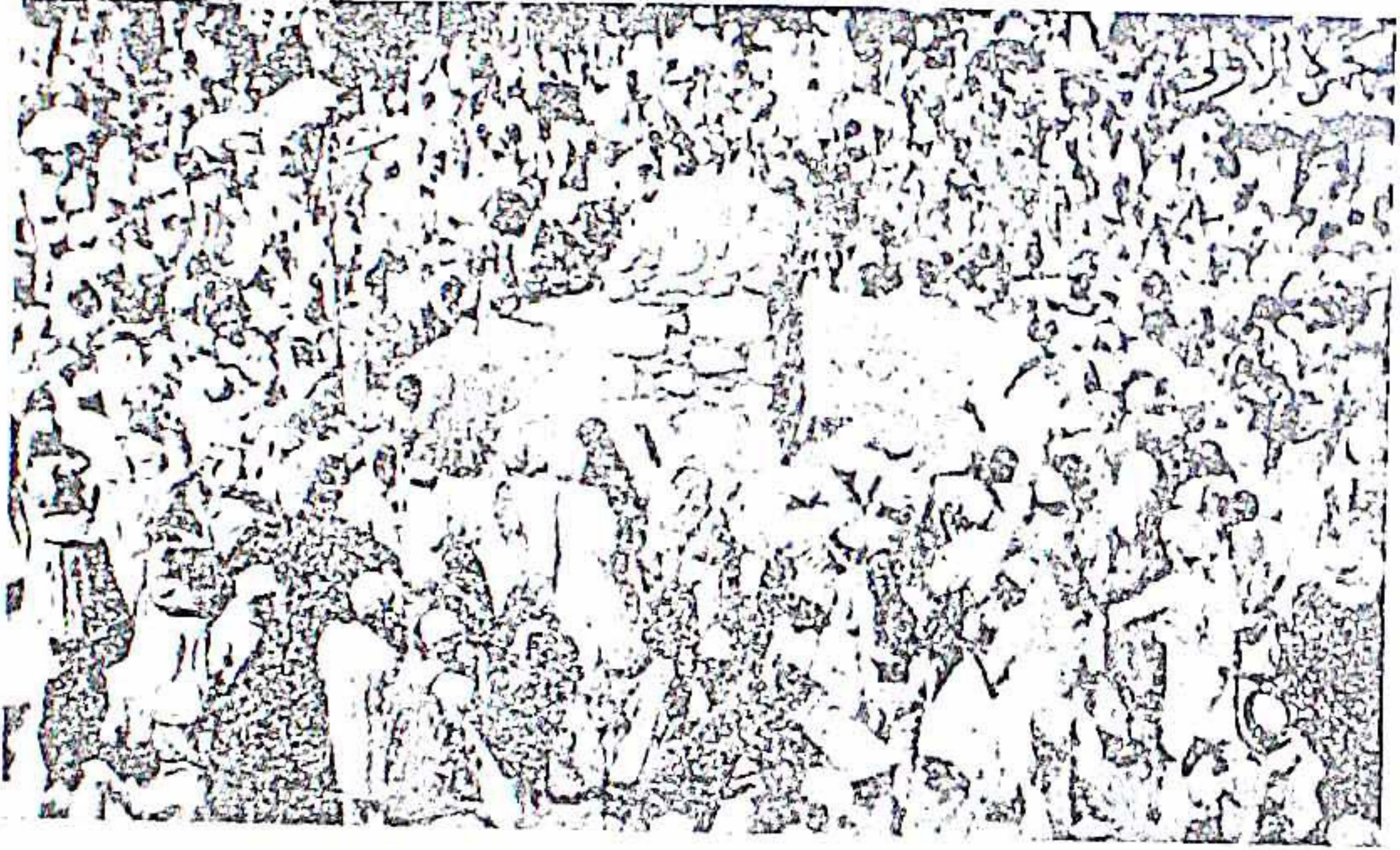
G. Back to Mina in the Evening of 'Īdu 'l-Adhā Day:

1. Now, go back to Minā to spend the night and the next two nights there, and to perform the pebble throwing ceremonies in the morning of the following three days.



