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(Acts of Devotion)

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Synopsis

1. "Taharat" (Purity)
2. "Salaat" (Prayer)
3. "Zakaat" (Poor-Rate)
4. "Som" (Fast)
5. "Hajj" (Pilgrimage to Mecca)

CHAPTER – 1

TAHARAT

(Purity)

Taharat and Nijasat :

Qur'an says, "Allah loves those who purify themselves" (*Baqarah*, 2:222) ; and commands, "thy garments do purify, and impurity do shun" (*Muddassir* 74: 4-5) ; and declares, "he indeed is successful who purifies himself and remembers the Name of his Lord, and then prays" (*A'ala*, 87:14-15).

Taharat (purity) means removal of Nijasat (impurity). It is physical as well as spiritual. The former consists in the removal of visible Nijasat by Ghushl (bath), Wuzu (ablution) or Tayammum (dry cleansing) ; and the latter consists in the removal of invisible Nijasat by giving up Kufr (infidelity), Shirk (polytheism), and Ma'aaiyat (sin).

Nijasat is Haqeeqi (real) which is visible, e.g., urine, stool, blood, etc., as well as Hukmi (by command) which is invisible but which is declared as Nijasat by the Shari'ah, e.g. passing of the urine, stool, or breaking the wind, or emission of the semen, or menstruation.

Haqeeqi Nijasat is Ghaleez, e.g., urine, stool, urine of prohibited animals, flowing blood, wine, refuge of the birds, etc., or Khafifah, e.g., urine of permitted animals, refuge of the prohibited birds. All these are removed by washing by the water.

Hukmi Nijasat is Asghar (minor), e.g., passing of the urine, stool, breaking of the wind, flowing of blood, or mouthful vomiting. For this Wuzu is obligatory. In exceptional circumstances Tayammum is also permissible. It is also Akbar (major), e.g., emission of the semen or menstruation. For this Ghushl and Wuzu both are obligatory. In exceptional circumstances Tayammum is also permissible.

Menstruation .

Menstruation technically known in the Shari'ah as "Haiz" is the flowing of blood through the private part of a woman each month. It starts at the age of 9 and ends at the age 55. Its minimum duration is three days and three nights and maximum duration is ten days and ten nights. If the flow of blood is before the age of 9 or after the age of 55, or it is for less than three days and three nights or more than ten days and ten nights, it is not "Haiz" but a disease known as "Istihazah".

While during the "Haiz" (menstruation) a woman is totally exempted from offering the Salaat (prayer), touching or reciting the Holy Qur'an, and performing the "Tawaaf" (circuits) round the Ka'bah, and has to postpone the (som) fasting, during the "Istihazah", she may simply wash herself, perform the Wuzu (ablution) and do all these things.

In case of "Haiz", after the end of the flowing of blood, the woman should take the bath to become pure and then resume the Salaat and all other things prohibited during the "Haiz" (menstruation).

Flowing of blood after the childbirth .

Flowing of blood after the childbirth is technically known in the Shari'ah as "Nifaas". Its maximum limit is forty days, but there is no minimum limit of it. During the period of "Nifaas" also the woman is totally exempted from offering the prayer, touching or reciting the Holy Qur'an and performing the Tawaaf (circuits) round the Ka'bah, and is to postpone the Som (fasting). If the blood flows even after the period of forty days, its is "Istihazah" and during "Istihazah" she may simply wash herself, perform the Wuzu" (ablution) and do all these things.

In case of "Nifaas", after the end of the flowing of blood, the woman should take the bath to become pure and then resume the Salaat and other things prohibited during the "Nifaas".

Note : For more details, and individual problems, the *Hidayah*, the *Bahar-e-Shari'at*, or any other detailed book on *Fiqah* may be seen or any jurist may be consulted.

WUZU (ABULTION)

Wuzu is necessary for offering of the Salaat (prayer), touching of the Holy Qur'an, Sajdah-e-Tilawat, funeral prayer, and performance of Tawaaf (circuits rounds the Kabah).

Command for the performance of Wuzu is contained in verse 6 of chapter 5 (*Maa'idah*) of the Holy Qur'an, which says, "O you who believe, when you rise up for prayers, wash your faces, and your hands upto the elbows, and wipe your heads, and wash your feet upto the ankles."

The process of Wuzu

After sitting on a bit lofty place facing the Qiblah, first there should be the Neeyat (intention) to perform the Wuzu, then recitation of *Bismillah-ir-Rahman-ir-Rahim*, then washing of both the hands upto (including) the wrists (thrice), then cleaning of the teeth with the Miswaak (tooth-stick) or by the first finger of the right hand (thrice), then rinsing of the mouth (thrice), also gargling if not in the state of Som (fasting), then washing of the nose by taking water into the nostrils (thrice) by the right hand and cleaning of the nose by the left hand, then washing of the face from ear to ear including the forehead and the chin (thrice), and "Khilaal" of the beard with wet fingers passing through it from the side of the neck, then washing of the right hand upto (including) the elbow (thrice), then washing of the left hand upto (including) the elbow (thrice), then "Khilaal" of the fingers (first of the right

hand fingers by left hand fingers and then of the left hand fingers by the right hand fingers), if there be any ring in the fingers, it should be moved about so that water may pass under it, then wiping of the entire head (once) with wet hands, then wiping of the front sides of the ears by wet first fingers, and of the back sides of the ears by wet thumbs, and of both sides of the neck by back sides of wet fingers, then washing of the right foot upto (including) the ankle and "Khilaal" of its fingers by little finger of the left hand beginning from little finger and ending on the thumb, and then washing of the left foot upto (including the ankle) and "Khilaal" of its fingers by little finger of the left hand beginning from the thumb and ending on the little finger.

Note : Wuzu should be performed with pure and clean water, and the washing should be complete and perfect so that no space, not even to the extent of an hair, remains dry.

In the above mentioned process of Wuzu some stages are Farz (compulsory), which if not performed fully, the Wuzu cannot be complete ; some are Sunnah the doing of which brings the "Sawaab" (reward) and the leaving of which without reason is a sin ; and some are "Mustahab" (commendable) the doing of which brings "Sawaab" (reward) but the leaving of which is not sin.

Farz (compulsory) .

The Farz (compulsory) stages are : (1) washing of the face from ear to ear including the chin (only once), (2) washing of the hands upto (including) the elbows (only once), (3) wiping of the head (to the extent of one-fourth) with wet hands (only once), and (4) washing of the feet upto (including) the ankles (only once). These are proved by the above mentioned verse of the Holy Qur'an.

Sunnah (Traditional) .

The Sunnah (Traditional) stages are : (1) Neeyat (intention) to perform the Wuzu, (2) Recitation of *Bismillah-ir-Rahman-ir-Rahim*, (3) washing of both the hands upto (including) the wrists, (4) cleaning of the teeth by Miswaak (tooth-stick) or by the first finger of the right hand, (5) rinsing of the mouth, (6) washing of the nose, (7) washing of each part thrice, (8) "Khilaal" of the beard, (9) "Khilaal" of the fingers of the hands and feet, (10) wiping of the entire head, (11) wiping of the ears, (12) performance of Wuzu in the set order, (13) performance of all stages in immediate succession so that no part becomes dry before the other one is washed, (14) while washing the hands and feet, first the right and then the left ones should be washed.

Mustahab (commendable) .

All other stages mentioned in the process of Wuzu are "Mustahab" (commendable). The various recitations during and after the performance of Wuzu are also "Mustahab".

Note : For the various recitations during or after the performance of Wuzu, the *Hidayah*, the *Bahar-e-Shari'at*, or any other detailed book on *Fiqh* may be seen or any jurist may be consulted.

Makroohaat (abominable) .

The Makroohaat or abominable things in the performance of Wuzu are : (1) performance of Wuzu at an unclean or impious place, (2) cleaning the nose by the right hand, (3) throwing the water on the face, (4) using water more or less than the actual requirement, (5) talking unnecessarily about worldly affairs during the performance of Wuzu.

Things which break the Wuzu .

(1) coming out of urine or stool or any other thing from outlets thereof, (2) breaking of the wind, (3) flowing of the blood or puss from any part of the body, (4) mouthful vomiting, (5) sleeping while having the support of anything, (6) intoxication, (7) losing the senses, (8) lunacy or madness, (9) laughing with a loud voice within the hearing of others during the prayer, (10) coming out of any part of the anus, but not the piles.

Note : For individual problems relating to the Wuzu, the *Hidayah*, the *Bahar-e-Shari'at*, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

GHUSL (BATH)

Command for Ghusl (Bath) is contained in verse 43 of chapter 4 (*Nisa*) which says, "O you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse – except you are merely passing by – until you have bathed"; and also in verse 6 chapter 5 (*Maa'idah*) which says, "and if you are in the state of sex pollution, then wash (yourself)".

The process of Ghusl (Bath) .

First there should be the neeyat (intention) to take the bath, then wash both the hands upto (including) the wrists, then wash the private parts and remove the "Najasad" (impurity) from the body, then perform the ablution (Wuzu) , then wash the whole body (from top to toe) thrice.

Note : Ghusl should be with pure clean water, and it should be complete and perfect so that no space, even to the extent of an hair, remains dry.

In the process of Ghusl some stages are Farz (compulsory) and some Sunnah (Traditional).

Farz (compulsory) - Farz stages are : (1) rinsing of the mouth, (2) washing of the nostrils, and (3) washing of the whole body (once).

Note : Numbers (1) and (2) are included in the performance of Wuzu (ablution).

Sunnah (Traditional) - Sunnah stages are : (1) Neeyat (intention) to take bath, (2) washing of both the hands upto (including) the wrists, (3) washing of the private parts and removing of the "Najasad" (impurity) from the body, (4) performance of Wuzu (ablution), (5) washing of the whole body thrice.

Note : There should be no gargling in the state of Som (fasting) nor facing of the Qiblah while bathing.

When Ghusl is not Farz . Ghusl is not Farz when semen comes out without sexual urge, inclination or intercourse,* or on account of some disease, or some thing not amounting to semen flows out of the male or female private part.

Ghusl is Farz - Ghusl becomes Farz (compulsory) on account of (1) coming out of the semen due to sexual urge, inclination or intercourse, (2) entering of the front part of the male organ into the private part of the woman (front as well as back), (3) menstruation, and (4) discharge of blood following the childbirth.

Ghusl is Farz-e-Kifayah - Giving bath to a dead body is Farz-e-Kifayah.

Ghusl is Waajib - Ghusl is Waajib (obligatory) on acceptance of Islam by a non-believer, (2) emission of semen during sleep or

--* Such semen is actually known as "Mazi", and not "Mani", in Arabic ; for it bath is not necessary.

menstruation on attaining majority, (3) stopping of blood after the childbirth.

Ghusl is Sunnat - Ghusl is Sunnat (Traditional) for (1) Friday prayer, (2) Eidain prayers, (3) wearing the Ehraam of Umra or Hajj, (4) Wuquf (stay) in the Arafat on the 9th of Zil Hijjah.

Ghusl is Mustahab - Ghusl is Mustahab (commendable) for (1) acceptance of Islam, (2) on attaining the age of 15 years (puberty), (3) on regaining senses or relief from lunacy, (4) after giving bath to a dead body, (5) during the night of 15th of Shaabaan, (6) for the prayers of solar and lunar eclipses and rainfall, (7) seeking forgive-ness from any sin

Note : For individual problems relating to Ghusl, the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

TAYAMMUM (DRY CLEANSING)

Command for Tayammum (Dry Cleansing) is contained in verse 43 of Chapter 4 (*Nisa*) and also verse 6 of Chapter 5 (*Maa'idah*) which says, "and if you are sick or on journey, or one of you comes from the privy, or have had contact with women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith."

The Holy Prophet has said, "the earth, the entire of it, has been made a place of prayer for us, and its dust has been made a means of purification for us when we do not find water" (Muslim)

The Process of Tayammum - First there should be the Neeyat (intention) for doing the Tayammum, then strike both the hands on the pure, clean and dry dust and wipe with them the entire face from ear to ear including the forehead and the chin, and then again strike both the hands on pure, clean and dust and wipe with them both the hands completely upto (including) the elbows (first the right one with the left one and then the left one with the right one).

Manner of wiping the hands - First the back side of the right hand should be wiped from tips of the fingers upto (including) the elbow by the four fingers of the left hand and then the front side of the right hand from the elbow upto the tips of its fingers by the thumb, first finger and the palm of the left hand. Similarly, the left hand should be wiped by the right hand, and then there should be “Khilaal” of the fingers of both the hands by passing them into each other.

Farz stages of Tayammum - The Farz stages of Tayammum are (1) “Neeyat” (intention) to do the Tayammum, (2) wiping both the hands on the entire face after striking them on the dust, (3) wiping of both the hands including the elbows after striking them on the dust.

Sunnah stages of Tayammum - The Sunnah stages of Tayammum are (1) recitation of *Bismillah-ir-Rahman-ir-Rahim*, and (2) and blowing off the dust from the hands by striking them with each other after striking them on the dust.

Note : The wiping of the face and the hands should be complete and perfect so that no space, even to the extent of an hair, remains un-wiped.

Breaking of Tayammum - All those things which break the Wuzu (ablution) also break the Tayammum.

Tayammum for Wuzu and Ghusl - Tayammum for Wuzu and Ghusl is one and the same.

Note : For individual problems relating to Tayammum, the Hidayah, the Bahar-e-Shari’at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

“MASAH” (WIPING) OVER THE SOCKS

“Masah” over the socks is permissible in the following conditions :

- (1) Socks were put on in the state of Wuzu (ablution) ;
- (2) Socks were put on in both the feet covering the ankles ;
- (3) Socks should be strong enough to walk with them at least three miles ;
- (4) Socks should not be torn at least to the extent of three small fingers of the foot ;
- (5) Socks should not be tied down with anything else ;
- (6) Socks should not be such that water may pass through them to their inside ;
- (7) Socks should be so thick that the skin may not be visible through them.

Process of “Masah” over the socks - Wet fingers of the hands should be passed over the socks from tips of the fingers of the feet upto their ankles. The wiping should be on the upper parts of the feet and not lower or underneath ones.

Duration of “Masah”- Masah is permissible for one day and night while at home and for three days and nights while in journey. The period is to be reckoned from the moment the Wuzu breaks.

Breaking of “Masah”- All those things which break the Wuzu also break the Masah.

Note : For individual problems relating to “Masah” over the socks, the Hidayah, the Bahar-e-Shari’at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

PURE AND CLEAN WATER

Flowing water, whether of rivers, canals, channels, or pipe lines, or ocean, wells, cisterns, ponds, or tanks of the size of one hundred square yards or more, unless there is change in its colour, smell or taste on account of any fifth, is pure and clean for the purpose of Wuzu (ablution) and Ghusl (bath)

In the following cases the entire water of a well, cistern, pond or tank of the size of less than one hundred square yards, will have to be taken out in order to make it pure and clean:

- (1) any man, or animal of the size of a goat or dog (or more) (but not an animal of water) falls and dies in it ;
- (2) any bird or small animal of the size of a mouse (but not a bird or animal of water) falls, dies and decomposes in it ;
- (3) an hair of the swine falls in it ;
- (4) dead body of a non-Muslim or dead body of a Muslim before bath falls in it ;
- (5) an animal of which the left over food is prohibited or doubtful falls in it even though it comes out alive provided its mouth was dipped in the water ;
- (6) any filth, whether "Khafifah" (minor) or "Ghalizah" (Major) falls in it ;

Note : If the bird or animal of the size of a cat falls in and dies but does not decompose, then only sixty buckets of water should be taken out ; and in case of small bird or animal of the size of a mouse only twenty to thirty buckets of water should be taken out. The bucket should be of the size bearing about three and a half kelo of water

Note : For more details the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

CHAPTER – 2

SALAAT

(Prayer)

Pillar of Islam .

Salaat is one of the Five Pillars of Fundamentals of Islam ; the other four being the Eimaan, the Zakaat, the Som and the Hajj. In the order of merit, it is next to the Eimaan.

Salaat is compulsory .

Salaat is “Farz” (compulsory) for every Muslim man and woman, who is pubert and sane, fives time a day, and must be offered at its fixed time. Qur’an says, “prayer indeed has been enjoined on the believers at fixed times” (*Nisa*, 4:103).

The Holy Prophet Muhammad (peace be upon him) has said, “five (times daily) prayers have been compulsory by Allah the Almighty. Whoever performs ablution well for them, and offers the prayers in their times, and makes perfectly the bowings and prostrations, he has a covenant from Allah to forgive him. And whoever does not do so, he has no covenant from Allah. If he wishes, He may forgive him, and if He wishes, he may punish him” (Ahmed, Dawud, Maalik and Nasa’ee) (*Mishkat-ul-Masabeeh*, Kitab-us-Salaat, No 524/7)

Age of Puberty .

Puberty begins when (1) the boy starts discharging semen in sleep or on account of inclination or act of sex ; and the (2) girl starts menstruation or becomes pregnant, or (3) they acquire the age of fifteen years. On the happening of either of these events, the boy or the girl becomes pubert and all commands of Shari’ah, including the prayer and the fast, become applicable to him or her (Sharhe Tanweer).

It may, however, be noted that the boy does not become pubert before the age of twelve years and the girl before the age of nine years (Raddul Mukhtaar).

Five times of Salaat .

Five times of Salaat are known as "Fajr", "Zohr", "Asr", "Maghrib" and "Isha". These have been mentioned by the Holy Qur'an in the following verses : "keep up prayer at the two ends of the day and in the first hours of the night" (*Hud*, 11 :114) ; and, "keep up prayer from the declining of the sun till the darkness of night, and the recital of Qur'an at down" (*Bani Israel*, 17:78) ; and "keep yourself with those who call on their Lord morning and evening desiring His Goodwill" (*Kahf*, 18:28) ; and, "celebrate the Praise of your Lord before the rising of the sun and before its setting, and glorify Him during the hours of night and parts of day that you may be well-pleased" (*Taa Haa*, 20:129) ; and, "glory be to Allah when you enter the evening and when you enter the morning, and to Him be Praise in the Heavens and the earth, and in the afternoon and when the sun declines" (*Rom*, 30:17) ; and "before rising of the sun and before setting" (*Qaaf*, 50:39).

"Salaatul Fajr" and "Salaatul Isha" are mentioned by name in verse 58 of Chapter 24 (*Noor*), and "Salaatul Wusta" (which is "Salaatul Asr")¹ is mentioned by name in verse 238 of Chapter 2 (*Baqarah*).

The time for Fajr is from dawn till before the rising of the sun, the time for Zohr is from declining of the sun till the shadow of everything becomes double of it, the time for Asr is from the shadow of everything becoming double of it till before setting of the sun, the time for Maghrib is from the setting of the sun till the end of whiteness on the western horizon, and the time for Isha is from the end of whiteness on the western horizon till before dawn of the next day².

--1. (Bukhari, 58:98)

2. (Mishkaat, Babul Mawaqeeet).

Prohibited Times .

Salaat is prohibited at sunrise, sunset and declining of the sun.¹ Further, between the dawn and the sunrise, after the Asr prayer till sunset, during delivery of the Sarmon at Jumu'ah prayer, between the sunrise and offering of the Eidain prayers, no Sunnah (traditional) prayer (except the two Rak'ats of Sunnah before the Farz of the Fajr prayer) or Nafl (optional) prayer or prostration is permissible. Qaza (left over) prayer, prostration of the recitation of Qur'an and funeral prayer are, however, allowed during these times also².

Azaan (Call for Salaat) .

Qur'an says, "and who is better in speech than the one who calls to Allah" (*Haa Meem, Sajdah, 41:33*). Azaan is also mentioned in verse 9 of Chapter 62 (*Jumu'ah*) of the Holy Qur'an which says, "O you who believe, when the call is made for prayer on Jumu'ah, hasten to the remembrance of Allah and leave off bargaining".

Azaan is "Sunnat-e-Mu'akkadah" (Traditional binding),³ and is called before each of the five times' daily compulsory prayers⁴ as well as before the Jumu'ah (Friday) prayer.⁵

Wordings of Azaan .⁶

The wordings of Azaan are :

Allah-O-Akbar (four times)

Ash-hado Anla Ilaha Illallah
(twice)

Ash-hado Anna Muhammadur
Rasulullah (twice)

--1. (Fatawa-e-Alamgiri)

2. (Durre Mukhtaar ; Shaami)

3. Hidayah

4. Bukhari and Muslim

5. Bukhari

6. Mishkat, Babul Azaan

Hayya Alas Salaah (twice)

Hayya Aalal Falah (twice)

Allah-O-Akbar (twice)

Laa Ilaha Illallah (once)

Note : In the Azaan for the Fajr (dawn prayer), after the words (Hayya Alal Falah), the words

(As-Salaat-o-Khairum Minan Naum) (twice) are also to be added

Manner of Calling the Azaan .

Azaan is to be called in the state of ablution (Wuzu), facing the Qiblah, and standing on a bit lofty place within the precincts of the mosque. While calling the Azaan, the Mo'azzin (i.e. the person calling the Azaan) should put his first fingers in his ears, and while saying the words ;

(Hayya Alas Salaah) turn his face towards his right, and while saying the words

(Hayya Alal Falah) turn his face towards his left, but keep his body towards the Qiblah. The Azaan should be called in a loud voice to make it reach as far as possible.

Supplication after the Azaan ¹ .

After the Azaan the following supplication should be made by the Mo'azzin as well as all those who hear the Azaan.