2. The Stoning Ceremony is to be repeated on the three days following 'Īdul-Adhā, not only at al-'Aqabah but also at another two shrines in the same street, between al-'Aqabah and a mosque called al-Khif. The pilgrims begin by stoning at the shrine near al-Khif and end at al-'Aqabah.

Seven pebbles to be thrown at each. This makes 70 stones altogether for the four days. Each time you throw a pebble you say, "Labbaika! Allāhu Akbar."¹



الحجاج وهم يؤدون مناسكهم برمي الجمرات الأولى بعني

You may, however, cut short your stay at Minā to two nights instead of three nights, if you leave Minā before sunset on the second day after 'Īdu 'l-Adhā. If you do so, you will be also relieved of the duty of the stoning ceremony the following morning.

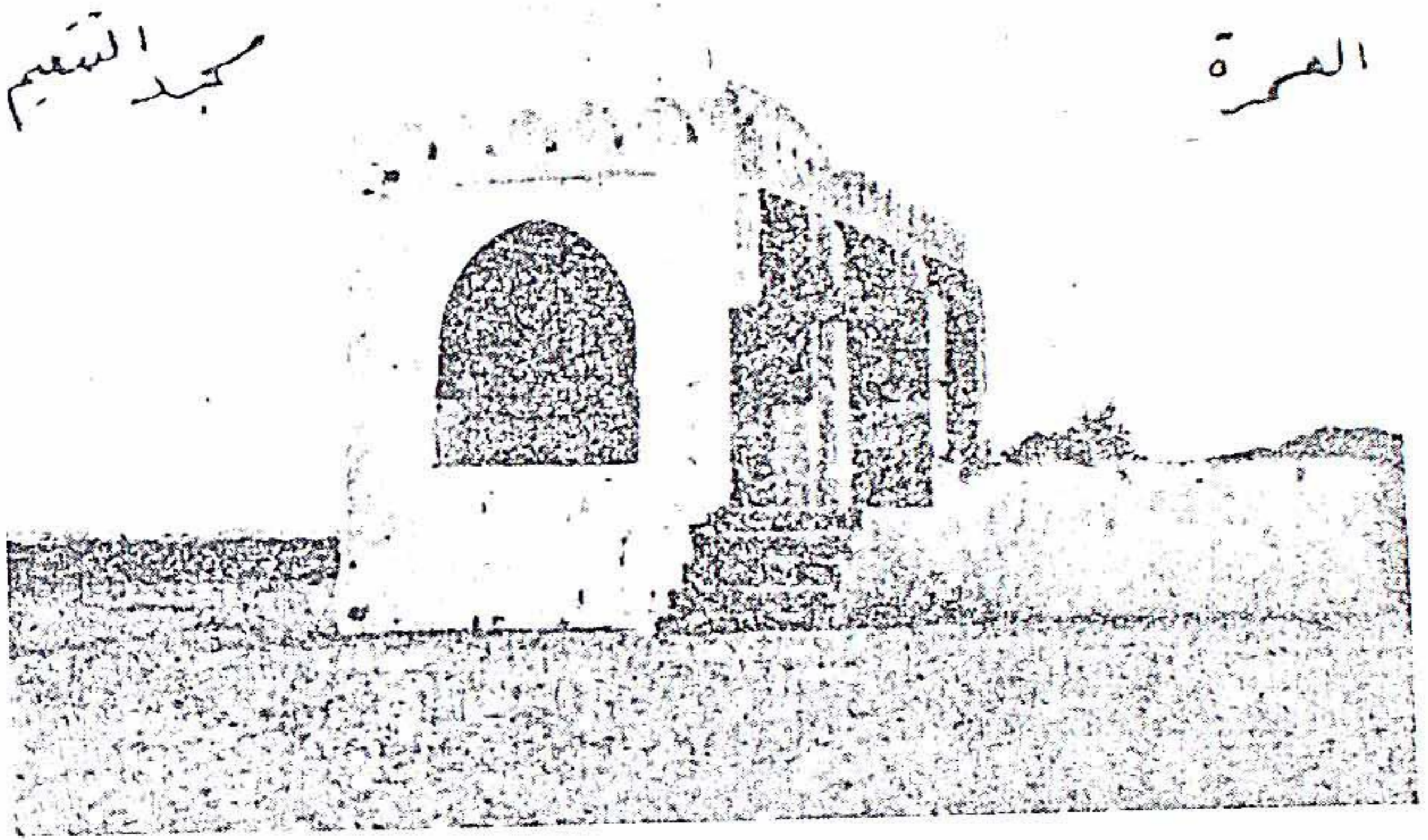
When the Minā ceremonies are over, you will have completed all the requirements of the pilgrimage.

¹ Al-'Aqabah shrine is called *al-Kubrā*, the Biggest, the shrine near al-Khif is called *al-Ṣughra*, the Smallest; and the third is called *al-Wus'u*, the Middle One.

AL-'UMRAH "THE LESSER PILGRIMAGE"

Having completed the rites of pilgrimage, you are now to start the rites of *al-'Umrah*.

Go to a place called *at-Tan'im* outside Mecca. Have a full wash, scent yourself, wear the pilgrimage garb, and pray the two rak'ats of *ihrām*. Then formulate the *niyyah* of the '*Umrah* in the following words: **NAWAYTU' L-IHRĀMA BI'L 'UMRAH**



Follow that by the *Talbiyah*.

Then return to Mecca, repeating the *Talbiyah* on your way, aiming at al-Masjid al-Ḥarām.

When you reach al-Masjid al-Ḥarām, perform a Ṭawāf, (seven circumambulations around the Ka'ba, beginning by the Black Stone, repeating the same words of *du'ā'* as you did in Ṭawāf al-Qudūm and in Ṭawāf al-Ifādah

Then perform the Ṭawāf Prayer.

Then perform Sa'y, (seven journeys between Ṣafā and Marwah,) repeating the words of *du'ā'* as in the sa'y of al-Ḥajj.

Then have a hair cut.

You will have then completed al-‘Umrah, and you are freed from all the restrictions of *ihrām*.

You are now ready to go home; but remember to perform the Farewell Ṭawāf before leaving Mecca.

AL-ḤAJJ AND AL-‘UMRAH

a. *Comparison:*

1. You will have noticed that al-Ḥajj and al-‘Umrah have four common features which are all the rites of the ‘Umrah: Intention, Ṭawāf, Sa’y and Hair-cutting. The ‘Umrah does not include the rites at ‘Arafāt or at Minā or Muzdalifah.
2. There is one more important difference. While Ḥajj has a specific season, the ‘Umrah can be performed at any time during the year. Some Muslims go to Mecca in Rajab, and some go in Ramaḍān for the purpose of performing the ‘Umrah.

b. *Order of Their Performance:*

When the Ḥajj and ‘Umrah are to be performed together during the Ḥajj season, the way described above; namely to complete al-Ḥajj first and then follow by the ‘Umrah, is the best and most meritorious method. Let us call it *The Prescribed Order*. It may appear, however, to be inconvenient if you arrive early in Mecca, because while you are waiting in Mecca for the day of ‘Arafāt you are to observe the prohibitions of Ḥajj, including the wearing of ordinary clothes. You may prefer to perform the ‘Umrah first, and then the Ḥajj, so that you may be relieved of the *ihrām* restriction during this period of waiting. This can be done in the following way:

When you reach the territorial Mīqāt on your way to Mecca, formulate the intention of the ‘Umrah instead of the Ḥajj, and when you reach Mecca perform the Ṭawāf and the Sa’y and have a hair-cut, in this order. The ‘Umrah is thus over, and you are no longer a *muhrim*; you are simply like a visitor in Mecca. You wear ordinary clothes, and you are under no pilgrimage prohibitions.

On the eve of the Day of ‘Arafāt, while you are still in Mecca, begin the work of the Ḥajj. Wash yourself thoroughly, scent yourself, wear the pilgrimage garb, pray the two rak‘ats of *Ihram*, formulate the Intention of Ḥajj, and proceed to ‘Arafāt and complete the rest of the Ḥajj rites as described before.

This we may call *The Reverse Order*. If you choose this easier way, you will have to offer a blood sacrifice as a compensation. This

blood sacrifice is obligatory, and is to be distinguished from that to be offered by every pilgrim as sunnah. The blood sacrifice also becomes obligatory if a pilgrim commits one of the prohibited acts, as we shall learn later.

One more way is to formulate the *niyyah* to perform Ḥajj and 'Umrah together, so that the acts of Ḥajj will do also for those of the 'Umrah. This we may call, *The Combined Order*. The pilgrim who chooses this way, also has to compensate by offering a blood sacrifice.