--1. Mishkat, Baab, Fasil Azaan Wa Ijabatil Mo'ezzin ; Durre Mukhtaar

Iqamat¹.

Second call for prayer immediately before resuming the prayer-in-company (Salaat bil Jama'at) is known as Iqamat. In the Iqamat, after the words (Hayya Aalal Falah), the words (Qad Qaamatis Salaat) (twice) are also to be added. Iqamat is called inside the mosque, and the person who calls the Azaan is also to call the Iqamat. He may, however, authorize anybody else also to call the Iqamat.

Answer to the Azaan and Iqamat².

While listening to the Azaan and Iqamat, the believers should keep silent and repeat the wordings uttered by the Mo'azzin, and in answer to the words

(Ash-hado Anna Muhammadur Rasulullah) say,

(Sallalloho Alaihe Wasallam) ; and say

(Laa Haula Wala Quwata Illa Billah) for the words (Hayya Alas Salaah), and

(Laa Haula Wala Quwata Illa Billahil Ali-ul-Azeem) for the words

(Hayya Alala Falah), and

(Sadaqta Wa Bararta) for the words

(As-Salaate Khairum Minan Naum), and

(Aqamaha Wa Adamaha) for the words (Qad Qaamatis Salaat).

--1. Mishkat , Babul Azaan.

2. Mishkat, Babb Fasilil Azaan Wa Ijabatil Mo'azzin ; Nasa'ee.

Number of Rak'ats (units) in five time's daily prayer. ¹

One complete process of Qiyaam (standing) with recitation from the Holy Qur'an, Ruku (bowing), Qawma (standing after Ruku), and Sajdah (prostration) (twice) and Qa'ida (sitting), is known as one Rak'at (unit), and different number of Rak'ats divided in sets of two, three or four are offered in prayers of different times in a day.

Thus in the Fajr (morning) prayer there are two sets of two Rak'at each as follows :-

First two Rak'ats of Sunnah
then two Rak'ats of Farz

In the Zohr (early afternoon) prayer there are four sets of different number of Rak'ats are follows :-

First four Rak'ats of Sunnah
then four Rak'ats of Farz
then two Rak'ats of Sunnah
then two Rak'ats of Nafil

In the Asr (late afternoon) prayer there are two sets of four Rak'ats each as follow :-

First four Rak'ats of Mustahab
then four Rak'ats of Farz

In the Maghrib (sunset) prayer there are three sets of different number of Rak'ats as follows :-

First three Rak'ats of Farz
then two Rak'ats of Sunnah
then two Rak'ats of Nafil

--1. Tirmizi, Abu Dawud ; Durre Mukhtaar.

In the 'Isha (night) prayer there are six sets of different number of Rak'ats as follows :-

First four Rak'ats of Mustahab
 then four Rak'ats of Farz
 then two Rak'ats of Sunnah
 then two Rak'ats of Nafil
 then three Rak'ats of witr (wajib)
 then two Rak'ats of Nafil

Note : Farz means compulsory, Wajib means obligatory, Sunnah mean traditional, Mustahab means commendable, Nafil means optional.

Pre – requisites of Salaat .

The pre-conditions for Salaat are (1) Purity of the body, which consists in taking the bath if necessary or Tayammum in lieu thereof if permissible, as well as performance of Wuzu (ablution) or Tayammum in lieu thereof if permissible ; (2) Purity of clothes ; (3) Purity of the place ; (4) Covering of the "Satr" which is from navel to the knees in case of a man and whole body except the face, hands and feet in case of a woman ; (5) Time of the prayer ; (6) Facing the Qiblah, and (7) Intention of offering the prayer.

Note : (1) Bath and ablution should be by pure and clean water ; (2) the place should be dry having no obvious filth or sign of impurity ; (3) covering of "Satr" should be by such cloth through which the body may not be visible, and in case of woman, her hair should also not be visible through it ; (4) while one is in the precincts of Ka'bah, he should face it exactly, but the one who is away from it should face towards it, and one who is in an unknown place should ask about the Qiblah from anybody available on the spot ; and if none is available, he should himself think and decide about it ; and if during prayer he comes to know about

the correct direction of Qiblah, he should immediately turn towards it.

Note : For individual problems, Hidayah, Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Procedure, ingredients and Stages of Salaat .

Salaat is a complete, composite and comprehensive mode of prayer consisting of the following :-

1. **Facing the Qiblah** - i.e. the mosque round the Ka'bah at Mecca ¹ one should stand facing the Qiblah, having a distance of about four fingers between the feet, ² then say :

i.e. surely I have turned myself, being upright wholly to Him (i.e. Allah) Who originated the heavens and the earth, and I am not of the polytheists, ³ then express his intention ⁴ to resume the prayer in the Name of Allah, mentioning the number of Rak'ats (units) and their nature, ⁵ also mentioning the time, ⁶ then raise his hands upto the ears, ⁷ and say the :

2. **Takbeer-e-Tehreemah**, ⁸ - i.e. (Allah-o-Akbar) by a low voice, and then tie down both the hands below the navel ⁹ - the right hand should be over the left one, having the thumb and the little finger of the right hand round the joint of the left one, the other three fingers should be over the back of the rist and the palm over the back of the palm of the left hand.¹⁰ Thus keep standing, with the sight fixed on the spot of Sajdah (prostration), which is known as the :

--1. Baqarah, 2:144 2. Raddul Mukhtaar

3. An'aam, 6:79 4. Mishkat

5. i.e. whether Farz or Sunnah

6. i.e. whether Fajr or Zuhr

7. Abu Dawud 8. Muslim

9. Abu Dawud 10. Tirmizi

3. **Qiyaam**¹ – During which first there should be recitation of the :

4. **Sana**, i.e.

Subhanaka Allahumma Wa Bi
Hamdeka²

Wa Tabarakasmoka³

Wa Ta'aala Jaddoka⁴

Wa Laa Ilaha Ghairoke⁵

i.e. O Allah, Glory be to You and Praise, Your Name is Blessing, and Your Majesty is Exalted, and there is no God other than Yourself; and then recite the :

5. **Ta-awwuz**, i.e.

(A-uzo-Billah-i-Minish Shaitan-ir-Rajeem),⁶ i.e. I seek refuge in Allah from the accursed Satan; and then recite verses from the Holy Qur'an, which is known as the ;

6. **Qir'at**, in the following order :⁷

(1) First the Tasmiah⁸

(Bismillah-ir-Rahman-ir-Raheem), i.e. in the Name of Allah – the most Gracious, the most Merciful ;

(2) then Chapter 1 of the Holy Qur'an, i.e. Suratul Faatiha⁹ with the word "Aameen" at the end ;

--1. Nisa, 4 : 103

2. Taa Haa, 20:130 ; Toor, 52 : 49

3. Rahman,

55:78

4. Jinn, 72: 3

5. Aaraaf, 7:59 ; Hud, 11:50 and 61

6. Nahl, 16: 98

7. Mishkaat, Babul Qir'at Fis Salaat

8. Mishkaat

9. Ibid

(3) then recite any other Surah (Chapter) or verses, at least three in number, from the Holy Qur'an, ¹ in a leisurely manner, ² then say (Allah-o-Akbar) and perform the :

7. **Ruku**, ³ – i.e. bow down, keeping the waist and the head straight, on the support of the hands placed on the knees, and the sight on the feet, and recite (thrice)

Subhana Rabbiyal Azeem), ⁴ i.e. Blessed is my Lord, incomparably Great ; then come to straight standing position again which is known as the :

8. **Qaumah**, – saying (Sam-e-Allah-o-Leman Hamedah) ⁵ i.e. Allah has listened him who has praised him ; and then also say (Rabbana Lakal Hamd),

⁶ i.e. O Lord, Praise is for you ; then say (Allah-o-Akbar) and perform the :

9. **Sajdah**, ⁷ – i.e. prostration by placing both the hand – palms, both the knees, toes of both the feet, forehead and the nose, on the ground, keeping the hands near the ears, the elbows kept aloof from the sides and the ground, and the sight on the nose ; and say (thrice) (Subhana Rabbiyal Aala), ⁸ i.e.

Blessed is my Lord, most High.

Note : Sajdah is to be performed twice, and while going to and returning from Sajdah, the Takbeer , i.e. (Allah-o-Akbar) should be said.

In between the two Sajdah there is sitting for a while which is known as the :

1. Ibid ; Muddassir, 73:20

2. Muddassir, 73:4

3. Hajj, 22:77 ; Mishkaat, Babur Ruku

4. Waaqi'ah, 56:74 and 96 ; Haaqqah, 69:52 ; Termizi

5. This is known as Tasmee' (Muslim)

6. This is known as Tahmeed (Mishkat)

7. Hajj, 22:77 ; Dehr, 76:26 ; Mishkaat, Babus Sajdah

8. Dehr, 76:26 ; Aala, 87:1 ; Tirmizi

10. **Jalsah**, – i.e. sitting with both legs folded down below the thighs, the left foot kept below the left hips and the right foot kept on the toes of its thumb and fingers by the side of the right hip, and both the hand-palms placed on the folded knees, and the sight kept on the skirts.

Note : This completes one Rak'at (unit) of prayer. The prayer is always of at least two Rak'ats (units) after which there is sitting (as in the Jalsah) which is known as the :

11. **Qaa'idah**,¹ – during which there is recital of the Tash-hud,² Durood-e-Ibrahimi,³ Dua,⁴ and Salaam,⁵ in the following order :

First there should be recital of the Tash-hud, i.e.

i.e., all verbal prayers, and all physical prayers, and all financial prayers, are for Allah. Peace be on you the Prophet and Mercy of Allah and the Blessings, and Peace be on us and the righteous servants of Allah. I witness that there is no God except Allah and I witness that Muhammad (peace be upon him) is the Servant and Messenger of Allah.

Note : On the utterance of the words "Ash-hado Anla Ilaaha", the first finger of the right hand should be lifted up and on utterance of the word "Illallah", it should be dropped.

--1. Nisa, 4:103 ; Mishkaat, Babut Tash-hud.

2. Bukhari and Muslim.

3. Ibid. 4. Ibid. 5. Ibid.

Then recital of the Durood-e-Ibrahimi, i.e.,

i.e., O Allah, Your Mercy be on Muhammad (peace be upon him) and his descendants as Your Mercy was on Abraham and his descendants. Surely You deserve all Praise. Your Majesty is Great. O Allah, Your Blessings be on Muhammad (peace be upon him) and his descendants as Your Blessings were on Abraham and his descendants. Surely You deserve all Praise. Your Majesty is Great.

Then recital of the Dua, i.e.

i.e., My Lord, make me keep up prayer and from my offspring (too) ; our Lord, and accept my prayer. Our Lord, grant me protection and my parents and the believers on the Day when the Reckoning comes to pass (*Ibrahim*, 14:40-41)

Then there should be turning of the face first towards the right and then towards the left, each time saying : Assalamo Alaikum Wa Rehmatullah, and thus complete the prayer. Then raise both the hands and make the supplication ¹ to Allah as follows :-

--1. Muslim.

Or any other supplication, and then rub both the hands over the face. ¹

Note : (1) Sana and Ta-aw-wuz are to be read in the first Rak'at (Unit) only, and Tasmiah and Suratul Faatiha are to be read in all Rak'ats (Units) of the prayer ;

(2) In the Farz prayer, in the first and second Rak'at (Units) any other Chapter or verses of the Holy Qur'an are also to be read after Suratul Faatiha, and in the third and fourth Rak'at (Unit) only Suratul Faatiha is to be read ;

(3) In the Sunnah prayer, any other Chapter or verses of the Holy Qur'an are also to be read after Suratul Faatiha in all Rak'ats (Units) ;

(4) In the Vitr prayer, the first and second Rak'ats (Units) are to be read in the same manner as in Farz or Sunnah prayer, but in the third Rak'at (Unit), after reading the Suratul Faatiha and also another Chapter or verses of the Holy Qur'an, one should raise his hands upto the ears, saying (Allah-o-Akbar) and then again tie them down below the navel, and then recite the (Qunut Supplication), ² which is as follows :

--1. Abu Dawud ; Tirmizi.

2. Abu Dawud.

i.e. O Allah, we seek Your help, and seek Your forgiveness, and have Faith in You, and put our trust in You, and praise you with a goodly praise, and give thanks to You, and are not unthankful, to you, and dis-associate and give up him who is disobedient to You. O Allah, we worship You, and offer the prayer for You, and prostrate (to You) and endeavour towards You, and we present ourselves and have hope for Your Mercy, and fear Your punishment, surely Your punishment is to reach the non-believers ;

and then perform the Ruku (Bowling) and complete the Rak'at in the usual manner ;

(5) Qaa'idah is either Aula (first) or Aakhira (last). If the prayer is of two Rak'as (Units) only, then the Qaa'idah after the second Rak'at (Unit) is Aakhira, and in it the Tash-hud, the Durud, the Dua and Salam are all to be read. But if the prayer is of three or four Rak'at (Units) then after the second Rak'at (Unit), the Qaa'idah is Aula in which only the Tash-hud is to be read, and then after completing the third and fourth Rak'at, the Qaa'idah will be Aakhira.

(6) The fingers of the hand should remain in their usual position facing the Qiblah during the Takbeer -e-Tehreema, spread wide on the knees during the Ruku, and joined together during the Sajdah, Jalsah and Qaa'idah.

(7) All stages should be performed completely and with ease and attentiveness.

Farz, Wajib, Sunnat, Mustahab and Nafl .

Five times daily prayers and the Jumu'ah prayer are Farz (Compulsory), Eid prayers are Wajib (Obligatory), and Ashraaq (after sunrise), Chasht (beforenoon), Awwabain (after Maghrib), and Tahajjud (after midnight) prayers are Mustahab or Nafl (commendable or optional). Farz prayer was ordained by Allah the Almighty Himself, and all other prayers were offered and ordained by the Holy Prophet.

In the five time's daily prayers some Rak'ats are Farz, some Wajib, some Sunnah, some Mustahab and some Nafl which we have already noted under the heading "Number of Rak'ats in the five time's daily prayers".

In the process of Salaat, also as detailed above, some stages are Farz, some Wajib, some Sunnat and some Mustahab, as follows :-

Farz - (1) Takbeer-e-Tehreemah, (2) Qiyaam, (3) Qir'at, (4) Ruku, (5) Sajdah (twice) and (6) Qaa'idah-e-Aakhira are Farz, also known as "Rukn".

Note : If any Farz is left over, the prayer is void and should be repeated.

Wajib - (1) Utterance of the words "Allah-o-Akbar" in the Takbeer-e-Tehreemah, (2) Recitation of Suratul Faatiha in each Rak'at, (3) Recitation of another chapter or verses (at least three in number) of the Holy Qur'an after Suratul Faatiha in the first two Rak'ats of Farz and in all Rak'ats of Wajib and Sunnat prayers, (4) Recitation of Suratul Faatiha first and then any other chapter or verses of the Holy Qur'an, (5) Performance of all stages of the prayer in the set order, (6) Performance of all stages completely and with ease and attentiveness, (7) There should be no changes in the order or number of performances, (8) Standing

after the Ruku which is known as Qaumah, (9) Sitting between the two Sajdahs which is known as Jalsah, (10) Sitting after the second Rak'at in case the prayer is of more than two Rak'ats which is known as Qaa'idah-e-Aula, (11) Recitation of Tash-hud in the Qaa'idah-e-Aula as well as Qaa'idah-e-Aekhira, (12) Recitation of Dua-e-Qunut in the third Rak'at of Vitr, (13) Recitation of Suratul Faatiha and other Chapters of the Holy Qur'an by the Imam with a bit loud voice in the Fajr, first two Rak'ats of Maghrib and Isha, Jumu'ah, Eidain, Taraweeh and Vitr prayer in the month of Ramzaan, and with a low voice in all other prayers. The man offering the prayer singly should also act accordingly, (14) Exact and total following of the Imam by the Muqtadees (i.e. persons offering prayer behind him in the prayer-in-company), (15) The Muqtadees should remain silent when the Imam recites the Holy Qur'an in the Qiyam, (16) Utterance of six more Takbeers in the Eidain Prayers, (17) Finishing the prayer by utterance of at least the word "As-Salam", are all Wajib.

Note : If any Wajib is left over through oversight, then in the Qaa'idah-e-Aakhira, after the Tash-hud, Sajdah-e-Sehv (twice) should be made ; but if it is left over intentionally, then the prayer should be repeated.

Sunnat - (1) Raising of the hands at the Takbeer-e-Tehreemah upto the ears by the men and the slave-girls, and upto the shoulders by the free women ; (2) Keeping the fingers in their usual position while raising the hands at the Takbeer-e-Tehreemah (3) Tying down the hands by men below the navel, and by women on the chest ; (4) Recitation of Sana ; (5) Recitation of Ta-aw-wuz ; (6) Recitation of Tasmiah ; (7) Uttering of the word "Aameen"; (8) Recitation of Tehmeed ; (9) Recitation of Sana, Aameen and Tehmeed with low voice ; (10) Moderation in all performances ; (11) Saying of the Takbeer, Tasmee' and Salam by the Imam in a loud voice ; (12) Keeping distance of four fingers between the feet ; (13) Recitation of Mufassal from the

Qur'an should be according to Tafseel Mutaqaddim ; (14) Utterance of Takbeer at the Ruku and Sajdah ; (15) Saying of Subhana Rabbiyal Azeem thrice in the Ruku ; (16) Saying of Subhana Rabbiyal Aala thrice in the Sajdah ; (17) Placing both the hands on the knees in the Ruku ; (18) Keeping the fingers wide on the knees in the Ruku by the men ; (19) Keeping the legs straight ; (20) Keeping the waist straight in the Ruku ; (21) Keeping the head and the hips in the same level ; (22) Standing up fully after the Ruku ; (23) Returning fully from the Sajdah ; (24) Placing first the knees, then the hands, then the nose and then the forehead in the Sajdah, and doing the same in the reverse order while rising from the Sajdah ; (25) Keeping the face between the hands, and the hands in the line of shoulders in the Sajdah ; (26) Keeping aloof the belly from the thighs, and the elbows from the sides and the ground, during the Sajdah by the men ; (27) Keeping the belly with the thighs by the women in the Sajdah ; (28) Sitting between the two Sajdah ; (29) Placing the hands on the thighs during Jalsah and Qaa'idah ; (30) While sitting in the Jalsah and Qaa'idah, the man should keep the left foot below the left thigh and the right foot raised by the side of his right hip on its thumb and fingers ; (31) and the woman should sit on her hips keeping both feet laid down towards the right ; (32) During the Tash-hud lifting up of the first finger of the right hand on the word "Laa Ilaha" and dropping it on the word "Illallah"; (33) Reciting of Suratul Faatiha in the third and fourth Rak'at ; (34) Recitation of Durud-e-Ibrahimi in the Qaa'idah-e-Aakhira ; (35) Recitation of Dua after the Durud-e-Ibrahimi in the Qaa'idah-e-Aakhira ; (36) Saying the Salam first towards the right and then towards the left ; (37) In the Salam, the Imam should have the intention of offering the Salam to his Muqtadees, the angels and the righteous Jinns ; (38) and the Muqtadees should have intention of offering the Salam to the Imam, the other Muqtadees, the angels, and the righteous Jinns, (39) The man offering the prayer singly should in the Salam have intention of offering the Salam to the angels only ; (40) The second Salam by the Imam should be with a bit lower voice than the first one, and the man offering the prayer singly should say the

Salam with a low voice ; (41) The man joining the Imam in any prayer later should stand for the left over Rak'ats when the Imam offers the second Salam, are all Sunnat.

Mustahab – (1) Taking out of the hands from the shirt while saying the Takbee-e-Tehrimah ; (2) Saying of the Tasbeeh in the Ruku and Sajdah more then three times by the person offering the prayer singly ; (3) Keeping the sight in the Qiyam and Qaumah on the spot of Sajdah, in the Ruku on the feet, in the Sajdah on the nose, in the Jalsah and Qaa'idah on the skirts and while turning for Salam on the shoulders ; (4) Checking the coughing as far as possible during the Prayer ; (5) Checking the yawning , but if it is not possible, then placing the back of the right hand on the mouth during the Qiyam and the back of the left hand in other stages, are all Mustahab.

Things which make the Salaat Faasid .

(1) Talking, intentionally or unintentionally, during the prayer, (2) Saluting or answering the Salutation ; (3) Laughing of a major person by a loud voice ; (4) Weeping of a major person by a loud voice ; (5) Expression of painful feeling by the word "Oh", etc., (6) Unnecessary coughing ; (7) Reading the Qur'an by seeing it ; (8) Error in the Qir'at which may change the meaning ; (9) Correcting any other than one's own Imam ; (10) Following the correction from any other than one's own Muqtadi ; (11) Doing manifold acts ; (12) Eating or drinking ; (13) Turning the chest from the Qiblah without justification ; (14) Keeping the "Satr" open to the extent of a "Rukn"; (15) Walking during some circumstances ; (16) The Muqtadi remaining ahead of the Imam ; (17) Suckling by the child from his mother's chest while she is in prayer ; (18) Woman offering the prayer (subject to certain conditions) along with and in the rows of men, make the prayer Faasid.