ṬAWĀF AL-WADĀ'

On your departure from Mecca, pay a visit to the Ka'ba and perform a ṭawāf in the manner of Ṭawāf al-Qudūm and Ṭawāf al-'Ifādah. This one is known as Ṭawāf al-Wadā', "Farewell Ṭawāf." It is a duty on all persons departing from Mecca, whether they are pilgrims, visitors or even inhabitants of the city.

So a Muslim reaching Mecca anytime of the year is to perform Ṭawāf al Qudūm, "Arrival or Greeting Ṭawāf." On his departure, he is to perform Ṭawāf al-Wadā', the Farewell Ṭawāf. The latter ṭawāf is a duty. Failure to observe it leads to the obligation of blood sacrifice.

Penalties of Omission of a Required Rite or Commission of a Prohibition:

- a. Required pilgrimage rites are two categories:
 - i. The Essential Parts of pilgrimage, (rukns;) namely:
The IHRĀM, (the niyyah of pilgrimage,
To be on 'Arafāt on the appointed day,
Ṭawāf al-Ifādah, after 'Arafāt,
The Sa'y between Ṣafā and Marwah, either after ṭawāf
al-Qudūm or after Ṭawāf al-Ifādah, and
The Hair-Cutting Ceremony.¹

Now, in the absence of the niyyah of *ihrām* the person is not involved in pilgrimage at all.

If a Muslim formulates the niyyah of *ihrām*, and observes the ceremony of 'Arafāt, but does not perform one or all the other *rukhn* items, he simply remains a *muḥrim*, forbidden to commit any of the acts prohibited to pilgrims until he completes these requirements.

But the most serious omission is missing to be on 'Arafāt on the appointed day. If this should happen, pilgrimage is irrecoverably lost for the season, and the *muḥrim* will be under the following obligations:

¹ This last item is so counted as *rukhn* by Shafi'i.

1. To offer a blood sacrifice.
2. To go through the balance of the acts of 'Umrah where-by he releases himself of the restrictions of the *ihrām*, and
3. To perform the pilgrimage the coming year, whether the pilgrimage he has missed was his obligatory duty or a voluntary pilgrimage.

But if he was physically prevented from reaching the pilgrimage sites by reason of a military siege or unjustified imprisonment, e.g., then he releases himself from the *ihrām* restrictions by going through the hair-cutting ceremony and offering a blood sacrifice. If the unfulfilled pilgrimage was obligatory, he then will have to perform it in a coming season. If it was voluntary, it will be left to his own decision whether he should try again.

The blood sacrifice is a yearly lamb or a two-year old goat.¹ If he cannot afford to get this, he may feed a number of poor people with a cost equivalent to the price of the prescribed sacrifice. If he cannot afford the price, he then has to fast a number of days equivalent to the number of people who could have been fed with this cost.

- ii. The pilgrimage-required rites which are lesser than RUKNS but yet obligatory are:
 1. To begin the *ihrām* at the prescribed territorial *mīqāt*.
 2. To halt in Muzdalifah on the eve of 'Īdu 'l-Adḥā.
 3. To spend in Minā the following two or three nights. (A pilgrim has the liberty to spend only two nights and the following two days, and then departs from Minā on the second day before sunset; or to spend the third night also in which case he has to stay there the following day for the pebble throwing ceremonies. He will be exempted from the third day's throwing ceremonies if he does not stay the third night.)
 4. To perform the ceremony of throwing seven pebbles at al-'Aqabah shrine on 'Īdu 'l-Adḥā day, and seven pebbles each at the three shrines on each of the following two days if he stays two nights only in Minā, or on each of the following three days if he remains three nights in Minā.
 5. To perform pilgrimage first if he intends to perform the 'Umrah also during al-Ḥajj season, in the manner described above. (As we have learned, a pilgrim may, for convenience's sake, begin by performing the 'Umrah alone so that when he finishes the 'Umrah he can assume his ordinary life in

¹ The Maliki School maintains that one-year old animal is sufficient.

Mecca and wear his normal clothes and be released from all the *ihrām*'s restrictions until the time comes for departing to 'Arafāt when he can assume the pilgrimage *ihrām* from Mecca itself. Or, he may, from the beginning, perform the niyyah of *ihrām* for both pilgrimage and 'Umrah simultaneously. In this case he has to perform the common rites once only. These last two methods are opposed to the *sunnah* method.)

6. To perform on departing from Mecca a *tawāf* called *TAWĀF AL-WADĀ'* "Farewell *Tawāf*."

The omission of any of these duties does not affect the validity of pilgrimage, and it has to be repaired by an expiation. The blood expiation here, like that imposed on missing 'Arafāt, is by offering a yearly lamb or an equivalent blood sacrifice. But if he cannot afford it he should fast three days in the Hejaz and seven days on returning home. (Expiation applies on failing to throw three pebbles or more.)

- b. The Prohibited acts in pilgrimage may be classified as follows:
 - i. An act the commission of which damages the whole pilgrimage; namely, the sexual act. Mālikī School adds the deliberately provoked emission. If Hajj is so damaged, the *muhrim* has to observe the following:
 1. The *muhrim*, man or woman, has to complete all the remaining ritu'āls of pilgrimage.
 2. He should also offer a five-year old camel as a sacrifice. If a camel is not available, a two-year cow; if not, seven yearly lambs or their equivalent have to be offered. If this could not be afforded, the value of the camel should be distributed to a number of poor people each getting the cost of one-day food. If this cannot be afforded, fasting a number of days equivalent to the number of people who could have been so fed, applies. (This expiation does not apply to females according to the Shafi'ites.)
 3. The *muhrim*, man or woman, must perform a full pilgrimage during the next pilgrimage season to compensate for this defunct pilgrimage, whether the defunct one was obligatory or voluntary.
 - ii. Hunting, thereby killing an undomesticated animal. In this case, the culprit has to do one of the following choices:
 1. Offering a blood sacrifice equivalent in value to the victimized animal.

2. Distributing food to poor people, of equivalent cost, each one taking the cost of one-day food.
 3. Fasting a number of days equivalent to the number of people who could be fed with that price.
- iii. The rest of prohibited acts, including clipping three nails or cutting or pulling three hairs at a session, wearing gloves or covering the face by women, or covering the male head, the sexual act after the first but before the final *ihram* release, but excluding performing a marriage which involves no special expiation, and hunting, which has been discussed, all make one category of prohibitions. The commission of any of these invokes an expiation which has to be one of the three following choices:
1. Offering a yearling lamb or its equivalent blood sacrifice.
 2. Feeding six poor Muslims.
 3. Fasting three days.

VISITING AL-MADĪNAH

The Prophet says:

Making trips (for visiting mosques) are recommended in three cases only: al-Masjid al-Ḥarām, and this Masjid of mine, and al-Masjid al-Aqṣā”

“Whosoever pays a visit to me after my death, it is as if he visited me when I was alive. And whosoever visits my tomb will deserve my intercession on the Day of Resurrection; and no one of my nation who can afford to visit me, may excuse himself for failure to do so.”