Note : For individual problems, Hidayah, Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Makruhaat :**Tehreemi**

(1) Offering the prayer by stopping the natural calls of urine, stool or breaking of the wind ; (2) Using unusual clothes or trailing of the clothes ; (3) Keeping the elbows naked ; (4) Covering the ankles by the trousers ; (5) wearing clothes having pictures of human beings, animals or birds ; (6) having pictures over the head, in the front, by the sides or at the spot of the Sajdah ; (7) Playing with one's own body or clothes ; (8) Raising or winding the clothes ; (9) Offering of the prayer by facing the face of anybody ; (10) Praying in front of any grave ; (11) Pray-ing by tying down the hair in the form of hump ; (12) Chewing or keeping anything in the mouth causing difficulty in the Qir'at ; (13) Standing by one leg in the prayer ; (14) Mopping of the fingers ; (15) Yawning ; (16) laying down the arms on the ground during the Sajdah ; (17) Not placing the nose on the ground in the Sajdah ; (18) Removing pebbles etc., from the spot of Sajdah ; (19) preceding the Imam in any performance ; (20) Qir'at by the Muqtadi during the Qiyam ; (21) Doing any act against the Sunnah during the prayer, are all Makruhaat-e-Tehreemi.

Tanzeehi

(1) Offering prayer in dirty clothes inspite of having clean clothes ; (2) Offering prayer in clothes having carvings which may attract the attention ; (3) Winding of cloth round the body in such manner that the hands cannot come out; (4) Offering prayer by naked head on account of lasiness or carelessness ; (5) Offering prayer in front of fire ; (6) Offering prayer by causing trouble to anybody ; (7) Offering prayer by having spectacles on the eyes ; (8) Offering prayer by closing the eyes ; (9) Offering prayer in so much darkness that the spot of Sajdah is not visible ; (10) Taking the "Angraa-ee"; (stretching of the limbs) (11) Prostrating by covering the forehead by cap or anything else ; (12) Keeping the feet raised up on the toes of thumb and fingers during Jalsah or

Qaa'idah ; (13) Standing of the Imam in the Arch, door or between the pillars ; (14) Standing of the Imam only or the Muqtadees only on platform which is high by one hand or more without any justification ; (15) Standing of the Muqtadees for the prayer before the Imam; (16) Keeping the space by the Muqtadees between themselves ; (17) Number of the Muqtadees becoming more on either side of the Imam ; (18) Making haste by the Imam so much that the Muqtadees may not be able to complete their recitations ; (19) Giving up any Surah after starting it and reading any other Surah in its stead ; (20) Always reciting one particular Surah in the prayer (after the Suratul Faatiha) ; Returning from Sajdah or Qaa'idah by placing the hands on the ground, are all Makrooh-e-Tanzeehi.

Note : For individual problems, Hidayah, Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Sehv (Unintentional Error) .

If a Wajib is left over, or any Farz or Wajib is delayed, or the order of Farz and Wajib is changed, or any Farz or Wajib is repeated, or the condition of any Wajib is changed, it is known as Sehv, and the remedy for it is that in the Qaa'idah-e-Aakhira, after the Tash-hud, turn towards the right and offer the Salam, and then perform the Sajdah (twice), and then again read the Tash-hud, then the Durud-e-Ibrahim, then the Dua, and then offer the Salam towards both sides as usual and complete the prayer. This will remedy the error and make the prayer perfect.

In the prayer-in-company (Salaat-bil-Jama'at) the Imam is to act accordingly and the Muqtadees (i.e. persons offering prayer behind him) are to follow him.

It may, however, be noted that "Sehv" means "forgetfulness", and therefore the error should be un-intentional i.e. through oversight or forgetfulness. If the error is intentional, then Sajdah-e-Sehv is not the remedy, and the prayer is to be repeated.

Note : For more details and individual problems, Hidayah, Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Shak (doubt) :

Sehv and Shak are similar, and just as in case of Sehv the Sajdah (twice) becomes Wajib, in case of Shak also the remedy is by the performance of Sajdah (twice) in the same manner. Since this relates mostly to individual problems, therefore the above mentioned books may be seen or any jurist may be consulted.

Breaking of the prayer :

Prayer can be broken (1) for saving anything of the value of one Dirham or more from being lost ; (2) for catching the train, boarding on the plane or ship or any other conveyance which is about to leave ; (3) for natural calls of urine or stool; (4) for saving anybody's life ; (5) for attending to the call from parents, teachers, sick and disabled ones.

Going across in front of the person offering the prayer :

The man who goes across in front of the person offering the prayer becomes sinful, but this does not adversely affect the prayer of the person offering the prayer. One can, however, go across in front of a person offering the prayer after about a distance of two rows from the spot of his offering the Sajdah. He can also go across as such if there is a "Sutra" or something intervening between him and the person offering the prayer, or for joining the prayer-in-company, or if the person is offering the prayer at a place where is no other way to go across and there is urgency for the passer – by. It may be noted that there is a serious warning in the Ahadees for the one who intentionally and without any urgency or lawful reason goes across in front of anybody offering the prayer.

Sajdah-e-Tilawat in prayer :

There are fourteen verses in the Holy Qur'an on the recitation of which performance of Sajdah (once) becomes obligatory. If any such verse is recited in the prayer, then immediately on the recitation of it one should say the Takbeer (Allah-o-Akbar) and straight away go down and perform the Sajdah (once) and read the Tasbeeh (Subhana Rabbiyal Aala) (thrice) and then again stand up in the Qiyam, recite one or more verses from the Holy Qur'an and then complete the prayer as usual. This Sajdah is known as the Sajdah-e-Tilawat, and it should be performed even when anybody recites any verse of Sajdah outside the prayer.

Qaza (left over) Prayer :

Qaza (left over) prayer is one which is not offered, for any reason, in its due time, and it should be offered at the earliest. Intentional delaying of the prayer till its time finishes is a matter of great sin for which forgiveness should also sought from Allah the Almighty.

Qaza of Farz is Farz, of Wajib is Wajib and of Sunnat is Sunnat. Further, Qaza is only of those prayers which are obligatory and therefore there is no Qaza of those prayers which are forgiven by the Shari'ah, e.g., prayers during the period of Haiz (menstruation) and Nafaas (impurity after the childbirth).

Qaza is of the Farz Rak'ats (Units) of five times prayers, Wajib Rak'ats of Witr in the Isha prayer, and also Sunnah Rak'ats of the Fajr prayer. There is no Qaza of any other prayer. There is also no Qaza of the prayer of which the alternative is available, as for example the Jumu'ah prayer, which if missed one may offer the Zohr prayer.

Qaza prayer is to be offered as follows :-

In case of Fajr prayer, if offered before declining of the sun, two Rak'ats of Sunnah and two Rak'ats of Farz should be offered ; if offered after the declining of the sun, then only two Rak'ats of Farz should be offered ;

In case of Zohr prayer, only four Rak'ats of Farz should be offered;

In case of Asr prayer, only four Rak'ats of Farz should be offered ;

In case of Maghrib prayer, only three Rak'ats of Farz should be offered ;

In case of Isha prayer, only four Rak'ats of Farz and three Rak'ats of Witr (Wajib) should be offered ;

Qaza prayer can be offered before or after the prayer of that particular time, or at any time except the time during which prayer is prohibited. All Qaza prayers can also be offered in their order at one and the same time. In the Neeyat (intention) of each prayer it should, however, be mentioned that it is Fajr, or Zohr, or else, and in case of Qaza prayers of many days, the particular day should also be mentioned. Similar is the case as regards the Qaza-e-Umri, i.e. Qaza prayers of several past years.

Ransom :

Ransom for Qaza prayers is allowed to be paid only after death and therefore for it there should be a proper Will. During life time one is not allowed to leave the prayer and pay ransom for it unless on account of extreme old age or acute illness one is totally unable to offer the prayer even by gestures. Ransom is the same as "Sadaqatul Fitr". And it is to be paid for each time prayer separately. In case of will, the legal heirs should pay the same from one-third of the assets left by the deceased. If one-third of the assets do not suffice, then it cannot be paid from more than

one-third of the assets unless all legal heirs agree to it, and since consent of a minor is not valid, therefore it cannot be paid from his share even though he agrees to it. The major legal heirs can, however, pay the same from their assets on behalf of the deceased even though he has left no will.

Note : For more details and individual problems, *Hidayah*, *Bahar-e-Shari'at*, or any other detailed book on *Fiqah* may be seen or any jurist may be consulted.

Salaat-bil-Jama'at (Prayer-in-company) :

Salaat-bil-Jama'at is *Wajib*. Qur'an says : Bow down with those who bow down (*Baqarah*, 2:43). The Holy Prophet has said that the Salaat-bil-Jama'at is twenty seven times superior than Salaat in seclusion (Bukhari, Muslim, Tirmizi, Nasa'ee). The Holy Prophet has also said that one who listens the Azaan (Call for prayer) and without excuse of fear or illness does not go for Salaat in the mosque, and offers the Salaat in seclusion, his Salaat is not accepted (Abu Dawud, Ibne Hibaan, Ibne Majah, Mishkat).

Formation of Rows – Salaat-bil-Jama'at is obligatory for men only. For it presence of one man in addition to the Imam in the five time's daily prayers, and at least three men in addition to the Imam in the Jumu'ah and Eidain prayers is necessary.

If there is only one man in addition to the Imam, then that man should stand closely behind the Imam on his right side ; and when another man joins them in prayer, the latter should drag the former behind to stand with him behind the Imam. The rows behind the Imam should be such that the Imam remains in their middle. If the persons behind the Imam consist of a mix gathering, then first there should be the row of men, then of minor boys, then of women, and then of minor girls. The rows should be formed from the middle, and people coming should stand on the right and left sides of the Imam. First the first row, and then the subsequent rows, one by one, should be formed. People should

stand close to each other, leaving no gap between themselves, joining the shoulders, making the rows straight. None should stand singly behind the rows. He should try to take his place in the row or drag one man from the row to stand with him.

The Procedure – First the Moa’azzin will say the Iqamat. Then the Imam will resume the prayer by saying the Takbeer-e-Tehreemah with a loud voice – the Muqtadees should also after expressing their intention to resume the prayer behind the Imam, say the Takbee-e-Tehreemah with a low voice. Then the Imam and Muqtadees both will recite the Sana, the Ta-aw-wuz and Tasmiah with a low voice. Then in the first and second Rak’ats the Imam will recite the Suratul Faatiha and after it any other Surat or verses from the Holy Qur’an with a loud voice – the Muqtadees should listen to it calmly and quietly and do not recite any thing. Then following the Imam complete the prayer. On different stages of the prayer, the Imam will say the Takbeer (Allah-o-Akbar), Tasmee¹, and Salam² with a loud voice, but the Muqtadees, following him, will only say the Takbeer, Tehmeed,³ and Salam with a low voice. The Imam as well as the Muqtadees both will read the Tasbeeh in the Ruku and Sajdah, and the Tash-hud, Durud, and Dua in the Qaa’idah, in a low voice. The Muqtadees should also say the word “Aameen” with a low voice when the Imam recites the word “Walad Duaalleen” at the end of Suratul Faatiha.

Throughout the prayer the Muqtadees should follow the Imam, and should not precede him, nor make any delay, in any performance. If during the prayer a Wajib, Sunnat or Mustahab is left over by a Muqtadee through oversight, it will not adversely affect his prayer. But if he leaves any Wajib, Sunnat or Mustahab intentionally, or any Farz (whether intentionally or unintentionally) his prayer will be vitiated, and he will have to repeat it.

If a Muqtadee comes later, but he, after observing the Qiyaam for a while, joins the Imam in the Ruku to the extent of

--1. Same’ Allah-o-Leman Hamedu.

2. Assalam-o-Alaikum Wa Rahmatullah.

3. Rabbana Lakal Hamd .

saying the Tasbeeh only once, he gets the Rak'ats in full, otherwise he should offer the left over Rak'at or Rak'ats in their order after the Imam finishes the prayer.

Correcting the Imam :

If the Imam commits a mistake in the recitation of Qur'an or performance of any stage in the prayer, the men among the Muqtadees may correct him by correct recitation or utterance of the words "Subhanallah" or "Allah-o-Akbar" with a bit loud voice; but the women should remain silent and only strike their right hand over their left one. This is technically known as the "Luqmah." It may be noted that "Luqmah" is to be given by a man or woman actually in prayer behind the Imam. An outsider is not permitted to do so. If the Imam accepts the "Luqmah" from an outsider, the prayer becomes vitiated and will have to be repeated.

Supplication after prayer :

After finishing the prayer, the Imam should, in the Fajr and Asr prayers, turn towards the Muqtadees, and in the Zohr, Maghrib and Isha prayers remain facing the Qiblah, and make the supplication along with the Muqtadees having their hands raised upto their chests in the form of begging from Allah the Almighty. If the Imam makes the supplication in a loud voice, then on the end of each part of the supplication, the Muqtadees should say "Aameen" in a bit loud voice. It may be noted that in the supplication offering a Durud and Salam to the Holy Prophet is a must, otherwise the supplication will not be accepted.

Imamat (Leading of the prayer) :

There are six conditions for Imamat, viz., (1) Islam, (2) Puberty, (3) Sanity, (4) Manhood, (5) Qir'at, and (6) Physical ability. Thus a non-Muslim, minor, insane, woman, illiterate not knowing the principles of Qir'at and disabled man cannot be the

Imam of major Muslim men as well as mixed gathering of man, women and minors. Minor can, however, be the Imam of minors and woman can be the Imam of women only, and disabled one can be the Imam of the disabled like him or more disabled than himself, but not of the one who is less disabled than him. The "disabled" means and includes the one who cannot maintain Taharat (purity).

For Imamah, righteousness and following of the Islamic Shari'ah is also necessary. Imamah by a transgressor is Makruh-e-Tehreemi, but if no other fit person to do the Imamah is present, or it is not possible to remove the transgressing Imam, then prayer can be offered even behind a transgressing (Fasiq) person.

Imamah by a person whose Bid'at (innovations) reach the limits of Kufr and Shirk, Ghair Muqallid, Raffizi, Qadari, and the one who believes in the creation of Qur'an, the one who denies the intercession, vision of Allah, punishment, grave or Kiraman Kaatibein, is not valid.

In the presence of the ruler or his subordinate officials who are fit to be the Imam, none else should be the Imam. But if they are not fit, and no other fit person is also available, the people can by their consent choose anybody from among themselves to be their Imam to lead the prayer

If there is already an appointed Imam, then in his presence none else should lead the prayer except with his permission.

Note : For more details and Individual problems, Hidayah, Bahar-e-Shari'at, or any other detailed book of Fiqah may be seen or any jurist may be consulted.

Iqtada (Following the Imam in the prayer) :

Iqtada is governed by the following conditions :-

- (1) Nature of prayer of the Imam and Muqtadi should be the same, e.g., Farz, Nafl, Qaza, etc.,

Thus if Imam is offering Farz of the due time, Qaza of Muqtadi behind him will not be valid. Similarly, if Imam is offering Nafl prayer, the Farz prayer of Muqtadi behind him will not be valid ; and if he offers, it will also become Nafl.

- (2) Muqtadi can offer Nafl prayer behind the Imam offering Farz prayer :
- (3) If a man is offering prayer singly, and another joins him as Muqtadi, the former should do the Neeyat of Imamat and if the Rak'at is one in which Qir'at should be with a loud voice, he should also do so. But if he does not do the Neeyat of Imamat, Qir'at in loud voice will not be necessary, but in that case it will not be Salaat-bil-Jama'at though prayer of both will be valid ;
- (4) One single Muqtadi should stand a bit behind the Imam by his right side, but should not be ahead of him even by a heel. His heel should remain behind the heel of the Imam even though on account of his foot being lengthy his fingers go ahead of the fingers of the Imam's foot ;
- (5) In case the exact direction of Qiblah is not known, the gesture of Imam as well as Muqtadi should be the same, otherwise there will be no Salaat-bil-Jama'at. In such a case the Imam and Muqtadi should offer their prayers separately ;
- (6) Offering of prayer on the roof of the mosque without any cogent reason, merely for air or sunshine, is not valid ;
- (7) On account of any cogent reason if the Muqtadi is on the roof and the Imam with other Muqtadees is in the mosque, the prayer will be valid provided the Muqtadi is not ahead of the Imam and he is able to listen to the Takbeer by the Imam ;
- (8) Any house adjacent to the mosque having nothing to separate them can be used by the Muqtadees while offering behind the Imam of the mosque;
- (9) There should be no gap between the Imam and the Muqtadees of the extent of two rows, otherwise the prayer will not be valid ;

- (10) There should be no canal, or big sistern, or space for passing a cart through it between the Imam and the Muqtadees, otherwise the prayer will not be valid ;
- (11) Between two rows also there should not be the distance as mentioned in No. 10 above, otherwise the prayer of those who are in the rows which are of the said distance will not be valid. But this applies when the prayer is being offered in a very big mosque, or a very big house, or in an open ground, or in the jungle, and not in case of usual mosque and houses, but there also, except in exceptional circumstances, no such space should be left between the rows ;
- (12) If any structure is added to the mosque with the intention of making it part of the mosque, then in it Iqtada is valid, otherwise there also no gap of the distance mentioned above should be left between the rows ;
- (13) The Imam and the Mukabbir (the person repeating the Takbeer) should have the intention of saying the Takbeer-e-Tehreemah with a view to make it reach the people. If it is only with the intention of informing the people, then neither his nor the prayer of others will be valid ;
- (14) The Mukabbir (the person repeating the Takbeer of the Imam) should not finish his Takbeer before the Takbeer of the Imam ;
- (15) If the Imam is not followed in any Rukn (Farz), e.g., Ruku or Sajdah, the prayer of Muqtadi will not be valid ;
- (16) If the Muqtadi is unable to know the performance of different stages in the prayer by the Imam, his prayer will not be valid ;
- (17) Muqtadi should follow the Imam in returning from Ruku and Sajdah even though he has not yet completed the recitation of Tasbeeh himself ;
- (18) If the Muqtadi does not follow the Imam in the Jalsah or Qaumah on account of carelessness, and does not also perform the same at a later stage, or does not perform the same completely when offering the prayer, his prayer will not be valid ;
- (19) If the Muqtadi returns from Ruku and Sajdah before the Imam, it is obligatory for him to return back forthwith to

Ruku and Sajdah (and complete them with the Imam) ; other-wise he will be sinful;

- (20) If, in the Qaa'idah-e-Aaikhira, the Imam, after offering the Salam, turns towards the right and performs the Sajdah-e-Sehv, but the Muqtadi has not yet finished the Tash-hud, he (the Muqtadi) should first complete the Tash-hud and then offer the Salam and perform the Sajdah-e-Sahv ; and if in doing so he misses one Sajdah with the Imam, he should singly perform it and immediately join the Imam in the Tash-hud ;
- (21) Iqtada (following) of the Imam is necessary throughout the prayer. Therefore the Muqtadi should not even offer the Salam and come out of the prayer before the Imam, other-wise, it will be Makrooh-e-Tehreemah ;
- (22) If the Muqtadi breaks his Wuzu (ablution) in the prayer, he should separate himself from the Jama'at and come out even though he may have to pass across in front of the other Muqtadees ;
- (23) For a Muqtadi who breaks his Wuzu (ablution) in the prayer it is better to come out of the prayer by offering the Salam, and then after performing fresh ablution, repeat the prayer singly ;
- (24) If the Imam, or anybody offering the prayer singly, is told by anybody else that he has offered three Rak'ats instead of four, then;
 - (I) If the teller is not a pious man, then even though the former is himself in doubt, he should not act upon the saying of the teller ;
 - (II) If the teller is a pious man, but is all alone, then to repeat the prayer is Mustahab (commendable) ;
 - (III) If the tellers are two pious persons, then to repeat the prayer is Wajib (obligatory) ;
 - (IV) If the Imam or the man who has offered the prayer is sure that he has offered four Rak'ats, then he should not pay any heed to the teller ; but in such a case also it is better

- to repeat the prayer if the teller is a pious man ;
- (V) If there is doubt in the truth or falsehood of the teller, then it is better to repeat the prayer ;
 - (VI) If there is difference among the Imam and all Muqtadees, but the Imam is sure, he should not repeat the prayer ;
 - (VII) If the Imam is in doubt, then on saying of all Muqtadees he could repeat the prayer ;
 - (VIII) If the Imam and some Muqtadees (even one only) are on one side and some Muqtadees are on the other side, and the Imam is in doubt, then the view of Imam will prevail ;
 - (IX) If some Muqtadees are sure that the Rak'ats are complete and some are sure that the Rak'ats are less, then it is obligatory for the latter ones to repeat their prayers ;
 - (X) If the Imam is sure that the Rak'ats are less, and all the Muqtadees are in doubt, then it is obligatory for all to repeat the prayer ;
 - (XI) If any of the Muqtadees is sure that the prayer is complete, it is not obligatory for him to repeat the prayer ;
 - (XII) If any one pious Muqtadee is sure that the Rak'ats are less, and the Imam and other Muqtadees are in doubt, then if the time is known, then it is better (Mustahab) to repeat the prayer ;
 - (XIII) If two pious Muqtadees are sure that the Rak'ats are less, then it is obligatory to repeat the prayer ;

- (25) If on account of any error the Imam repeats the prayer, then fresh Iqamah is not necessary (Shaami) if the gap is not more than the time required for offering two Rak'ats and there is "Amal-e-Qaleel" and "Kalam-e-Qaleel" (Fatawa-e-Alamgiri) ; but if the gap is more than that, or there is "Amal-e-Kaseer", or there is change of meeting, e.g., taking food or water to the fill or doing any act or talking which makes others understand that the previous act has been given up and another one adopted, then in such a case there should be fresh Iqamah (Shaami) ;
- (26) If for any reason the prayer of the Imam becomes vitiated, he should, by word or writing, inform his Muqtadees so that they may repeat their prayer.