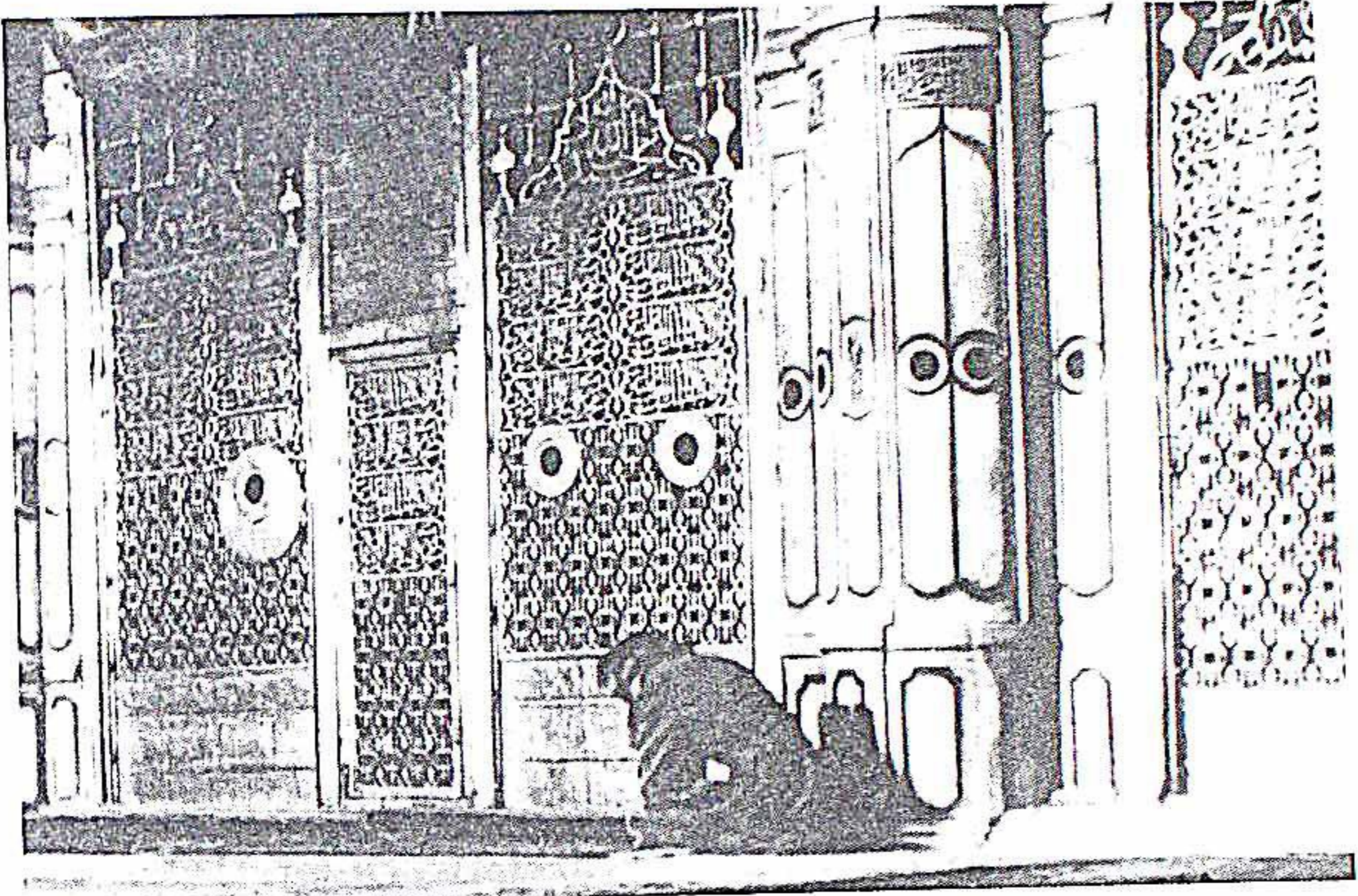
“The area between my tomb and my pulpit is a garden of Paradise.”

Those who visit the country of Ḥejaz, especially the pilgrims, are in the habit of visiting al-Madīnah to witness the sites of the activities of our noble Prophet, to pray in his Mosque and to greet him at his venerable grave.

This visit is sunnah, “recommended.” Yet, all Muslims are eager to pay this homage to their beloved Prophet; and pilgrims, almost invariably, spend a few days in al-Madīnah before they return home. For there is nothing so enchanting to the spirit, melting to the heart, or comforting to the mind, as standing by the holy grave that contains the noble remains of the most noble creation of God—Muḥammad! Muḥammad, the man who all of a sudden changed the face of the earth for the better; and yet he was often seen patching his garments, mending his shoes, sweeping his house and playing with children; and the animals and the weak had had a soft spot in his heart!

Let us now see what you will do, having reached al-Madinah and settled matters of your luggage:

Have a full wash on your way to the Mosque, apply some perfume and wear clean clothes. When you reach the mosque, proceed to the pulpit of the Prophet in his Mosque and pray two rak'ats. Then prostrate yourself once in gratitude to God. Then



The noble resting place of the Prophet—peace be upon him

proceed to the holy grave and stand near where the august head of the Prophet is resting. Imagining that you are seeing his serene face, say:

“O The Messenger of Allāh! Peace, God’s mercy and blessings upon you. I bear witness you are the Messenger of Allāh. You conveyed the message and fulfilled the trust and guided the nation and struggled hard in the way of Allāh, until He chose you, and you left this world with full satisfaction that your task was well-accomplished. May Allāh reward you the best reward, on behalf of us all, the young and the old. May Allāh bestow upon you the best and purest prayers, and the best and fullest greetings.