Kinds of Muqtadi :

- (1) Mudrik, i.e. the one who offers the prayer with the Imam right from the beginning upto the end ;
- (2) Masbooq, i.e. the one who joins the Imam at a later stage. Such man should first stand up facing the Qiblah, say the Takbeer-e-Tehreemah, tie down his hands below the navel ; remain in the Qiyam with the Imam and offer the prayer with him. If meanwhile the Imam goes to the Ruku, then, after remaining in the Qiyam for a while, he joins the Imam in the Ruku to the extent of saying the Tasbeeh only once, he gets the full Rak'at ; otherwise he should offer his Rak'at after the Imam finishes the prayer. Similarly, if he joins the Imam after completing more or all Rak'ats, he should complete his Rak'ats in their order after the Imam finishes the prayer by the second Salam ;
- (3) Laahiq, i.e. the one who joins the Imam from the beginning but then misses one or more stages or Rak'ats by sleeping or breaking the Wuzu during the prayer. Such man should first complete himself the left over stages or Rak'ats and then follow the Imam

in the rest of the prayer ; and in the Rak'ats which he offers as such he should not recite any thing in the Qiyaam but should remain standing to the extent of the time acquired for reciting the Suratul Faatiha, and also do not say the "Tasmee" on returning from the Ruku ;

- (4) Masbooq laahiq, i.e. the one who joins the Imam at a later stage and than also misses one or more stages or Rak'ats due to sleeping or breaking the Wuzu in the prayer, such man should first complete the stage or Rak'at which he misses during the prayer and then follow the Imam in the rest of the prayer and then after the Imam finishes the prayer offer the Rak'ats which he missed before joining the Imam. If the Imam finishes the prayer while the Masbooq Laahiq is completing the left over stages or Rak'ats during the prayer, then the latter should himself complete the prayer in the same order and then after it offer the Rak'ats which he had missed before joining the Imam.

Note : For more details and individual problems, Hidayah, Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Prayer by women :

Women while saying the Takbeer-e-Tehreemah should raise their hands duly covered by their head-coverings upto their shoulders only and then place their hand-palms on their breast – the right ones being on the left ones ; bow down in the Ruku only to the extent of placing their hands on their knees ; in the Ruku their fingers should be joined together while placed on the knees, and the elbows joined with their sides, and ankles of the feet also joined together ; in the Sajdah their bellys should be joined with their thighs and the arms joined with the sides, the fingers of the hands should be joined together and the arms placed on the

ground, the fingers of hands and feet should be towards the Qiblah and the feet should be laid down towards the right side, and offer the Sajdah in a closed up posture ; in the Jalsah and Qaa'idah fingers of the hands should be joined together, sit on the left side placing both the feet taken out towards the right – the right thigh and leg kept on the left ones, and the hands placed on the thighs.

The women are not to recite the Qur'an in a loud voice, and even in their separate Prayer-in-Company their Qir'at should not be much louder. It is Mustahab for them to offer the Fajr prayer in a bit darkness, and it is better for them to offer the other prayers after the men. The inner chambers of houses are better mosques for them (Bukhari and Muslim). Their prayer while they are wearing thin cloth through which their body and hairs may be visible is not valid. Similarly, their prayer with naked heads or naked arms is also not valid. Women should keep their faces uncovered during the prayer unless they are offering the prayer before the strangers in which case they should also cover their faces. Women are not to offer the prayer during Haiz (menstruation) and Nafaas (flowing of blood after child – birth).

Women's Prayer-in-Company – Prayer-in-Company is not Wajib (obligatory) for the women. (Fatawa-e-Alamgiri). It is better for them to offer the prayer singly. Further, it is better for a woman to offer the prayer in her house (Abu Dawud ; Mishkat).

If women come to the mosque for prayer, they should form their rows behind the rows of men ; and if during the prayer the Imam commits any error, they should keep silent and simply strike their right hands on their left ones (Mishkat)

If women have their own separate Prayer-in-Company, then :-

- (1) They are not to say the Azaan or Iqamah ;
- (2) The Imam among them should not stand in front of their rows like the Imam among the men. She should stand in the first row, in the middle, along with other women ;

- (3) She (the Imam) should not recite the Holy Qur'an in a louder voice which may create "Fitnah".

Jumu'ah Prayer :

Qur'an says, "O you who believe, when the call is given for the prayer on Friday, hasten to the remembrance of Allah and leave off business. That is better for you, if you know" (Jumu'ah, 62:9).

The Holy Prophet has said that the day of Jumu'ah is superior to all other days. On this day Adam was created and was made to enter the Paradise and was also taken out from it and the Last Day will also occur on this day (Muslim); and with Allah Jumu'ah is superior to Eidain (Ibne Majah); and there is an hour in this day in which the supplication of a Muslim is surely accepted (Bukhari and Muslim), and the Muslim who dies in the day or night of Jumu'ah remains safe from the punishment in the grave (Tirmizi); and the reward for Durud during this day is more than that of other days, and the Durud offered during this day is presented to the Holy Prophet on the same day (Ibne Majah); and the one who offers the Jumu'ah prayer fully well, his sins of the previous week are forgiven (Bukhari); and nearness to the Imam in the Jumu'ah prayer will be the cause of nearness to Allah on the Day of Judgment (Ibne Majah).

The Holy Prophet has also said that one who leaves the Jumu'ah prayer without any just cause is written down as hypocrite (Mishkat); and the one who leaves the Jumu'ah prayer without any just cause for three consecutive Fridays, Allah puts a seal on his heart (Tirmizi).

Jumu'ah Prayer is Farz (compulsory) – Jumu'ah prayer is Farz on all pubert and sane Muslims except the sick, disabled, travellers, villagers (in the villages), slaves, captives and women. If the exempted ones also offer the Jumu'ah prayer, it is well and absolves them of the obligation of the Zohr prayer, but for a woman Zohr prayer is superior to the Jumu'ah prayer (Durre Mukhtaar). Jumu'ah prayer is not Wajib (obligatory) for a man

attending to a patient when such attendance is necessary and there is none else to attend (Durre Mukhtaar). If the call for prayer reaches any village, it becomes obligatory for its habitants to come to the city and offer the Jumu'ah prayer (Durre Mukhtaar).

Conditions for Jumu'ah prayer – (1) There should be a city or a big town or village having a population of about three to four thousand people as well as a market where necessities of life are generally available, or any vicinity attached to it ; (2) the time should be of the Zohr prayer ; (3) there should be “Khutbah” (Sermon) before the prayer ; (4) there should be at least three persons in addition to the Imam attending the Khutbah and prayer; (5) there should be permission to everybody to attend the prayer (Fatawa-e-Alamgiri).

Time for Jumu'ah prayer – The time for Jumu'ah prayer is the same as the time for the Zohr prayer.

Number of Rak'ats in Jumu'ah Prayer – There are fourteen Rak'ats in the Jumu'ah prayer as follows :-

- (1) first four Rak'ats of Sunnat-e-Mo'akkadah,
- (2) then two Rak'ats of Farz,
- (3) then four Rak'ats of Sunnat-e-Mo'akkadah,
- (4) then two Rak'ats of Sunnat-e-Mo'akkadah,
- (5) then two Rak'ats of Nafil.

Procedure, Ingredients and Stages – Procedure, Ingredients and Stages of the Jumu'ah prayer are the same as those of the Five times' compulsory prayers.

Khutbah (Sermon) of Jumu'ah :

There are twelve things which are Sunnat in the Khutbah, viz., (1) the Khateeb should be in the state of Wuzu (ablution) ; (2) Khateeb should deliver the Khutbah standing ; (3) he should be standing on the Mimbber, or if the Mimbber is not available then

on the ground taking support of a staff ; (4) he should first recite the Ta'awwuz with a low voice ; (5) he should be facing the people ; (6) the people listening to the Khutbah should be facing the Qiblah ; (7) the Khutbah should be in a loud voice so that people may listen it; (8) the Khutbah should be twice ; (9) both the Khutbahs should be in the Arabic language ; (10) sitting in between the two Khutbahs to the extent of saying Subhan-Allah thrice ; (11) in the first Khutbah there should be the mention of the Praise, Glory and Unity of Allah, the Confirmation of the Absolute Unity of Allah and Prophethood of the Holy Prophet, Durud, Exhortation and recitation of Verses of the Holy Qur'an ; and in the second Khutbah, in addition to all these there should also be Du'aa (Supplication) for the Companions and Wives of the Holy Prophet, the rightly guided Caliphs, Hamza, Abbas, Fatimah, Hasan and Hussain, the Muslims in general and also for the righteous Muslim ruler of the time ; (12) the Khutbah should be short.

Azaan for the Khutbah – When the Khateeb sits on the Mimeter, the Mo'azzin should stand in a near row facing him and say the Azaan (call for prayer) in its usual wordings, and immediately after the Azaan the Khateeb should resume the Khutbah.

Principles relating to Khutbah - (1) During the time the Imam comes to the Mimeter till the end of the prayer there should be no repeating of the words of Azaan, or Du'aa after the Azaan, no eating or drinking, no walking or speaking, no saluting or answer to the Salute, no prayer, Tasbeeh, recitation of Qur'an or Durud, no supplication or saying of "Aameen"; (2) Qaza (left over) prayer may, however, be offered even during the Khutbah but in a separate place ; (3) On hearing the name of the Holy Prophet in the Khutbah, one should offer the Durud at heart ; (4) Supplication may also be made at heart, but the tongue should not be moved for it ; (5) In case of need one should make use of pointation instead of speaking ; the Imam can after the Khutbah give directions for the setting of rows or any other important

matter ; (6) The Khateeb can stand for Khutbah on the support of a staff ; (7) The Khutbah should not be in any language other than the Arabic language and there should be also no reading of the couplets, etc., of any other language in the Khutbah ; (8) The people should not stand for prayer before finishing of the Khutbah by the Imam ; (9) Immediately after the Khutbah there should be the Iqamat and the prayer – there should be no gap between the Khutbah and the prayer.

Principles relating to Jumu'ah prayer :

(1) The Jumu'ah prayer should not be delayed ; it is better to offer it at an earlier time ; (2) The Khateeb who delivers the Khutbah should himself lead the Jumu'ah prayer although he may also authorize anybody else to lead the prayer (Durre Mukhtaar) ; (3) If during the Jumu'ah (as also in Eidain) prayer, the Imam commits an error, and the gathering is huge, he should not offer the Sajdah-e-Sehv so that there may not be disturbance among the Muqtadees ; (4) Anybody joining the Jama'at even in the Qaa'idah Aakhirah should complete his prayer after the Imam offers the second Salam (Hidayah) ; (5) After the Jumu'ah prayer it is not necessary to offer the "Ehtiyat-uz-Zohr" (i.e. Zohr by way of abundant precaution) (Raddul Mukhtaar) ; (6) The one who misses the Jumu'ah prayer or has to repeat the prayer should offer the Zohr prayer and not the Jumu'ah prayer (Durre Mukhtaar) ; (7) Those who miss the Jumu'ah prayer should not offer the Zohr prayer in company (Durre Mukhtaar) (8) In the city the disabled ones should not offer the Zohr prayer before the finishing of the Jumu'ah prayer by others (Durre Mukhtaar), otherwise they will be sinful though their Zohr prayer will be all right ; (9) If the disabled one offers the Zohr prayer and then also offers the Jumu'ah prayer, his Zohr prayer will become Nafl (optional) and Jumu'ah prayer will be Farz (Durre Mukhtaar, Fatawa-e-Alamgiri) ; (10) In the city where Jumu'ah prayer is permissible, if the disabled ones offer the Zohr prayer before finishing of the Jumu'ah prayer by others, it is "Makrooh-e-Tanzihee"; and if they offer it in company, it is "Makrooh-e-Tahreemi"; (11) If in the city the Jumu'ah prayer is offered at

more than one place and at different times, then the disabled ones should offer the Zohr prayer after the Jumu'ah prayer is finished in the last place in time (Shaami) ; (12) The villagers can offer the Zohr prayer, singly or in company, in their villages even before the Jumu'ah prayer in the city. (Shaami).

Taraweeh Prayer :

Taraweeh prayer is offered only during the month of Ramazaan (9th month of the Hijrah Calander). It is Sunnat-e-Mo'akkadah for the Muslim men as well as women (Durre Mukhtaar) ; and to offer it in company is Sunnat-e-Kifaayah for the men (Durre Mukhtaar). It consists of twenty Rak'ats (units) ¹ in ten sets of two Rak'ats each immediately after the Farz and Sunnah, and before the Witr, Rak'ats of the Isha prayer. The procedure, ingredients and stages of Taraweeh prayer are the same as those of the Farz or Sunnah prayer of daily compulsory prayers. But in it after each four Rak'ats there is a short sitting during which one should recite the following Tasbeeh ² ;

--1. Abu Dawud, Tirmizi, Baihaqi

2. Fatawa-e-Alamigri.

Principles relating to Taraweeh Prayer - (1) Offering of the Witr prayer before the Taraweeh prayer is Jaa'iz (permissible) but to offer it after the Taraweeh prayer is Mustahab (Commendable) (Maraqi) ; (2) to offer the Witr prayer in company after the Taraweeh prayer is Mustahab (Commendable) (Durre Mukhtaar) ; (3) If anybody comes to the mosque after the Farz prayer of Isha is finished, he should first offer the Farz and Sunnah Rak'ats of the Isha prayer separately and then join the Imam in the Taraweeh prayer, and after offering the Taraweeh and Witr prayer in company with the Imam offer the left-over Rak'ats of Taraweeh prayer separately (Durre Mukhtaar) (4) To keep waiting till the Imam goes to the Ruku and then join him in the Taraweeh prayer, or to offer the Taraweeh prayer sitting without any lawful excuse, is Makrooh-e-Tanzeehi (Durre Mukhtaar) ; (5) Reciting of the Holy Qur'an completely once in the Tarweeh in the month of Ramzaan in Sunnat-e-Mu'akkadah. If for any reason it is not possible, the Taraweeh prayer may be offered by the recitation of Chapters 105 to 114 (twice) or other Chapters of the Holy Qur'an (Maraqi) ; (6) The Tasmiyah (BismillahirRahmanir Raheem) should also be read at least once before any Surah (Chapter) with a loud voice because it is also part of Qur'an (Sharhe Tanweer) ; (7) The Tasmiyah before the Surah (Chapter) should be read with a low voice (Tirmizi, Durre Mukhtaar); (8) If during recitation of the Holy Qur'an, any or more verses are left and the Imam goes on reciting ahead, he should on recollection or being informed by any of the Muqtadees, immediately read the left over verses and then also repeat the verses which he has already read ahead so that the order of recitation may remain intact (Fatawa-e-Alamgiri); (9) But if he recollects, or is being informed of, the left over verses after he has read a large portion of the Holy Qur'an, then he may only read the left over verses, and his not repeating the already read portion ahead of the left over verse will make no difference (Fatawaa) ; (10) If the intention is of two Rak'ats, but inadvertently one stands up for the third Rak'at without performing the Qaa'idah, then if he has not yet gone for the Sajdah, he should immediately sit down for the Qaa'idah ; but if

if he has also gone for the Sajdah, then he should offer the third and also the fourth Rak'at with it, and in both cases should offer the Sajdah-e-Sehv. In the latter case the first two Rak'ats will be of Taraweeh and the last two of Nafl and reading of the Qur'an in the last two Rak'ats will be all right (Imdadul Fatawaa) ; (11) If one, after reading the Tash-hud in the Qaa'idah, stands up (advertently or inadvertently) for the third Rak'at and completes four Rak'ats, all the four will be of Taraweeh and Sajdah-e-Sehv will not be necessary (Fatawa-e-Alamgiri); (12) If one has the intention of four Rak'ats but forgets the Qaa'idah after the second Rak'at, and offers the Sajdah-e-Sehv, it will be treated as two Rak'ats of Taraweeh and therefore he should offer two Rak'ats more ; but his reading the Qur'an in the last Rak'ats will be all right (Imdadul Fatawaa) ; (13) If during Ramazaan any Tarweeha becomes vitiated, then the approved view is that the Qur'an read in it should be repeated again (Fatawa-e-Alamgiri) ; (14) Recitation of Suratul Ikhlass thrice in the recitation of Qur'an in the Taraweeh is Makrooh-e-Tanzihee (Fatawa-e-Alamgiri) ; (15) In the last Rak'at of completing the recitation of Qur'an, after the Suratun Naas, the first five verses of Suratul Baqarah should also be read before going to the Ruku ; (16) If anybody joins the Imam in the Ruku of the third Rak'at of Witr, it is not necessary for him to read the Qunut (Durre Mukhtaar) ; (17) If anybody, after finishing the Taraweeh prayer, comes to know that he should repeat his Isha prayer on account of some error committed in it, and the time for Isha prayer is still available, then he should repeat not only the Isha prayer but also the Taraweeh and the Witr ; (18) But if the time for Isha prayer is already finished, then he should repeat only the Farz and Witr prayer (Fatawa-e-Alamgiri).

Eid Prayers :

Prayer of Eidul Fitr is offered on the morning of 1st Shawwaal (10th month of the Hijrah Calander) i.e., immediately after the completion of fasting in the month of Ramazaan ; and Prayer of Eidul Azha is offered on the morning of 10th Zil Hijjah

(12th month of the Hijrah Calander). Both these prayers are by way of thanks to Allah the Almighty and are therefore Wajib (Obligatory) (Muslim ; Durre Mukhtaar).

Timings – The time for Eid prayer starts from rising of the sun high on the horizon and remains till before the declining of the sun. the prayer of Eidul Azha should however be offered bit earlier and that of Eidul Fitr a bit later (Fatawa-e-Alamgiri).

Place of Prayer – Except in exceptional circumstances, the prayer of Eid should be offered in an open ground. To offer it in the mosque without lawful excuse is against Sunnah, and to especially arrange for it in the mosque is a sin (Imdadul Fatawaa).

No Azaan and Aqamah – There is neither Azaan nor Aqamah for the Eid prayer (Fatawa-e-Alamgiri).

Not Obligatory for women – Eid prayer is not obligatory for women (Durre Mukhtaar).

Conditions – All conditions of Jumu'ah prayer also apply to the Eid prayer except that while in the Jumu'ah prayer Khutbah (Sermon) is Farz, in the Eid prayer it is Sunnat ; and while in the Jumu'ah prayer the Khutbah is delivered before the prayer, in the Eid prayer it is delivered after the prayer (Hidayah). But like the Khutbah of Jumu'ah, the listening to the Khutbah of Eid is also Wajib (Behrur Raa'iq).

The Sunnah – Thirteen things are Sunnah on the day of Eid for which there is great reward, viz., (1) getting up early in the morning ; (2) taking bath ; (3) doing Miswaak i.e., cleaning of the teeth by the tooth stick ; (4) putting on good available clothes ; (5) using the perfume ; (6) make up of oneself according to the Shari'ah, (7) eating some sweet thing, particularly the dates, before going to prayer on the day of Eidul Fitr ; and not to eat

anything before going to prayer on the day of Eidul Azha ; (8) paying of the Sadaqatul Fitr (Eid charity) before the prayer of Eidul Fitr ; (9) going early in the morning for the prayer of Eid ; (10) going on foot for the prayer of Eid ; (11) offering of the Eid prayer in the Eidgah (place demarcated for the Eid prayer) ; (12) saying the Takbeer of Tashreeq Allah-o-Akbar, Allah-o-Akbar, Laa Ilaaha Illallah, Wallah-o-Akbar, Allah-o-Akbar, Wa Lillaahil Hamd while going to the prayer with a low voice on the day of Eidul Fitr, and with a bit loud voice on the day of Eidul Azha ; (13) going to prayer by one way and returning back by another (Ghuniyatut Taalibeen).

Procedure, ingredients and stages – There are only two Rak'ats (units) of the Eid prayer which are to be offered in the following manner :-

First there should be the Neeyat (intention) to offer two Rak'ats of Eid prayer Wajib with six more Takbeers, behind the Imam, facing the Qiblah, then following the Imam, raise the hands upto the ears, say the Takbeer-e-Tehreemah and tie down the hands below the navel, then recite the Sana, then, following the Imam raise the hands upto the ears saying the Takbeer (Allah-o-Akbar) and leave them, then again (i.e. the second time) raise the hands upto the ears saying the Takbeer and leave them, then again (i.e. the third time) raise the hands upto the ears saying the Takbeer and tie down the hands again below the navel, then the Imam will recite the Suratul Faatiha and other verses from the Qur'an which the Muqtadees should listen silently and complete the first Rak'at (with the Imam) as usual. In the second Rak'at the Imam will first recite the Suratul Hamd and other verses of the Holy Qur'an which the Muqtadees should listen silently, then following the Imam raise the hands upto the ears saying the Takbeer and leave them, then again (i.e. the second time) raise the hand upto the ears saying the Takbeer and leave them, then again (i.e. the third time) raise the hands upto the ears and leave them, then say the Takbeer (only) and go to the Ruku and complete the second Rak'at with the Imam (as usual).

After completing the prayer the Imam will deliver the Khutbah * (Sermon) which the Muqtadees should listen silently. (Durre Mukhtaar).