Then face the *qiblah* and say:

“God Almighty! On the Day of Judgment, make our Prophet nearest to You; and give us to drink from his cup and accept his intercession on our behalf and grant us his company.”

Move then to the grave of Abū Bakr and then to that of ‘Umar, and greet each of them.

Then go back to your earlier position near the noble grave of the Prophet, and say, facing the *qiblah*:

“O Lord! You have said, and the truth is what You say: ‘Had they — having wronged themselves — come to you seeking God’s forgiveness, and the Prophet prayed for their forgiveness, they would have indeed found God relenting and merciful.’ And we have come to You answering Your call and obeying Your command and seeking the intercession of Your Prophet. Our Lord, forgive us and our brethren who preceded us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely You are Compassionate and Merciful. Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Hellfire.”

Before leaving Madīnah, pay a visit to the memorable sites in al-Madīnah; like the Mosque at Qubā’, where the Prophet halted before entering the town on the day of the Hijrah; Uhud, the site of the famous battle; and the renowned graveyard of *al-Baqi*’ which contains the remains of the third Caliph, those of Faṭimah, the Prophet’s daughter, and of many other historical figures.

On your departure, pray two rak‘ats in the Mosque of the Prophet and pay a farewell visit to the holy place; praying for your parents and for your friends, for peace in the world and for mercy for yourself, and for another chance of visiting again the holy site.

EPILOGUE

Reflecting on the above details of Islamic teachings in the area of ceremonial practices, usually summarised in the words: "The Five Pillars of Islam," one cannot help a feeling of a profound admiration for the faith that was proclaimed fourteen hundred years ago in the wilderness of the Arabian desert.

Washing the most exposed parts of the body prior to the recurrent daily prayers, washing the body in full on certain days and on frequent occasions, insistence on brushing the teeth frequently and during ablution and on starting each prayer, and the necessity to remove all polluting matters from the body, the clothes and the place of worship — all this raised the adherents of the faith to a high standard of hygiene at a time when very little or nothing was known about the nature and the factors of diseases.

Early rising in the morning for washing and prayers soothes the mind, refreshes the body, prepares the individual well for the task of the day and inspires him of the great value of the daytime that should be fruitfully used, not harmfully wasted in sleep. Interrupting the business work twice or thrice for moments of worship and contemplative practices provides occasion for relief from the stresses and strains of business life, revitalises the soul and the body, cultivates a fear of unethical practices and renews the hope in better and more meaningful future life. And to conclude the daily activities by prayers and washing, prior to retirement to bed, cleanses the remaining traces of mental hustles during the day and prepares the person for a restful sleep in contentness and tranquility. Performing these duties in congregation further strengthens the Islamic brotherly ties and revives in the mind of the individual the feeling of belonging to a human reality which crosses all national boundaries. The physical and disciplinary advantages of walking to the mosque, as well as the peculiar way of performing the Muslim prayers, cannot be over-emphasised.

Giving the poor a share from the wealth of the rich is the logical outcome of the Islamic sense of social justice and true Muslim brotherhood. It promotes mutual good will, cuts the roots of rancour and hatred, reduces the incidence of crime, and provides a good source for the Treasury.

Denying the body its needs, its joy and sensual pleasure all the daytime for a full month every year, thus exposing both the soul and the body to tasting the meaning of deprivation and the suffering of the pangs of hunger, is a most effective training in self-control and self-discipline. It inspires sympathy to the poor; it awakens the inner consciences and develops a greater sense of responsibility. It also cultivates many other noble virtues, beneficial both to the individual and society.

The yearly journey to Mecca to worship with multitudes of other Muslims coming from all corners of the globe, at the footsteps of Abraham, Hagar, Ishmael and Muhammad, unites the past with the present, reminds the worshipper of the futility of the material privileges, widens his horizon, acquaints him with the problems of his brethren in faith and gives representatives of all Muslim nations an annual opportunity to confer and to explore areas of co-operation for their mutual advantages.

May the Almighty God make this book of benefit and inspiration to all those who read it; and may He forgive our errors and guide us on the right path. Amen.