Principles relating to the Eid prayer - (1) If anybody joins the Eid prayer in the first Rak'at after the Takbeers, he should immediately after the Neeyat, Takbeer-e-Tehreemah, and tying down the hands below the navel, without reciting the Sana, first say the Takbeers even if the Imam has begun the Qir'at ; but if he joins the prayer in the Ruku, then if he is sure that even after saying Takbeers he will join the Imam in the Ruku, he should say the Takbeers and join the Imam in the Ruku; but if he is not sure of getting the Ruku with the Imam, he should join the Imam in the Ruku and in the Ruku, instead of the Tasbeeh, say the Takbeers without raising the hands ; and if meanwhile the Imam returns from the Ruku, he should also return from the Ruku with the Imam, and the left over Takbeers will be forgiven (Raddul Mukhtaar) ; (2) If anybody misses the first Rak'at of the Eid prayer, he should offer it (as in other prayers) after the Imam finishes the second Rak'at, but in it he should first recite the Sana, then the Ta-aw-wuz, then the Tasmeeyah, then the Suratul Faatiha, then other verses from the Holy Qur'an, then say the Takbeers (as in the second Rak'at), then perform the Ruku and complete the prayer as usual (Ghoniyatut Taalibeen, Fatawa-e-Alamgiri) ; but if not knowingly or inadvertently, he says the Takbeers before the Qir'at (as in the first Rak'at) his prayer will be all right though it will be Makrooh-e-Tanzeehi (Fatwaa) ; (3) If anybody misses both the Rak'ats, and joins the Imam after the Ruku of the second Rak'at, then after the Imam finishes the prayer, he should offer both Rak'ats saying the Takbeers at their usual stages of the Eid prayer (Qazi Khan); (4) If the Imam forgets to say the Takbeers in the second Rak'at and remembers the same in the Ruku, he should say the Takbeers in the Ruku and should not return from the Ruku for the same ; but if he returns it will also make no difference, but in any case he should not offer

--* For the Khutbah of Eidul Fitr and Eidul Azha, see the Appendix .

the Sajdah-e-Sehv so that there may not be any disturbance or disorder among the Muqtadees (Maraqi-al-Falah) ; (5) Takbeer-e-Tashreeq is Wajib after the prayer of Eidul Azha (Behrur Raa'iq) ; (6) Supplication after the Eid prayers is Sunnah and Mustahab, but supplication after the Khutbah is not proved (Azizul Fatawaa); (7) The Khateeb should begin the Khutbah of both the Eids with the Takbeers – in the first Khutbah there should be nine Takbeers and in the second Khutbah there should be seven Takbeers (Fatawa-e-Alamgiri) ; (8) To offer any Nafl prayer before or after the Eid prayer on the place where the Eid prayer is offered on that very day is Makrooh-e-Tanzeehi. In the house also it is Makrooh-e-Tanzeehi before the Eid prayer ; after the Eid prayer, however, Nafl prayer may be offered in the house. The same applies even to the ladies (Shaami) ; (9) If anybody misses the Eid prayer, or his prayer becomes vitiated, its Qaza is not Wajib for him ; but if many people miss the same, it is Wajib for them to offer it (Durre Mukhtaar) ; (10) If it is known after the time is over that the Eid prayer has become vitiated, its Qaza is not Wajib, for it one should seek the forgiveness (Imdadul Fatawaa) ; (11) If for any reason the Eid prayer is not offered on the due day, then the prayer of Eidul Fitr can be offered on its time on the second day and the prayer of Eidul Azha can be offered even on the third day (Fatawa-e-Alamgiri) ; (12) Prayer of Eidul Azha can be offered till the third day even without any reason but then it will be Makrooh-e-Tanzeehi ; but if the prayer of Eidul Fitr is offered on the second day without any reason it will not be valid (Durre Mukhtaar).

Sadaqatul Fitr :

Sadaqatul Fitr is obligatory for everybody who is liable to pay the Zakaat (poor rate). And even though a man does not possess gold, silver, cash, or merchandise (as in case of Zakaat), he is liable to pay the Sadaqatul Fitr if he is in possession of other assets of the value on which Zakaat becomes payable. The assets, however, as in case of Zakaat, should be besides the loan and the necessaries of life. It is also not necessary, as in case of Zakaat, that the assets should have been in possession of a man for over

one complete year. If a man acquires the property of the required value even on the day of Eid, he is liable to pay the Sadaqatul Fitr (Maraqi-al-Falah). While Zakaat is payable on the total assets according to fixed ratios, the quantum of Sadaqatul Fitr is specifically fixed as 1.3/4 seers of wheat or wheat flour or its value.

Principles relating to “Sadaqatul Fitr” – (1) Sadaqatul Fitr becomes Wajib (obligatory) from the “Subhe Sadiq” (dawn) of the day of Eidul Fitr (Raddul Mukhtaar); (2) It is obligatory for ones own self as well as for his minor and insane children ; if minor children have their own property, it may be paid from their property ; it is not obligatory for a man to pay it on behalf of his wife or major children, who are bound to pay themselves if they possess property of the required value (Raddul Mukhtaar) ; (3) It is not obligatory on behalf of the children born after the “Subhe Sadiq” (dawn) as well as the one who dies before the “Subhe Sadiq” (dawn) of the day of Eidul Fitr (Raddul Mukhtaar) ; (4) It is better to pay it on the day of Eid before going for the prayer, although it can be validly paid even after the prayer or even during the month of Ramazaan (Raddul Mukhtaar), but not before the month of Ramazaan ; (5) Sadaqatul Fitr is 1 3/4 seers or 1 3/4 Kilogram¹ wheat or wheat flour or its value or rice or maze or chana of its value ; or if barley or barley flour is to be given, it should be double of the weight of wheat (Sharhe Bidayah) ; (6) All those who are entitled to the Zakaat are also entitled to the Sadaqatul Fitr (Raddul Mukhtaar).

Sacrifice :

Sacrifice is obligatory for everybody who is liable to pay the Sadaqatul Fitr ; and if anybody offers the sacrifice even though he does not possess assets to the extent making him liable to pay the Sadaqatul Fitr, he gets great reward (Sharhe Tanweer). On every hair of the animal sacrificed one gets a reward (Tirmizi). Sacrifice is not obligatory for a Traveller (Hidayah).

--1. i.e. 1.5 Saa' or 136.5 Tolas or 1592 grams approximately.

Principle relating to Sacrifice – (1) There should be the Neeyat (intention) to offer the sacrifice in the Name of Allah, and then the animal should be slaughtered saying (Bismillah-e-Allah-o-Akbar) (Raddul Mukhtaar) ; (2) The animals which are permissible for the sacrifice are only the goat (male or female), sheep (male or female), ram (male or female), cow, or buffalo (male or female), or camel (male or female), and of no other animal (Fatawa-e-Alamgiri) ; (3) Goat, sheep or ram should be of the age of at least one year ; and cow and buffalo should be of the age of at least two years ; and camel should be of the age of at least five years (Raddul Mukhtaar) ; (4) While the goat, sheep or ram is for one person only, in the cow, buffalo or camel seven persons may share, but no share should be of less than one – seventh, and all should have the intention of offering the sacrifice and not merely of eating the flesh (Fatawa-e-Alamgiri) – the same applies to Aqeeqah ; (5) The shares should not be divided on basis of estimation but on basis of exact weight, because if anybody gets more share, it will be “Riba” and it will make the giver and the taker both sinful, and the eating of the extra share will also be unlawful ; if, however, the head, legs and skin are shared by one, he may have less share in the flesh (Sharhe Tanweer) ; (6) The flesh of the sacrificed animal may be eaten by one himself, distributed among his relations and friends, and also given to the poor ones by way of charity ; it may better be divided in three shares and one third may be given to the poor ones, but even if a lesser portion is given by way of charity, it will not be a sin (Sharhe Tanweer) ; (7) If sacrifice is offered on behalf of a deceased person out of the assets left by him, then it is obligatory to give the entire flesh, etc., to the poor ones by way of charity (Raddul Mukhtaar).

Prayer in journey :

Qur’an says, “when you are in journey in the land, there is no blame on you if you shorten the prayer” (*Nisa*, 4:101). According to the Traditions of the Holy Prophet , during the

journey the Farz (compulsory) prayer of four Rak'ats is reduced to two Rak'ats only (Bukhari, Muslim, Abu Dawud).

The traveller - The one who goes on journey with the intention of travelling for three days or three Manzil or forty eight miles is the traveller within the meaning of Shari'ah (Sharhe Tanweer).

“Manzil” means the distance which a man can cover by normal walking on foot in the plain, or on the camel in a mountainous region, or on a “Baadbani” boat on the sea, from morning till declining of the sun in the shortest day. It has been estimated to be sixteen miles, and accordingly the travel for three Manzil or three days or forty eight miles, on foot or on conveyance, through land or sea, make a man traveller for the purpose of shortening the prayer. In this connection it may also be noted that the duration of time is not relevant. One may cover this distance in days or hours as in case of walking on foot or on animals or within minutes as in case of automobiles or airplanes, he is none the less a traveller within the meaning of Shari'ah if he goes on journey with the intention of covering this or more than this distance (Imdadul Fatawaa).

Qasr or Shortening of Prayer - Offering of two Rak'ats instead of four Rak'ats is known as Qasr or shortening of prayer (Bukhari). It is only in the Farz (compulsory) Rak'ats of Zohr, Asr and Isha prayers. But if a man, while on journey, offers the prayer in company behind a local Imam at any place, he should offer complete four Rak'ats. He is to shorten the prayer only when he offers the prayer singly, or in company when the Imam is also a traveller, or when he himself leads the prayer in company. As regards the Sunnah prayers, if he is in hurry, he may leave the Sunnah Rak'ats except those of the Fajr prayer. If he is not in a hurry, he should offer the Sunnah Rak'ats fully, because in the Sunnah Rak'ats there is no Qasr (Bukhari, Muslim, Raddul Mukhtaar).

Principles relating to the Qasr Prayer – (1) The Qasr prayer should be offered with the Neeyat (intention) of Qasr ; (2) Qasr starts when a man comes out of his city or village, and remains in force during the journey and at all places where he stays with the intention of staying for less than fifteen days, till he returns back to his city or village; (3) Not to shorten the prayer when the command to shorten the prayer applies is a sin (Raddul Mukhtaar) ; (4) If unknowingly anybody offers full Rak'ats during the journey, it is obligatory for him to repeat all such Rak'ats as Qasr if he has not offered them in company behind a local Imam (Sharhul Bidayah) ; (5) If out of forgetfulness one offers four Rak'ats instead of two Rak'ats, and realises it later, then, if he has read the Tash-hud after the second Rak'at, he should perform the Sajdah-e-Sehv, and in such a case his two Rak'ats will be Farz and two Nafl. But if he has not read the Tash-hud, then his all the four Rak'ats will be Nafl, and in such a case he should offer the Farz Rak'ats as Qasr again (Raddul Mukhtaar) ; (6) If out of forgetfulness a traveller offers the Qasr prayer in full and completes it, then, if he has not done any act which breaks the prayer, he should offer the Sajdah-e-Sehv, and his prayer will be all right ; but if he does any act which breaks the prayer, then he should repeat the prayer and offer it as Qasr (Shaami) ; (7) If during the journey a man stays at any place, and the intention is to stay for less than fifteen days, he will be a traveller and he should offer the Qasr prayer ; but if the intention is to stay for fifteen days or more, then he will be a local there and he should offer the prayer in full even though subsequently he leaves that place earlier ; and when he leaves that place and again resumes his journey, then if his journey is of three days, or three Manzil or of forty eight miles, he will again be the traveller and will offer the prayer as Qasr ; but if the journey is not of that duration, he will offer the prayer in full (Hidayah) ; (8) For the stay only intention is enough, but for the journey mere intention is not enough, there should be actual advancing on the journey (Hidayah) ; (9) If a man leaves for a journey of three days, or three Manzil, or forty eight miles and he also has the intention to stay at any place on

his way for fifteen or more days, then he will not be a traveller and will offer the prayers in full, even though he subsequently does not stay there for that period (Raddul Mukhtaar) ; (10) If the intention is of journey for three days, or three Manzil, or forty eight miles, but on the way there is his own city or village, he will not be a traveller (Raddul Mukhtaar) ; (11) Leaving for journey on Thursday or Saturday is a Sunnat (Ehya-ul-Uloom-ud-Deen) ; (12) It is Mustahab to offer two Rak'ats or Nafl at home before leaving for journey, and to offer two Rak'ats of Nafl in the mosque and then go to the house on return from the journey (Raddul Mukhtaar).

Permanent and Temporary Abodes - Abodes are of two kinds, viz., (1) Permanent known as "Watan-e-Asli", and (2) Temporary known as "Watan-e-Iqamat". "Watan-e-Asli" is one where a man is born or where he is permanently settled. If a man has more than one wives who permanently resides in different places, then all such places are his permanent abodes, and therefore whenever he goes to those places, he will be a local and not a traveller, and will accordingly offer there the prayers in full (Raddul Mukhtaar). Watan-e-Iqamat is one where a man stays with the intention of living there for fifteen or more days. The status of "Watan-e-Asli" does not finish by travelling from it, but the status of "Watan-e-Iqamat" finishes when a man travels from it (Raddul Mukhtaar). If a man is major and lives at his place of birth, but he has no wife or children, and his parents reside at another place, then that place is not his permanent abode unless he has the intention of living there permanently (Raddul Mukhtaar). If a man shifts from one place to another with his family and starts living there permanently, then the former place ceases to be his Watan-e-Asli", and therefore whenever he comes to that place he will be a traveller there unless he has the intention of staying there for fifteen or more days ; but if the wife and children of a man remain in the former place and he lives on account of business, service, or any other purpose, in the latter place, then the former will continue to be his "Watan-e-Asli" and the latter will be his "Watan-e-Iqamat", and therefore whenever he will come to the

former place, he will not be a traveller even though he comes there for less than fifteen days, and therefore he will offer the prayers in full (Fatwaa). If a man shifts from one place to another with his family and starts living there permanently, the former place will cease to be his "Watan-e-Asli" even though he owns immovable properties there (Umdatul Fiqah) ; but if maintaining the immoveable properties there he also has the intention to occasionally come and live in the former place, then both the former and the latter places will be his Watan-e-Asli" (Behrur Raa'iq).

Stay for fifteen or more days – Stay for fifteen or more days for the purpose of making any place as the "Watan-e-Iqamat" depends upon the Neeyat (intention). If a traveller makes the intention of stay for fifteen or more days even during the prayer, he ceases to be the traveller, and he should offer the prayer in full (Raddul Mukhtaar). If a man has no intention to live at any place for fifteen days or more but intends to leave with any caravan, or conveyance, which he knows will leave after fifteen days, he should offer the prayer in full like a local (Raddul Mukhtaar). If a man has no intention to stay for fifteen or more days, but for some reason he is not able to leave that place even for more than that period, he continues to be a traveller, and should offer the prayer as Qasr (Hidayah).

If a man has the intention of staying at two different places, where the Azaan of one place (without a loudspeaker) is not heard at the other place, then his total stay at both places even though of fifteen days will not make him local and he will offer the prayers at both places as Qasr ; but if he has the intention to stay at one place during the night and at other place during the day, then former will become his "Watan-e-Iqamat" and there he will not offer the prayers as Qasr ; but if the Azaan of one place is heard (without a loudspeaker) at the other, then intention of total stay for fifteen or more days on both places will make him local and he will offer the prayers in full (Fatawa-e-Alamgiri).

Journey by a woman - If after marriage a woman starts living permanently in her husband's house, then it becomes her "Watan-e-Asli", and therefore if she happens to go to her parents' house at a distance of three days' journey, or three Manzil, or forty eight miles' journey, she will be a traveller there and will offer the prayers as Qasr unless she has the intention of staying there for fifteen or more days in which case it will be her "Watan-e-Iqamat"; but if she does not start living permanently in her husband's house, then her parents' house will continue to be her "Watan-e-Asli" (Raddul Mukhtaar).

If a woman starts on a journey of four Manzil, and during the first two Manzil she menstruates, then she will not be a traveller, and on becoming pure she will offer the prayers in full ; but if even after she becomes pure her destination is after three Manzil, or she was pure when she left for the journey and started menstruating during the journey, then in either case she will be a traveller and will offer her prayers as Qasr (Raddul Mukhtaar).

If a woman leaves for journey with her husband and her programme is dependant upon the programme of her husband, then the intention of her husband will be treated as her intention, and her own intention will be immaterial. She will offer the prayers as her husband offers (Raddul Mukhtaar). Note : The same principle applies to the subordinate of anybody.

Iqtida of a traveller - Iqtida of a traveller (Musafir) by a local (Muqem) is quite all right in the regular (Adaa) as well as left over (Qaza) prayer (Durre Mukhtaar). The traveller should, however, tell the locals offering the prayer behind him that he is a traveller and is to offer the prayer as Qasr, so that after he finishes his prayer after offering the second Rak'at, they may offer the other two Rak'ats themselves and thus complete their prayer separately (Fatawa-e-Alamgiri).

If the Muqtadees (persons offering prayer in company behind an Imam) include travellers as well as locals, and the Imam

is a traveller, then the travellers will finish their prayer as Qasr with the Imam and the locals will offer two more Rak'ats themselves after the Imam finishes his prayer after offering the second Rak'at and thus complete their prayer separately (Maraqi al-Falah and Fatawa-e-Alamgiri).

In the Qaa'idah after the second Rak'at the traveller Imam will read the Tash-hud, the Durud and the Duaa, and will then make the Salams, but the local Muqtadees behind him will only read the Tash-hud and keep silence thereafter and when the Imam makes the second Salam stand up for offering the third and the fourth Rak'ats (Fatawa-e-Alamgiri and Durre Mukhtaar).

When the traveller Imam finishes his prayer by making the second Salam, the local Muqtadi should stand up and offer the remaining two Rak'ats himself separately like a "Laahiq", viz., in the Qiyaam of both the Rak'ats he should not recite anything but should stand silently to the extent of the time required for reciting the Suratul Faatiha, and do not say the "Tasmee'" but only say the "Tehmeed" after the Ruku, and complete the Rak'ats in the usual manner (Durre Mukhtaar).

If a local Muqtadi joins the prayer in company behind a traveller Imam in the second Rak'at, he should offer his remaining three Rak'ats as "Masbooq Laahiq", viz., in the first and second Rak'ats he should not recite anything in the Qiyaam but remain silently standing to the extent of the time required for reciting the Suratul Faatiha, perform the Ruku, Qaumah, Sajdah and Qaa'idah as usual, and in the third Rak'at he should read the Sana, Ta-aw-wuz, Tasmiah, Suratul Faatiha and other verses of the Holy Qur'an and perform other stages as usual and complete the prayer (Azizul Fatawaa).

If he joins in the Qaa'idah, then in the first two Rak'ats he should not recite anything in the Qiyaam just like the "Laahiq", and in the third Rak'at he should read the Sana, Ta-aw-wuz, Tasmiah, Suratul Faatiha, and other verses of the Holy Qur'an,

and in the fourth Rak'at he should read the Tasmiah, Suratul Faatiha, and other verses of the Holy Qur'an just like the "Masbooq", and complete the rest of the stages as usual (Durre Mukhtaar, Fatawa-e-Alamgiri).

If the Muqtadi, while offering the remaining Rak'ats, commits an error in the "Laahiq" Rak'at, he should not offer the Sajdah-e-Sehv, but if he commits the error in the "Masbooq" Rak'at, he should offer the Sajdah-e-Sehv as usual (Durre Mukhtaar).

If the traveller Imam offers four Rak'ats instead of two intentionally, the prayer will be invalid ; but if he does so unintentionally, then by offering the Sajdah-e-Sehv, his own prayer as well as the prayer of traveller Muqtadees behind him will be all-right, but prayer of the local Muqtadees behind him will be invalid and they will have to offer the prayer again (Shaami).

The local Muqtadees, after the Imam finishes the prayer, should offer their remaining Rak'ats individually and not collectively (Fatwaa).

If a traveller Muqtadi becomes "Masbooq" behind a local Imam, then he should offer his remaining prayer like a local (Maraqi al-Falah and Fatawa-e-Alamgiri).

If more than one travellers are not able to offer the Jumu'ah prayer, then they should offer the Zohr prayer in company instead of offering it singly (Raddul Mukhtaar).

Qaza Prayer of a traveller - If any prayer of the traveller is left over during the journey, then after becoming a local also he will offer it as Qasr. Similarly, the prayer which was left over before starting the journey should be offered in full even during the journey, and in either case the Vitr prayer should also be offered in the Isha (Raddul Mukhtaar and Hidayah).

Prayer of roaming people - Those who are not settled at any particular place but remain shifting from one place to another in the jungles, they are of the category of locals unless they undertake the journey of three days, or three Manzil, or forty eight miles in which case they will be the travellers (Imdadul Fatawaa) ; and if they have the intention to stay there for fifteen or more days, they will again become the local even though in the jungle, provided they have the provisions for that much period (Raddul Mukhtaar).

Prayer on conveyance - Prayer on running Tongas, carts, motor vehicles is not valid (Raddul Mukhtaar). Prayer on the animals, unless there is danger to life or property, is not valid (Raddul Mukhtaar). Prayer on rails, boats and ships is valid and should be offered as local or traveller subject to the conditions laid down for the journey (Raddul Mukhtaar, Imdadul Fatawaa). Prayer may be offered in the aeroplane if there is no chance of its offering in time after its landing, but it should be repeated after landing on the ground (Imdadul Fatawaa).

Prayer in place like London and Poles :

Where sometimes day is of 18 hours and night of 6 hours only, as in London, the Maghrib prayer should be offered after the sunset and the Isha prayer at the end of whiteness on the horizon as in other places, and all other prayers should also be according to the timings of that place.

Where sun does not rise or set for months together as in north and south poles, the prayers should be on basis of the days and nights of other regions, viz., in twenty four hours the five times prayers should be offered with gap in between them as are usual in other places of normal durations of day and night within 24 hours (Azizul Fatawaa).

Where there are some times days of 24 hours or even 31 hours, as in the northern areas of Russia, the timings of prayers

should be fixed on basis of the timings within the nearest areas having days and nights within 24 hours (Fatawaa).

Prayer in danger :

Qur'an says, "if you are in danger, say your prayer on foot or on horse back ; and when you are secure, remember Allah as He has taught you of which you knew not" (*Baqarah*, 2:239).

When there is danger of enemy or of any wild animal, if it is not safe to dismount from the conveyance and also to offer the prayer in company, prayer can be offered singly and on the conveyance, and in such a condition facing of the Qiblah is also not necessary (Abu Dawud ; Maraqi al-Falah).

Prayer during the war :

Holy Qur'an says, "if you fear that those who disbelieve will give you trouble, surely the disbelievers are an open enemy to you, and when you are amongst them and lead the prayer for them, let a party of them stand up with you, and let them take their arms. Then when they have performed their prostration, let them go to their rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms." (*Nisa*, 4:101-102).

While facing the enemy, the believers may divide themselves in two groups for the purpose of offering the prayer in company. First one group should offer the prayer in company behind one Imam, and then the other group should offer the prayer in company behind another Imam (Abu Dawud, Maraqi al-Falah).

It is Mustahab to offer the prayer in danger or during the war with the arms (Maraqī al-Falah). If time for prayer comes during actual fighting, then prayer may be offered after the end of fighting (Raddul Mukhtaar). If on account of the presence of the

enemy prayer is started in the direction other than that of Qiblah, and during the prayer the enemy runs away, then everybody should immediately turn towards the Qiblah. Similarly, if during the prayer the enemy comes forward, then everybody should immediately turn towards the enemy, because in such condition facing of the Qiblah does not remain necessary (Fatawa-e-Alamgiri; Shaami). If the war is at a distance of forty eight miles or more, then prayer should be offered as "Qasr" (Shaami).

Prayer during illness :

The sick person should offer the prayer standing in the usual manner till it becomes difficult for him to stand up in which case he should offer the prayer sitting and in the Ruku he should bow to the extent of bringing his forehead facing the knees (Raddul Mukhtaar). If he is not able to perform the Ruku and Sajdah properly, he should perform them by gestures and should bow down a bit more in Sajdah than in Ruku (Sharhul Bidayah). If he is unable to bow down his head, he may use a pillow for placing the head on it (Raddul Mukhtaar). If he is unable to place the forehead on the ground on account of any wound, he should place his nose only on the ground ; if he does not do so, his prayer will not be valid (Fatawa-e-Alamgiri). If he is unable to sit down, he should lie down on the support of a big pillow keeping the head straight and the legs towards the Qiblah and if possible keeping the knees standing, and then offer the prayer by gestures of the head (Sharhe Tanweer). If he cannot lie down straight, he should lie down on the right side, and if it is also not possible then on the left side facing the Qiblah, and perform the Ruku and Sajdah by gestures of the head (Durre Mukhtaar). If he is not able to turn towards the Qiblah, and there is none else to turn him as such, he should offer the prayer towards the side he is facing (Durre Mukhtaar). If he is not able to offer the prayer even by the gestures he may not offer the prayer, and if this condition continues for more than one day and night, he is exempted from offering the prayer and its Qaza is also not obligatory for him. If within one day and night he regains the power of offering the

prayer by gestures, he should also offer the Qaza of the left over prayer (Fatawa-e-Alamgiri). If a man becomes unconscious and remains as such for more than one day and night, he is exempted from prayer ; but if he regains consciousness during one day and night, he should offer the prayer and should also offer the Qaza prayer for the left over prayer (Maraqi al-Falah). If a man becomes unconscious daily and also regains consciousness daily, then if regaining of consciousness is on fixed timings, he should offer the Qaza prayer, but if the regaining is not on fixed timings then he is not to offer the Qaza (Durre Mukhtaar). If on account of illness a man offers the prayer partly sitting and performs the Ruku and Sajdah well, and becomes all right during the prayer then he should offer the remaining prayer standing (Fatawa-e-Alamgiri). But if he has performed the Ruku and Sajdah by gestures of the head, then on becoming all right during the prayer, he should offer the prayer in full again (Fatawa-e-Alamgiri). If a man can stand in prayer for Qiyaam but is unable to perform Ruku and Sajdah, then it is better for him to offer the prayer sitting (and offer the Ruku and Sajdah by gestures) (Raddul Mukhtaar). If a man can offer the prayer by sitting on the support of anything, he should offer the prayer as such, and not by lying down (Fatawa-e-Alamgiri). If on account of an operation of the eye, the doctor prohibits physical movement of the body, prayer can be offered by lying down (Durre Mukhtaar). Prayer on the bed, loose or tight, is all right (Fatwaa). If the bed of the sick is impure but there is difficulty in changing it, then prayer on it is all right (Raddul Mukhtaar). If a man leaves some prayers during health and becomes sick, he should offer the Qaza of those prayers also in the manner he is able to offer the prayer as sick and should not wait for it for recovery (Fatawa-e-Alamgiri).

Funeral Prayer :

Funeral prayer is a supplication for the dead to Allah the Almighty (Ibne Majah). It is Farz-e-Kifayah (Fatawa-e-Alamgiri). It is obligatory for everybody who has the knowledge of the death of the deceased otherwise not (Raddul Mukhtaar). In it there is no

Ruku and Sajdah, but the conditions of purity, facing of the Qiblah, Neeyat, etc., are the same as in other prayers (Shaami). It is offered in the standing position.

Conditions - (1) The dead one should be a Muslim ; (2) The dead body and its shrouding cloth should be pure ; (3) The Sarf of the dead body should be covered (4) The dead body should be before the persons offering the prayer ; (5) The body or the funeral cot with the dead body should be placed on the ground (Fatawa-e-Alamgiri).

Permissibility - There is no funeral prayer for the non-Muslim, the apostate, the one who is killed by way of punishment for killing his own mother or father (Fatawa-e-Alamgiri) ; as well as the one whose beliefs reach the limits of infidelity (Imdadul Fatawaa). The boy whose father or mother is a Muslim will be taken as a Muslim and his funeral prayer will be offered (Ghuniyatut Taalibeen). Funeral prayer of one who commits suicide will be all right (Fatawa-e-Alamgiri). Dead one means the one who dies after he has been born as alive, and therefore there is no funeral prayer for the one who is born dead (Tirmizi ; Raddul Mukhtaar). If there are many dead ones including the Muslims and the non-Muslims, and identification is not possible, then all should be given the bath and offered the prayer but the Neeyat should be that the prayer is only for the Muslims, and then all should be buried (Imdadul Fatawaa). If the dead body of any deceased is destroyed, then unless his half body with the head is available, there will be no funeral prayer for him (Fatawa-e-Alamgiri ; Durre Mukhtaar). If any dead one is buried without offering the funeral prayer, it is permissible to offer the funeral prayer on his grave for three days at the most with "Karahat" (Tarjeeh-ur-Raajeh) ; and according to another view till decomposition of his body (Durre Mukhtaar ; Behrur Raa'iq).

The Procedure - The funeral should be placed on the ground with its face towards the Qiblah. The Imam should stand in front of the funeral (near its chest) facing the Qiblah. All those offering the funeral prayer should stand behind the Imam in rows of even

number, i.e. one, three, five, etc. Then all should have the Neeyat (intention) of offering the funeral prayer, saying at heart that Sana is for Allah, Durud is for the Holy Prophet, and Duaa is for the dead one then all should raise their hands upto the ears, say the Takbeer "Allah-o-Akbar", and then tie down the hands below the navel, as in prayers. Then recite the Sana, viz.,

Then say the Takbeer "Allah-o-Akbar" second time without raising the hands and read the Durud, viz.,

Then say the Takbeer "Allah-o-Akbar" third time without raising the hands and if the funeral is of adult man or woman, then read the Duaa as follows :

But if the funeral is of a minor boy, then read the following Duaa :

And if the funeral is of a minor girl, then read the following Duaa :

Then say the Takbeer "Allah-o-Akbar" fourth time without raising the hands and finish the prayer by saying the Salam first towards the right and then towards the left.

Farz, Wajib, Sunnat and Mustahab – In the funeral prayer two things are Farz, viz., (1) to offer the funeral prayer standing, and (2) to say the Takbeer "Allah-o-Akbar" four times (Bukhari and Muslim) ; one thing is Wajib, viz., to say the Salam by turning the face first towards the right and then towards the left (Maraqi al-Falah) ; four things are Sunnat, viz., (1) standing of the Imam in front of the chest of the dead one, (2) reading of the Sana, (3) reading of the Durud, and (4) reading of the Duaa (Maraqi al-Falah) ; and one thing is Mustahab, viz., if the gathering is big, then to form their rows in an even number, viz., three, five, etc., (Abu Dawud), and the number of persons should be more in the first row, and less in the back rows (Durre Mukhtaar).

Prayer becomes Fasid - Funeral prayer becomes Faasid (vitiated) by all those things by which the prayer in general becomes Faasid. However, Wuzu (ablution) does not break by laughing with a voice which may be heard by others, although the funeral prayer is vitiated (Fatawa-e-Alamgiri); and funeral prayer is not adversely affected by women taking part in it (Qazi Khan, Fatawa-e-Alamgiri).

Principles - (1) To delay the funeral prayer so that more persons may gather is Makrooh-e-Tehreemi (Bukhari, Muslim, Durre Mukhtar) ; (2) It is not permissible to offer the funeral prayer if the funeral cot having the dead body is impure (Imdadul Fatawaa); (3) funeral prayer is all right even if the dead body is placed in a reverse position, but to do so intentionally is a sin (Durre Mukhtaar); (4) funeral prayer inside the mosque meant for five

times' daily prayer or the prayers of Jumu'ah and Eidain, except in exceptional circumstances, is Makrooh-e-Tehreemi, even if the funeral is kept outside the mosque and the people are inside the mosque (Fatawa-e-Alamgiri) ; (5) but to offer the Farz prayer singly or in company in the mosque built for the funeral prayer is

all right (Durre Mukhtaar) ; (6) to offer the funeral prayer or even the five times prayer in the land of anybody without his permission is Makrooh-e-Tehreemi (Fatawa-e-Alamgiri); but if it is expected that the owner of the land will not be angry, then it is all right (Shaami) ; (7) the land may be wet or dry, unless its impurity is known, to offer the funeral prayer on it is all right (Muniyatul Musaali) ; (8) if the funeral prayer is offered by wearing the shoes, then it is necessary that the land and the shoes both should be pure ; and if the shoes are put off and kept below the feet, then only the shoes should be pure (Raddul Mukhtaar) ; (9) to offer the funeral prayer by wearing the shoes which are pure from upside but impure from beneath is not valid (Fatawa-e-Alamgiri) ; (10) if the land is not obviously impure, even then to offer the prayer on it with the shoes whose impurity is known is not valid, and to offer the funeral prayer on the road is according to the jurists Makrooh-e-Tehreemi (Fatawa-e-Alamgiri) ; (11) if any land which was impure on account of cowdung has become dry, funeral prayer on it also is not valid with the shoes having impurity (Fatawa-e-Alamgiri) ; (12) if there are more than one funerals (of men as well as women), they may be placed in a line with their heads one side and the feet on the other, or they may be placed parallel to each other, in both cases it is permissible ; in the latter case, their chests should be in front of the Imam, and in the rows first their should be the men, then minor boys, then eunuch, then women, then minor girls ; and the funerals should be in front of the Imam, whether on the ground or the biars (Imdadul Fatawaa). (13) the right to lead the funeral prayer is that of the Muslim ruler of the time ; if he is not available, then his subordinates ; if they are also not available, then the Qazi of the city, then the Imam of the Jumu'ah, then the Imam of the mosque of the vicinity if he is superior to the guardian descendant of the deceased, then the guardian descendant of the deceased or the one to whom he permits (Durre Mukhtaar) ; (14) it is not permissible to offer the funeral prayer several times except to the guardian descendant if the funeral prayer was led by any undeserving person without his permission, and with him others also who could not offer the prayer. But if the prayer was led by a deserving person (among those mentioned above), even though without permission of the

guardian descendant, then even the latter is not permitted to offer the prayer again ; if in the presence of the deserving persons (as mentioned above) the guardian descendant leads the prayer, the former are not permitted to offer the prayer again, but in such a case the sin of violating the Wajib will be on the guardian descendant (Durre Mukhtaar ; Shaami) ; (15) if the Muqtadi does not know whether the funeral is of man or woman, boy or girl, then he should have the Neeyat to follow the Neeyat of Imam and offer the prayer behind him and read the Duaa of the adult deceased (Raddul Mukhtaar) ; (16) as against the prayer in general, to offer the funeral prayer in the back rows carry more blessings than in the front row (Durre Mukhtaar) ; (17) the one who does not know the funeral prayer should follow the Imam and say the Takbeer Allah-o-Akbar four times (Durre Mukhtaar) ; (18) if a man joined the prayer from the first Takbeer, but for any reason could not say one or more Takbeer, he should without waiting for the Takbeer by the Imam, himself say the left over Takbeer and continue the prayer with the Imam ; but if he joins the prayer at a later stage, then he should wait for the Takbeer by the Imam, and after the Imam finishes the prayer he should himself only say the left over Takbeers without reading any thing and complete the prayer (Kabeeri) ; (19) if a man joins the funeral prayer after the fourth Takbeer but before the Imam says the Salam, he should immediately join the prayer, and before the funeral is lifted up he should only say the Takbeers himself and should not read anything, his prayer will be all right (Fatawa-e-Alamgiri) ; (20) reading of anything with a loud voice with the funeral is Makrooh-e-Tehreemi (Fatawa-e-Alamgiri) ; (21) it is Mustahab to say "Bismillah Wa 'Ala Millate Rasulullah" while laying down the deceased in the grave (Fatawa-e-Alamgiri).

Masjid (Mosque) :

Masjid is for Allah alone (*Muzzammil*, 77:18), which means that every deed performed within the limits of mosque must not exceed the limits prescribed by Allah. In it there is the Light of Allah (*Noor*, 24:36).

The Holy Prophet has said that to Allah the most beloved place is the mosque and the most condemned one is the market (where people are engaged in selfish bargains) (Muslim).

According to Holy Qur'an, one who prevents men from the mosques of Allah, from His Name being remembered therein, and strives to ruin them, is the most unjust. It is not proper for him to enter except in fear (i.e. without being imprudent and careless). For him is disgrace in this world, and a grievous punishment in the Hereafter (*Baqarah*, 2:114).

Disbelievers are not allowed to enter the mosque. Qur'an says, "idolaters have no right to maintain the mosque of Allah". (*Taubah*, 9:17). They are unclean, so they shall not approach the Sacred Mosque (*Taubah*, 9:28). Only he can maintain the mosque of Allah who believes in Allah and the Last Day and keeps up prayer and pays the poor-rate and fears none but Allah (*Taubah*, 9:18).

Mosque is the place where the Muslims offer the prayer, particularly the five times compulsory prayer as well as the Jumu'ah prayer. It is generally built up in the form of a rectangular Hall, having in the middle of the front wall an arch projected outside the wall facing the Qiblah in which the Imam stands for leading the prayer and also a three steps elevation known as the "Mimber" on which the Imam stands for delivering "Khutbah" (Sermon) on Friday. Behind the Imam's place of standing for leading the prayer there is the place in the entire Hall for the "Muqtadees", i.e. persons offering the prayer behind the Imam in rows known as "Suff" having a distance of about four feet between each. In the mosque there is an Imam to lead the prayer and a Mu'azzin to make the call for prayer known as "Azaan".

Blessings - There are great blessings for offering the prayer in the mosque (Ahmad, Abu Dawud). The one who performs the Wuzu (ablution) well and goes to the mosque for prayer for him there is increase in the rank and forgiveness of sin, and according to one

view ten blessings are written down for him on each step (Muntakhabul Kanz). During the time he remains busy in the prayer the angels pray for him, and the time during which he remains waiting for the prayer is also counted in the prayer (Mishkat).

The reward of one Rak'at in the Ka'bah is equal to one lac Rak'ats, and that of one Rak'at in the Masjidun Nabawi and Baitul Maqdis is equal to that of fifty thousand Rak'ats, and that of one Rak'at in the Jumu'ah mosque of the city is equal to that of five hundred Rak'ats, and that of one Rak'at in the mosque of the vicinity is equal to that of twenty five Rak'ats (Mishkat).

Place for prayer in the house - The Holy Prophet has said that prayers should also be offered in the houses and they should not be turned into grave-yards (Bukhari and Muslim), which means that the Nafl and Sunnah prayers should be offered in the house. Besides this, the women should also offer their prayers in the houses, and the places where prayers are to be offered in the house should be kept clean and perfumed (Abu Dawud, Tirmizi). The women can also sit there for Eitikaaf in the month of Ramazaan. If at any time prayer in company is held in the house, the principles of forming the staff as in the mosque should also be followed (Raddul Mukhtaar).

Things permitted - While entering into the mosque one should step in by his right foot and say :

and while coming out of the mosque one should step out by his left foot and say : (Muslim)

One should sit in the mosque silently, and better have the Neeyat of Eitikaaf till he has to remain in the mosque. To keep the mosque clean and perfumed, particularly on the Jumu'ah, makes one entitled to entry in the Paradise (Abu Dawud). The Holy Prophet has said that when you go to the gardens of Paradise, eat the fruits of it. When asked : which are the gardens of Paradise, the Holy Prophet said : the mosques ; and when asked further : what are the fruits of it, the Holy Prophet said :

Things prohibited - To uncover the Satr (Qur'an) ; to pass urine or stool (Durre Mukhtaar) ; to boast (Abu Dawud) ; to beg (Shaami) ; to spit, to bring the funeral in (Fatawa-e-Alamgiri) ; to bring any thing of bad smell ; to come after eating uncooked onion and garlic (Bukhari and Muslim) ; to enter after smoking, and having smell of perspiration, to break the wind (Ishbaah) ; even the Mo'takif should go out for breaking the wind (Kalamatul Haq) ; to make a way through the mosque except for dire need (Fatawa-e-Alamgiri) ; to go to the front row by causing trouble to the people ; to talk about the world (Baihaqi) ; to quarrel (Aadabul Masajid) ; to do the affairs of the world except when one sits in the mosque for its safety (Fatawa-e-Alamgiri) ; to place the picture of any living being (Bukhari) ; to use the water, saff, fire, or any thing else of the mosque making it reserved for himself (Fatawa-e-Alamgiri) ; taking out anything of the mosque except for dire need (Fatawa-e-Alamgiri) ; to do walking (Imdadul Fatawaa) ; to make ablution or rinsing of the mouth (Fatawa-e-Alamgiri) ; to give charity to the beggar (donations for national purposes are not prohibited) (Shaami) ; to bargain or do business (Fatawa-e-Alamgiri) ; the one in Eitikaaf is, however, permitted to the extent of his need but the thing to be sold should not be brought in the mosque (Durre Mukhtaar ; Shaami) ; to close the doors of the mosque (Durre Mukhtaar ; Hidayah) except for the safety of the properties of the mosque when there is no time of prayer and so no man is available to look after (Khulasatul Fatawaa) ; to make

noise or use fireworks or play the bands or sing the songs near the mosque (Durre Mukhtaar) ; to pass urine or stool in the bath rooms of the mosque, to rub any filth with the walls of the mosque (Fatawa-e-Alamgiri) ; to mop the fingers (Fatawa-e-Alamgiri) ; to put the lice, etc., after killing it in the mosque (Maraqi al-Falah) ; to drop the drops of the ablution water from the body (Tirmizi) ; to sit by tying down the fingers of one hand with these of the other (Hidayah), to drop the hairs (Fatwaa) ; to eat and sleep except for when one is a traveller or a Mo'takif (Ishbaah), the disabled can better do so having the Neeyat of Eitikaaf (Fatwaa).

To bring small children and mad people whose impurity is greatly expected is Haraam, otherwise Makrooh-e-Tanzeehi (Ishbaah) ; to read Qur'an or anything else with a loud voice when anybody is busy in prayer or remembrance of Allah is impermissible (Khulasatul Fatawaa) ; to address the people without prior intimation at the time of prayer is a sinful act on the part of the speaker (Fatwaa) ; to remove the one who is in Eitikaaf or busy in the remembrance of Allah from his place for the purpose of prayer when there is shortage of space is permissible (Ghuniyah) ; the light of the mosque can be kept on till about one third of the night ; anybody sitting in the mosque for a longer period should arrange for his own light (Khulasatul Fatawaa) ; unless permitted by those who contribute for the expenses of the mosque ; to make use of more light during prominent nights, e.g., the night of completion of Qur'an in Ramazaan is a Bid'at and impermissible (Ishbaah) ; as it has similarity with Magians and Hindus, and on account of lightening mosque becomes a place of sport (Aadabul Masjid) ; to make carvings on the walls and particularly the central arch and the front wall of the mosque which may disturb the attention during the prayer is Makrooh-e-Tehreemi (Shaami ; Durre Mukhtaar) ; excessive decoration and carvings like those of the Jews and Christians is prohibited (Abu Dawud) ; it is better to spend the amount required for decoration for the help of the poor ones (Khulasatul Fatawaa) ; to write down anything on the walls of the mosque is not good (Durre Mukhtaar)

if any portion of the ground of the mosque becomes impure, and on account of heat of the sun or wind the impurity is finished and there remains no bad smell etc., then it becomes pure (Shaami) ; it is, however, better to wash it out by water.

Place for Eidain Prayer or Funeral Prayer :

In the mosque built for Eaidain Prayer or Funeral Prayer, close formation of the rows is not necessary for validity of Iqtida (Durre Mukhtaar), although there also no gap should be left between the rows (Mishkat). Unlike the mosque, the impure women and men may enter in the mosque built for Eaidain Prayer or Funeral Prayer, though it is better not to do so (Behrur Raa'iq ; Khulasatul Fatawaa ; Fatawa-e-Alamgiri).

Nafl (optional) Prayers :

Apart from the five times' daily compulsory prayers there are also many Nafl (optional) prayers which the Holy Prophet, his Companions, and following them the Muslims have prayed. The Nafl prayers : Ashraaq, Chaasht, Zawaal, Awwabeen, Tahajjud, Tahiyatul Wuzu, Tahiyatul Masjid, which are offered daily ; and Salatut Tasheeh, Salatut Istikhara, Salatut Haajat, Salatut Taubah, Salatut Qatl, Salatus Sabr, Salatush Shukr, Salatut Khasoof wa Kasoof, Salatut Khauf, and Salatut Istisqa, which are offered on special occasions.

Ashraaq is offered in two or four Rak'ats after about fifteen minutes of the rising of the sun. To remain sitting after the Fajr prayer till the sun rises and then offer the Ashraaq prayer brings the reward of one Hajj and Umrah (Tirmizi).

Chast is offered in two or more upto twelve Rak'ats after the sun rises high. It brings more reward and gives relief from poverty (Mishkat ; Sharhe Tanweer). The Holy Prophet has said that the one who offers two Rak'ats is not included among the unmindful ones, the one who offers four Rak'ats is written down

among the devotees, the one who offers six Rak'ats is saved from anxieties of the day, the one who offers eight Rak'ats is written down among the righteous ones, and the one who offers twelve Rak'ats for him a house is built in the Paradise (Tabarani).

Zawaal is offered in four Rak'ats after the declining of the sun, and for the one who offers it a house is built in the Paradise (Tabarani).

Awwabain is offered in four or six or at the most twenty Rak'ats immediately after the Maghrib prayer. The Holy Prophet has said that the one who offers six Rak'ats all his sins are forgiven even though they may be equal to the foams of the ocean, and the one who offers twenty Rak'ats for him a house is built in the Paradise (Tirmizi).

Tahajjud is offered in two, four, eight or at the most twelve Rak'ats ; after the midnight, although it can be offered even after the Isha prayer but its reward will not be like that of the one offered after midnight (Mazahir-e-Haq).

This prayer is much approved by Allah among all Nafil prayers and carries more reward than all other Nafil prayers (Mishkat). The Holy Prophet has said : make it binding for yourself even though in a less number because it was the habit of the righteous ones before you, and it is the one which brings nearer to Allah, and keeps away from the sin and finishes the sin, and removes disease from the body (Suyuti). May the Mercy of Allah be on the woman who offers the Tahajjud and also makes her husband to wake up so that he may also offer it (Abu Dawud ; Nasaa'ee). Those who leave their beds for prayer in the night will be made to enter the Paradise without any account (As-haab-us- Sunnan).

Tahiyatul Wuzu is offered in two Rak'ats immediately after performing the Wuzu. For such person Paradise becomes sure (Maraqi al-Falah). In it to read Surah Kaafiroon and Surah Ikhlāas is Mustahab (Raddul Mukhtaar).

Tahiyatul Masjid is offered in two or four Rak'ats immediately on entering the mosque before sitting. But if immediately after the entry in the mosque any other Sunnah or Farz prayer is offered it will also include the Tahiyatul Masjid and bring its reward even though in it the Neeyat was not of it (Maraqi al-Falah). If one enters the mosque several times in a day, offering of Tahiyatul Masjid once only is enough (Raddul Mukhtaar). If anybody enters the mosque at a Makrooh time, or has no ablution, or the time is short, he should simply read :

(Raddul Mukhtaar).

To offer any Nafl between the sunset and Maghrib prayer is Makrooh-e-Tanzeehi according to the Hanafiah (Durre Mukhtaar).

Salatut Tasbeeh was taught by the Holy Prophet to his uncle Abbas and had directed him to offer it daily, or once in a week, or once in a month, or at least once in life ; it would expiate all past, present, future, major and minor sins (Abu Dawud).

According to the Hanafiah, its better way of offering is that first make the Neeyat of four Rak'ats of Salatut Tasbeeh, then after the Sana read the following Tasbeeh,

fifteen times, then any other Surah, then again read the above Tasbeeh ten times, then bow down for Ruku and in Ruku after

read the above Tasbeeh ten times, then return from the Ruku saying and and in the Qaumah read the above Tasbeeh ten times, then go to the Sajdah and in the Sajdah after read the above Tasbeeh ten times, then during the Jalsah after the first Sajdah read the above Tasbeeh ten times, then in the second Sajdah read the above Tasbeeh ten times, and then return to the Qiyaam for the second Rak'at. In all the remaining three Rak'ats also (leaving the Sana) the above Tasbeeh should be read in the same manner

and in the same number. The above Tasbeeh should not be read in Qaa'idah. Thus the total number of the Tasbeeh will be three hundred (Tirmizi, Fatawa-e-Alamgiri).

Salatul Tasbeeh can be offered in all permissible timings, but it is better to offer it after declining of the sun and before the Zohr prayer (Shaami). In all the four Rak'ats, any Surah of the Holy Qur'an can be read (Kabeer) but it is better to read Surah Asr, Kausar, Kaafiroon, and Ikhlâas (Raddul Mukhtaar). If there occurs any error, then in the Sajdah-e-Sehv the above Tasbeeh should not be read (Shaami). Sajdah-e-Sehv is not necessary for error in the number of the above Tasbeeh (Behrur Ra'iq). If one forgets to read the above Tasbeeh in the Qiyaam, he may read it in the Ruku ; if he forgets in the Ruku then instead of Qaumah he should read it in the Sajdah, if he forgets in the Qaumah he should read it also in the Sajdah, if he forgets in the first Sajdah then instead of Jalsah he should read it in the second Sajdah, and if he forgets to read it in the Jalsah, it should also be read in the second Sajdah. (Thus should he complete the total number) (Shaami). If one reads more in one stage, he should reduce equal number in the next stage (Fatwaa). Counting on the fingers during the prayer is Makroo-e-Tanzeehi, but there is no harm if the number is kept in mind by pressing of the fingers (Raddul Mukhtaar).

Salatul Istikhara is for seeking guidance from Allah in an important matter (Raddul Mukhtaar).

Its procedure is that after fresh ablution one should offer two Rak'ats of Nafl prayer, then read the following Duaa :

It may be noted that Salatul Istikhara is for a future need while Salatul Haajat is for an instant need (Ghaayatul Autaar).

Salatut Taubah is for expiation of any sin. The procedure is that when anybody happens to do any act against the Shari'ah, he should offer two Rak'ats of Nafl prayer and then seek forgiveness from Allah for the sin committed and also express his determination not to commit it again. By this his sin is expiated (Tahtawi).

Salatul Qatl is for the one who is going to be killed. it is Mustahab for him to offer two Rak'ats of Nafl and seek forgiveness from Allah for his sins (Bukhari ; Tahtawi).

Salatus Sabr is offered when one happens to suffer any trouble, or loss (Abu Dawud). When a Muslim suffers any loss or trouble, besides necessary precautions, he should also offer two Rak'ats of Nafl prayer and make supplication to Allah.

Salatus Shukr is offered on the occasion of happiness (Tirmizi). When any Muslim happens to achieve happiness, by way of thanks to Allah, he should offer two Rak'ats of Nafl. It is Mustahab (Ibne Majah, Bukhari ; Muslim).

Salatul Kasoof and Khasoof is offered on (Solar eclipse and lunar eclipse) respectively.

To offer two Rak'ats on solar eclipse is "Sunnat Ghair Mo'akkidah" (Bukhari and Muslim). It is offered in company (Maraqi al-Falah). There is no Azaan or Iqamat in this prayer (Durre Mukhtaar). It is Sunnat to read big Surahs like Baqarah and make lengthy supplications and read the Holy Qur'an with a low voice in it (Hidayah). After the prayer the Imam should make the supplication and the Muqtadees should say "Aameen" ; and if the time for any compulsory prayer arrives, then the compulsory prayer should be offered first (Fatawa-e-Alamgiri). At the time of Asr this prayer can be offered before the time for Asr becomes

Makrooh (Durre Mukhtaar) ; and after it the Asr prayer should be offered within its time (Fatwaa). If solar eclipse occurs in Makrooh time, then instead of prayer the people should busy themselves in supplication only (At-Tehzeeb).

At the time of lunar eclipse also to offer two Rak'ats is Sunnat, but it is not offered in company. People should offer it singly in their houses (Bukhari ; Muslim; Fatawa-e-Alamgiri).

Salatul Khauf is offered at the time of danger, e.g., fierce wind, earth quake, heavy rainfall, falling of the lightening or stars, etc. it is offered singly in the houses (Fatawa-e-Alamgiri ; Mara'iq al-Falah).

Salatul Istisqaa is offered when there is no rainfall. It is Sunnat Ghair Mo'akkidah" (Hidayah). According to Imam Abu Hanifah, it may be offered singly or in company, or there may only be a mere supplication, because all the three are proved by the Ahadees (Mishkat).

The procedure to offer this prayer is that all Muslims, of all ages, along with their animals, go on foot to the jungle, in their ordinary clothes, and do not take any non-believer with them, and offer two Rak'ats of Nafil prayer without Azaan and Iqamat in company ; the Imam should read the Holy Qur'an in a loud voice. After the prayer the Imam should deliver the Khutbah * (in two parts), then facing the Qiblah the Imam and Muqtadees should raise their hands with their backs upwards and make supplication for the rainfall, and in the supplication the Imam should turn his sheet in the manner that its upper portion come downwards and the inner portion comes outward.

This should be repeated for three days, and during these days to keep the fast and offer charity is also Mustahab (Hidayah ; Fatawa-e-Alamgiri).

--* For the Khutbah of Istisqa, see the Appendix.

Duaa-e-Qunut Naazilah is read when there is danger from the enemy or the Muslims are under torture by any body or there is famine or any apedemic. The procedure is that during the Fajr prayer in company, in the Qaumah after the Ruku, without tying down the hands, the Imam should read the Duaa-e-Qunut Naazilah as follows, and on each "Waqf" the Muqtadees should say "Ameen" (Hisne-e-Hiseen).

CHAPTER 3

ZAKAAT

(POOR – RATE)

General :

Zakaat is also one of the five pillars of Islam, the other four being Faith, Prayer, Som and Hajj.

Salaat and Zakaat :

In the order of merit, Zakaat is next to Salaat, and therefore throughout the Holy Qur'an the command for Zakaat goes along with the command for Salaat. The Holy Qur'an says : keep up prayer and pay the poor-rate (*Baqarah*, 2:110) and : keep up prayer and pay the poor-rate and hold fast to Allah (*Hajj*, 22:78) ; and : keep up prayer and pay the poor-rate and obey the Messenger so that Mercy may be shown to your (*Noor*, 24:56) ; and keep up prayer and pay the poor-rate and obey Allah and His Messenger (*Mujadilah*, 58:13); and : keep up prayer and pay the poor-rate and offer to Allah a goodly gift (*Muzzammil*, 73:20).

Allah asks the Holy Prophet Muhammad (peace be upon him) to, “tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the Day in which there is no bartering nor befriending” (*Ibrahim*, 14:31).

Zakaat and previous nations :

Regarding the People of the Book, Holy Qur'an says : and they are enjoined not but to serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the Right Religion (*Bayyinah*, 98:5). There was a covenant with the Bani Israil to “keep up prayer and pay the poor-rate” (*Baqarah*, 2:83), with a simultaneous promise from Allah saying,

“Surely I am with you, if you and keep up prayer and pay the poor-rate and believe in My Messengers and assists them, and offer to Allah a goodly gift, I will certainly cover your evil deeds and cause you to enter the Gardens wherein rivers flow” (*Maa'idah*, 5:12).

To Prophet Abraham, Isaac and Jacob, Allah says, was revealed, “the doing of good, and the keeping up of prayer and giving of alms” (*Ambia*, 21:73). Prophet Ishmael enjoined on his people prayer and alms-giving (*Maryam*, 19:55). Prophet Jesus said to his people ; and He (i.e. Allah) has made me blessed wherever I may be, and has enjoined on me prayer and poor-rate so long as I live (*Maryam*, 19:31).

Zakaat and Faith :

According to Qur'an, the guided ones are those who believe in Allah and the Last Day and keep up prayer and pay the poor-rate and fear none but Allah (*Taubah*, 9:18). Paying of poor-rate is a sign of believers (*Taubah*, 9:71 ; *Naml*, 27:2-3). Mercy is shown to those who pay the poor-rate (*Noor*, 24:56). They are successful (*Mo'minoon*, 23:4).

There was a command to the believers to slay the idolaters with whom immunity from agreement was declared, and to take them prisoners and beseige them and lie in wait for them in every ambush, unless they repent (i.e. accept the Faith), and keep up prayer and pay the poor-rate (*Taubah*, 9:5). Believers were told that “only Allah is your friend and His Messenger and those who believe and keep up prayer and pay the poor-rate” (*Maa'idah*, 5:55). Allah helps those who, if established in the land, keep up prayer and pay the poor-rate and enjoin the Good and forbid the Evil (*Hajj*, 22:41).

Reward for payment of Zakaat :

For them there is a Guidance and Mercy (*Luqman*, 31:3-4). They will be in the Gardens, honoured (*Ma'arij*, 70:24, 25,35).

For them is the drink of a cup tempered with Camphor-Fountain from which the servants of Allah drink (*Dahr*, 76:5-6). Allah will ward off from them the evil of that Day (i.e. the Day of Judgment) and cause them to meet with splendour and happiness and reward them for their steadfastness with a Garden and with silk, reclining therein on raised couches ; they will see therein neither heat of sun nor intense cold (*Dahr*, 76:11-13). He will soon be well – pleased (*Lail*, 92;21).

Punishment for non-payment of Zakaat :

There is destruction for those who believe not nor pay the poor-rate (*Haa Meem Sajdah*, 41;71). Allah loves not those who are niggardly and bid people to be niggardly and hide that which Allah has given them out of His Grace ; for them is an abasing punishment (*Nisa*, 4:37). Qur'an says, "let not those who are niggardly, in spending that which Allah granted them out of His Grace, think that it is good for them, nay, it is evil for them ; they shall have a collar of their niggardliness on their nacks on the Day of Resurrection" (*Aale Imran*, 3:180). For those who hord up gold and silver and spend it not in the Way of Allah, Holy Qur'an says, "announce to them a painful punishment on the Day (i.e. the Day of Judgment) when it will be heated in the Fire of Hell, then their fore-heads and their sides and their backs will be branded with it" (*Taubah*,9:35). There are those to whom when it is said, "spend out of that which Allah has given you", those who disbelieve say to those who believe, "shall we feed him whom, if Allah pleases, He could feed?" They, according to Holy Qur'an, are not but in clear error. They await but a Single Cry which will overtake them while they contend. So they will not be able to make a bequest nor will they return to their families (*Yaa Seen*, 36:47-50).

In his Traditions (Ahadees) the Holy Prophet Muhammad (peace be upon him) has also given serious warning of severe punishment on the Day of Judgment for non-payment of Zakaat. In a lengthy Tradition , the Holy Prophet has said that , "if

any owner of gold or silver does not pay what is due on it, when the Day of Resurrection will occur, plates of fire will be made for him ; they will be heated in the Fire of Hell, and his side, forehead and back will be branded with them. Every time they are put back in the Fire they will be returned to him during a Day whose duration will be fifty thousand years, until Judgment is pronounced among the people and he sees whether his path is to take him to Paradise or to Hell” (Muslim, vide Mishkat, 1681/2 , on the authority of Abu Hurairah). The Holy Prophet has also said that, “if Allah gives anyone property and he does not pay the Zakaat on it, his property will be made to appear to him on the Day of Resurrection as a large bald snake with black spots over its eyes. It will be put round his neck on the Day of Resurrection. It will seize his jaws, and say : I am your property ; I am your treasure. He then recited : Let not those who are niggardly think.....” (Bukhari, on the authority of Abu Hurairah, vide Mishkat,1682/3) ; and that, “if any man has camels, cattle, or sheep, on which he does not pay what is due, they will be brought as large and fat as can be on the Day of Resurrection and will trample him with their hoofs and gore him with their horns. As often as the last of them pass him the first of them will be brought back to him until Judgment is pronounced among the people” (Bukhari and Muslim, on the authority of Abu Hurairah, vide Mishkat, 1683/4).

Mode of payment :

Qur’an says : if you manifest charity, how excellent it is ! and if you hide it and give it to the poor, it is good for you (*Baqarah*, 2:27). Those who spend their wealth in the Way of Allah, then follow not up what they have spent with reproach nor injury, their reward is with their Lord, and they shall have no fear nor shall they grieve (*Baqarah*, 2:262). O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen by all men and believes not in Allah and the Last Day. So his parable is as the parable of a smooth rock with dust upon it, then heavy rain falls upon it, so it leaves it

--* Qur’an, Aale Imran, 3:180.

bare. They are not able to gain anything of that which they earn (*Baqarah*, 2:264). Their companion is the Satan, who is an evil companion (*Nisa*, 4:38).

And the parable of those who spend their wealth to seek the Pleasure of Allah, and for the strengthening of their souls, is as the parable of a Garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold, but if heavy rain falls not on it, light rain or shower (suffices). And Allah is Seer of what you do (*Baqarah*, 2:265).

Persons entitled to Zakaat :

According to Qur'an (*Taubah*, 9:60), Zakaat is meant for (1) Fuqaraa, i.e. those who do not have enough for their needs. They pass on their lives in poverty and do not ask for charity; (2) Masakeen, i.e. those who have nothing to satisfy their needs and depend upon charity. Persons who are out of job also come within this group; (3) 'Aamileen, i.e. those who are engaged by the Islamic State to collect the Zakaat ; they are to be paid for their services from Zakaat ; (4) Mu'allifatul Quloob, i.e. non-Muslims who accept Islam, even though they may be rich, are to be paid from Zakaat ; (5) Fir Riqaab, i.e. to free the slaves and captives ; (6) Ghaarimeen, i.e. those who are in debt but do not have enough money to pay back the debt provided they are not habitual spend-thrifts or evildoers ; (7) Fee Sabilillah, i.e. for good deeds and particularly the wars in the Way of Allah known as the Jihaad ; for the purpose of Jihaad, Zakaat can be given even to a rich one ; (8) Ibnus Sabeel, i.e. those who are in journey and do not possess sufficient assets to satisfy their needs, whether they are rich at home is immaterial.

Persons not entitled to Zakaat:

According to the Ahadees of the Holy Prophet, Zakaat is not to be given to (1) the Holy Prophet and his family ; (2) Parents and children ; (3) Husband and wife ; (4) Minors whose

parents are rich ; but if only the mother is rich, and not the father, then Zakaat can be given to the minors also ; and (5) non-Muslims (Hidayah, Fatawa-e-Alamgiri, Durre Mukhtaar, Raddul Mukhtaar).

Conditions validating the payment :

There are three conditions for validating the payment of Zakaat, viz., (1) the person to whom Zakaat is paid must be made the owner of it having full control over it. Thus if a poor man is made to eat the food with the intention of paying the Zakaat, it will not be valid payment of Zakaat ; but if he is handed over the food, with the intention of paying the Zakaat, which he may himself eat or give it to anybody else to eat, it will be a valid payment of Zakaat, because thus ownership of the food is transferred to him. Similarly, if cloth is given to a poor, it will be a valid payment (Durre Mukhtaar). If a house is given to a poor merely to live therein, it will not be valid payment of Zakaat because ownership is not given to him (ibid) ; (2) the person to whom Zakaat is given must be pubert and sane, knowing how to have possession of any thing, otherwise it should be given in the possession of his poor father or his guardian (Durre Mukhtaar, Raddul Mukhtaar) ; and (3) Zakaat should be given with the intention of paying Zakaat.

Conditions which make Zakaat obligatory :

Conditions which make Zakaat obligatory are : (1) Islam – one must be a Muslim, because Zakaat is not obligatory on a non-Muslim ; if a person accepts Islam, he is not liable to pay Zakaat of his pre-Islamic period ; similarly, if any person gives up Islam, he is not liable to pay Zakaat of his Islamic period (Fatawa-e-Alamgiri) ; if a man accepts Islam in the “Darul Harb”, and lives there for some years, and does not know that Zakaat is obligatory on him, then when he comes to the “Darul Islam”, no Zakaat is payable by him of that period ; but if he accepts Islam in the “Darul Islam, he is bound to pay the Zakaat even if

he does not know that Zakaat is obligatory on him, because ignorance of law is no excuse for him in the "Darul Islam" (Fatawa-e-Alamgiri) ;

- (2) Puberty – one must be pubert, because no Zakaat is obligatory on a minor (Fatawa-e-Alamgiri, Raddul Mukhtaar) ;
- (3) Sanity – one must be sane ; if one remains insane throughout the year, no Zakaat is payable by him ; if one becomes sane at the beginning and end of the year, Zakaat is payable by him even though in the middle period of the year he remains insane ; if one attains puberty during the period of insanity, then the "year" for computing the Zakaat will begin from his becoming sane ; similarly, if one remains insane throughout the year, the "year" for computing the Zakaat will begin from his becoming sane (Fatawa-e-Alamgiri, Raddul Mukhtaar) ;

Note : Unconsciousness is no excuse ; even if one remains unconcious throughout the year Zakaat is payable by him (Fatawa-e-Alamgiri, Raddul Mukhtaar) ;

- (4) Freedom – one must be free, because Zakaat is not obligatory on a slave even though he is "Maazoon", i.e. permitted by his master to do the business ; it is also not obligatory on a "Mukaatib", "Umm-e-Walad" as well as "Mustas'ee", i.e. a joint slave (even though he is freed by one of his masters) (Fatawa-e-Alamgiri) ;
- (5) Ownership of the property to the extent of "Nisaab" – one must be owner of property to the extent on which Zakaat becomes payable ; because on less than that no Zakaat is payable (Fatawa-e-Alamgiri) ;

- (6) Possession – one must be in possession of the property on which Zakaat is payable ; if any property is lost, or misappropriated by anybody else and he is unable to recover it from him, or it is given as a loan to anybody and its recovery is not possible, then no Zakaat is payable on such property ; and if one happens to get it, then also he is not to pay the Zakaat on it of the period during which it was not in his possession (Durre Mukhtaar, Raddul Mukhtaar) ; but if the property is in the hands of one who accepts it, but delays its repayment or redelivery, or he is poor and the court has declared him insolvent, or if he denies the loan but there are witnesses to it, then whenever the same will be repaid or redelivered, the Zakaat is payable, will be payable on it even for the previous years (Tanweer) ; if a pasturing animal is misappropriated, then no Zakaat is payable on it for the period of misappropriation, even though the misappropriator accepts it (Khaniyah) ; no Zakaat is payable by the misappropriator on misappropriated property unless he mixes it up with his own property on which Zakaat is payable, and it is not possible to separate the misappropriated property, then in such a case Zakaat is payable by him on his property as well as on the misappropriated property (Raddul Mukhtaar) ; no Zakaat is payable on a mortgaged property – neither by the mortgagor nor by the mortgagee during the period of mortgage (Durre Mukhtaar) ; if one purchases merchandise but does not take its possession, then no Zakaat is payable by him, but when he takes its possession then he is bound to pay the Zakaat even for the period during which it was not in his possession (Durre Mukhtaar, Raddul Mukhtaar) ;
- (7) “Nisaab” should be after deducting the liabilities – if a man has assets to the extent of “Nisaab” but he is also to pay any debt, taxes, dues, or even the Zakaat of

the previous years, and after such payments the assets left fall short of the "Nisaab," then no Zakaat is payable (Fatawa-e-Alamgiri, Raddul Mukhtaar). Similarly, if one has the assets to the extent of "Nisaab", but he is also a surety for anybody else in respect of a loan, and by law the creditor can recover the amount of loan from him or in case of non-payment get him arrested, then if after deduction of the amount of loan the assets fall short of the "Nisaab" then also no Zakaat is payable, even though there are more than one sureties – each one having the assets of the same extent (Raddul Mukhtaar); if the loan is for any specific period it is no excuse for non-payment of the Zakaat (Raddul Mukhtaar); since the dower is not generally claimed by the wife, therefore whatever may be the amount of outstanding dower it is no excuse for non-payment of the Zakaat (Fatawa-e-Alamgiri); this more specifically applies to the deferred dower which the wife has no right to claim before divorce or death (ibid); the maintenance of the wife unless decreed by a court, or agreed between the husband and wife, is not binding on the husband and therefore it can be no excuse for non-payment of the Zakaat: maintenance of any other relative, besides the wife, falls within the definition of "loan" if one month has not passed, or the relative has taken a loan under the orders of the court, otherwise not and can be no excuse for non-payment of the loan (Fatawa-e-Alamgiri and Raddul Mukhtaar).

Loan or liability can be an excuse for non-payment of Zakaat when it is of the period before the Zakaat becomes due and payable; if one complete year has already passed on the asset of the extent of "Nisaab", and then any loan is taken or liability created, then it will be no excuse for non-payment of the Zakaat, and Zakaat will have to be paid (Raddul Mukhtaar); liability for which there is no claim from the people,

e.g. Vow, Charity, Kaffarah, Fitranah, Sacrifice, Hajj, etc., is no excuse for non-payment of the Zakaat (Durre Mukhtaar and Raddul Mukhtaar) ; if liability becomes due during the year, and by the end of the year one has assets to the extent of the "Nisaab", then Zakaat is payable ; if the creditor forgives the loan during the year, and after the end of the year one has the assets to the extent of "Nisaab", Zakaat is pay-able ; if one has the liability from the beginning of the year, and the creditor forgives on the end of the year, then Zakaat will be due after one year from the forgoing of the liability (Raddul Mukhtaar) ; if one has different kinds of assets, he may pay the liability from one and Zakaat from the other at his choice (Durre Mukhtaar ; Raddul Mukhtaar) ; if one has cash as well as landed property and also a slave, only the cash will form the "Nisaab" (Fatawa-e-Alamgiri).

- (8) "Nisaab" should be besides the necessities of life-thus residential house, clothes, articles of food, slaves ad servants, household fittings and furniture, utensils, kitchen articles, conveyance, arms, articles needed for professional work, books for study, etc., do not fall within the "Nisaab" and no Zakaat is payable on them (Hidayah, Fatawa-e-Alamgiri, Raddul Mukhtaar) ; if one purchases anything of which the effect continues after the use, e.g., oil, colour or saffron, etc., and it remains completely for one year with him, then Zakaat is payable on it ; but if it is such that its effect does not continue after use, e.g., soap, then no Zakaat is payable on it even if it remains with him for complete one year (Fatawa-e-Alamgiri) ; books of mere amusements, stories, novels, etc., do not fall within the exemption from "Nisaab" (Raddul Mukhtaar).
- (9) "Nisaab" is of that property which is likely to increase- may it increase really or notionally – in either case it is either by nature, e.g., gold and silver ; or by act of

man, e.g., merchandise. Besides gold and silver, all come in the second category, viz., they increase by the act of man, i.e. business. On gold and silver, Zakaat is payable even if they are kept buried, and no business is done on them, while on all other properties Zakaat is payable when they are with intention of business. Zakaat is also payable on the pasturing animals. Thus three kinds of properties form the "Nisaab", viz., (a) gold and silver (known as "Saman"), (b) merchandise goods, and (c) pasturing animals (known as "Saa'imah) (Fatawa-e-Alamgiri, Durre Mukhtaar, Raddul Mukhtaar).

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

- (10) One complete year should pass – Zakaat becomes payable on those goods which remain in possession of a man for complete one year according to the Hijri Calendar ; goods should be of the extent of the "Nisaab" at the end of the year ; if they fall short at any time during the year, it will make no difference (Fatawa-e-Alamgiri) ; if gold, silver and merchandise goods are changed with other goods of the same species, or even of different species, during the year, it will make no difference ; but if the pasturing animals are changed, then the year will start again from the date of changing (Fatawa-e-Alamgiri) ; gold, silver, ornaments, utensils as well as merchandise goods are of the same species, whether through business, inheritance, gift or any other lawful source, the year for payment of the Zakaat on these goods also will remain the same, and at the end of the year he will pay Zakaat on the goods which were already with him as well as those acquired by him during the year; but if the goods acquired during

the year are of different species, e.g., he had camels but acquired goats, then the year for payment of the Zakaat on the goats will start from the date of acquiring the goats (Jauharah).

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Zakaat on Saa'imah :

Saa'imah is that animal which lives most of the year on pasturing and which is meant for milk and offsprings only (Tanweer) ; if an animal is fed in the house, and is meant for carrying the loads or using it in the tilling of the earth or for conveyance, or for eating the meat (even if it lives on pasturing), then it is not Saa'imah and no Zakaat is payable. There is also no Zakaat on the animals of "Waqf" (trust) and horses for "Jihaad" (war). There are three kinds of Saa'imah on which Zakaat is payable, viz., camels, cows, and goats.

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Camels :

There is no Zakaat on less than five camels (Bukhari and Muslim, on the authority of Abu Saeed Khudri). On five and more than five, as noted by Bukhari, on the authority of Anas, the Zakaat is as follows :

On 5 to 24 – one goat on every five – thus
 On 5 to 9 – one goat
 On 10 to 14 – two goats
 On 15 to 19 – three goats
 On 20 to 24 – four goats

On 25 to 35 – one Binte Makhaaz, i.e. a yearling camel's colt

On 36 to 45 – one Binte Liboon, or camel's colt in the second of its age ;

On 46 to 60 – one Hiqqah, i.e. female camel in the fourth year of its age ;

On 61 to 75 – one Juz'ah, i.e. female camel in the fifth year of its age

On 76 to 90 – two Binte Liboon

On 91 to 120 – two Hiqqah

If the number exceeds 120, then Zakaat is calculated on basis of the above rules, viz.,

If it is 125, then two Hiqqah for 120 and one goat for 5

If it is 130, then two Hiqqah for 120 and two goats for 10

If it is 135, then two Hiqqah for 120 and three goats for 15

If it is 140, then two Hiqqah for 120 and four goats for 20

If it is 145, then two Hiqqah for 120 and five goats for 25

If the number is 150, then Zakaat is three Hiqqah.

If the number exceeds 150, then Zakaat is calculated on basis of the above rules as follows :

If it is 155, then three Hiqqah for 150 and one goat for 5

If it is 160, then three Hiqqah for 150 and two goats for 10

If it is 165, then three Hiqqah for 150 and three goats for 15

If it is 170, then three Hiqqah for 150 and four goats for

If it is 175, then three Hiqqah for 150 and one Binte Makhaaz for 25

From 176 to 185 - three Hiqqah for 150 and one Binte Liboon upto 35

From 186 to 195 - three Hiqqah for 150 and two Binte Liboon upto 45

From 196 to 200 - four Hiqqah.

After 200 the Zakaat is calculated in the manner as after 150, viz., in addition to four Hiqqah on 200, one goat for every five upto 24, one Binte Makhaaz for 25 to 35, one Binte Liboon for 36 to 45.

From 246 to 250 - five Hiqqah, and so on.

Note : (1) the goat should not be of less than one year

(2) the goat may be female or male

(3) in case of camels, only the females are lawful; but if males are given they should be of the value of the females.

(4) camels of all breeds are included in these rules, (Hidayah, Durre Mukhtaar, Raddul Mukhtaar , etc.,)

Cows (including buffalows) :

There is no Zakaat on less than thirty cows (Abu Dawud, on the authority of Ali). As per details given in Abu Dawud, Tirmizi, Nasa'ee and Daarimi, on the authority of Mu'aaz bin Jabal, Zakaat is to be calculated on cows as follows :

On 30 to 39 – one Tubbee i.e. a calf, male or female, of one year

On 40 to 59 – one Misna, i.e. a calf of two years, male or female,

On 60 to 69 – two Tubbee

On 70 to 79 – one Misna and one Tubbee

On 80 to 89 – two Misna

On 90 to 99 – three Tubbee

On 100 – two Tubbee and one Misna, and thus on every ten ahead, one Misna and a Tubbee, alternatively, the Holy Prophet has said that upon every thirty cows should be a Tubbee, and upon every forty a Misna – thus on 110 – two Misna and one Tubbee,

On 120 – four Tubbee, and so on.

The usual method of calculating the Zakaat upon large number of cows is by dividing them into thirties or forties, imposing upon every thirty one Tubbee, or upon every forty one Misna.

- Note :** (1) Buffallows are included among the cows, if there are both, then both will be counted together,
- (2) By way of Zakaat the young one of those greater in number should be taken ; if both are equal in number, then the better one of the two should be taken ;
- (3) By way of Zakaat, male or female may be taken, ; but if females are in large number then it is better to take the female, and if males are in large number, then to take the male is better

(Hidayah and Fatawa-e-

Alamgiri)

Goats (including sheep) :

There is no Zakaat on less than forty goats. As per details given in Bukhari, on the authority of Anas, Zakaat is to be calculated on the goats as follows :

On 40 to 120 – one goat

On 121 to 200 – two goats

On 201 to 300 – three goats

On 301 to 400 – four goats, and beyond 400 one goat for every one hundred

- Note :** (1) No Zakaat is payable on goat of less than one year,
 (2) No goat of less than one year is acceptable by way of Zakaat,
 (3) Goats include sheep and ram as well as young one of a goat through a deer,
 (4) Old, weak and defective goat is not to be taken by way of Zakaat ; goats taken by way of Zakaat should be of average health ; goat sucking her young one should also not be taken by way of Zakaat,
 (5) In the Zakaat of goats, Sinnees are acceptable but not Juzzaas. Sinnees are kids which have entered the second year ; and Zuzzaas are such as have not yet completed their first year,
 (6) Both male and female are equally acceptable by way of Zakaat.

(Hidayah, Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar)

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Horses, Asses and mules :

There is no Zakaat on horses, assess and mules even though they live on pasture, unless they are for merchandise. If they are for merchandise, then one-fourtieth of their value is the Zakaat on them (Durre Mukhtaar)

Camel colts, calves and kids :

No Zakaat is payable on camel colts, calves and kids, or young ones of camels, cows and goats, which are under one year ; that is to say, if a man were to purchase twenty – five camel colts, or thirty calves, or forty kids, and one complete year should pass from the period of possession, still no Zakaat is due, nor does any become due until the expiration of the term of one year after they shall have been grown up.

Rule relating to the payment and recovery of Zakaat on Saa'imah :

- (1) No Zakaat is payable on camels, cows and goats of less than one year
- (2) No goat of less than one year is acceptable by way of Zakaat,
- (3) Male or female may be given in Zakaat,
- (4) If a young one of a goat is from a deer, it will be counted among the goats. Similarly, if a young one of cow from a male "Neel Cow", it is to be counted among the cows.

- (5) The separate ones should not be combined, nor the combined ones should be separated, for the purpose of Zakaat. If a man has 80 goats (for instance), they cannot be separated in groups of 40 each for the purpose of taking one goat for each group ; the entire herd will be taken as one only one goat will be due, because from 40 to 120 only one goat is due. Similarly, if two different persons have 40 goats each they cannot be united for the purpose of Zakaat; each one will have to give one goat separately.
- (6) Partnership in the ownership of Saa'imah does not affect the Zakaat. Thus, if there are two partners in the ownership of goats, and each one has goats of his share to the extent of "Nisaab", then each one will give the Zakaat according to his "Nisaab", and if one has the goats to the extent of "Nisaab", say for instance 40, he will give one goat by way of Zakaat, and if the other one has goats less than the extent of "Nisaab", say for instance 39, he will not be liable to pay the Zakaat. If each one of them has less than the "Nisaab", then none of them will be liable to pay the Zakaat. Merely on account of partnership the goats of both cannot be combined, and Zakaat cannot be recovered even though the total number of both combined together exceeds the "Nisaab". But if the partnership is joint and share is not equal, as for instance one's share in the herd of goats is one-third and that of the other one is two-third, then if Zakaat is recovered on the whole, the joint owner may adjust it among themselves according to their shares in the "Nisaab" in terms of money.
- (7) By way of Zakaat average animal is to be taken ; pregnant, and suckling female should not be taken. If the owner gives a superior animal instead of the one due, it can be accepted, but the receiver himself is not entitled to choose and take a superior one ; if a

superior animal is given, then the owner is entitled to get back, and if an inferior animal is given, then he is liable to pay, the difference of the price ; instead of the animal due its price is also payable as Zakaat ; the receiver may, however, be not compelled to take a superior animal and pay the difference of price to the owner, it is his option only ; while on the other hand the owner has the option to give an inferior animal, if the due one is not available, along with the difference of price,

- (8) If two goats become due by way of Zakaat, and only one fat goat which is equivalent to two goats of average size is given, it will be enough,
- (9) There is no Zakaat on the "Afoo", i.e. the number between two "Nisaabs", e.g. any number of camels between 25 and 36 camels. If the "Afoo" perishes, and the "Nisaab" remains, then the Zakaat will not diminish ; and if after the Zakaat becomes due the "Nisaab" perishes, then its Zakaat also finishes ; if a part or whole "Nisaab" and "Afoo" perish, the loss will be first calculated upon the "Afoo", and not upon the "Nisaab", and beyond "Afoo" on the "Nisaab" property of the first or highest denomination, and beyond that upon the "Nisaab" of the next lower denomination, and so on, to the last or lowest denomination of "Nisaab".
- (10) If after completion of the year the owner himself destroys the "Nisaab," the Zakaat does not finish, he is bound to pay the same. Similarly if one gives a loan to anybody else, and the debtor is rich one and still on the end of the year he forgoes the debt, the Zakaat will not finish, but if debtor is poor and unable to pay the loan and therefore he has forgone it, then no Zakaat will be payable,

- (11) If the property is destroyed, without being consumed by the proprietor, after Zakaat has become due, after completion of the year, the Zakaat upon it also drops; if a portion of the property is so destroyed, the Zakaat upon it also drops proportionately,
- (12) Zakaat may also be paid in advance.

(Hidayah, Fatawa-e-Alamgiri, Durre Mukhtaar, Raddul Mukhtaar) .

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Zakaat on Silver :

As per details given in Abu Dawud and Tirmizi, on the authority of Ali, Zakaat is calculated on silver as follows :

The Holy Prophet has ordained that there shall be no Zakaat upon less than five Awkiyah. One Awkiyah is valued at forty Dirhams. Thus there is no Zakaat on less than two hundred Dirhams, or fifty-two and a half Tolas of silver.

Upon two hundred Dirhams the Zakaat is five Dirhams, which, in other words, means one-fortieth. Thus Zakaat upon two hundred Dirhams or more of the total assets of silver is one-fortieth of it.

It may be noted that "Nisaab" of silver is on basis of weight and not value. Whatever may be the market value of any article of silver, the "Nisaab" will be determined on basis of its weight, viz., five Awkiyah, or fifty-two and a half Tolas. If one possesses silver (or article of silver) of this weight or more, and

one complete year passes over, it, then he is liable to pay one-fortieth of it or its value by way of Zakaat .

Zakaat on Gold :

There is no Zakaat upon less than twenty Misqaal, or seven and a half Tolas, of gold. If one possess gold (or any article of gold) of twenty Misqaals, or more, and one complete year passes over it, then he is liable to pay one-fortieth of it or its value by way of Zakaat.

It may be noted that “Nisaab” of gold is also on basis of weight and not value. Therefore whatever may be the market value of any article of gold the “Nisaab” will be determined on basis of its weight.

Note : Silver and gold also include the ornaments and utensils of silver and gold, whether the use of them is or is not allowable, as well as cash and currency.

Defect in the articles of gold or silver :

If in any article of gold or silver there is defect, but the quantity of gold or silver is more than or equal to the defective material, then the article will be treated of gold or silver as the case may be and Zakaat will be payable on it. But if the defective material used in it is more than gold or silver, then the position will be as follows : -

- (1) If the gold or silver is separated from the article and comes to the extent of “Nisaab”, then Zakaat will be payable on the separated gold or silver ;
- (2) If the separated gold or silver itself is not of the quantity on which Zakaat is payable, but there is also available other assets on which Zakaat is payable, and the separated gold or silver combined with such other assets forms the “Nisaab”, then Zakaat will be payable on the total value of both ;

- (3) If the article is for merchandise, then the separated gold or silver will be united with other merchandise goods and Zakaat will be payable as on merchandise goods.

Zakaat on Merchandise goods :

Zakaat is payable upon goods of merchandise, of whatever description, where the value thereof amounts to a "Nisaab" either of gold or silver. The Holy Prophet has ordained that articles of merchandise should be appraised, and that a Zakaat be paid on the same, in the proportion of five Dirhams upon every two hundred (i.e. at the rate of two and a half per cent).

It may be noted that for imposing Zakaat on articles of merchandise the intention of trading is necessary.

The value of the articles of merchandise for the purpose of ascertaining the "Nisaab" is to be fixed according to the currency extant at the relevant time in any country.

The "Nisaab" in the articles of merchandise should be present at the beginning of the year as well as the end of it. If during the year there happens to be any short fall, it will make no difference.

Uniting the properties for "Nisaab" :

The value of ornaments, utensils, merchandise goods, gold and silver may be united and counted together with cash (in the form of coins or currency or any other form) to determine the "Nisaab" and calculate the Zakaat payable on it, in terms of the currency extant at the relevant time in any country.

If gold and silver are united, then if the gold is more, it will be treated as gold ; but if gold is equal to silver, and gold alone, or with silver, is of the quantity of "Nisaab", then also it

will be treated as gold, and Zakaat will be payable as on gold. But if silver is more and is of the quantity of "Nisaab", then it will be treated as silver and Zakaat will be payable as on silver. But even in such a case if the value of the gold (though of lesser quantity) in it is more than the value of silver (though of more in quantity), it will be treated as gold.

If one has gold and silver, each one separately of the quantity of "Nisaab", it is obligatory to pay Zakaat on each separately, but if one wishes to pay Zakaat through either, than he should choose the one which is more beneficial for the poor ones.

(Hidayah, Durre Mukhtaar , Raddul Mukhtaar) .

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Zakaat on mines and buried treasures :

According to the Fiqah terminology, the word "Ma'din" refers to the mines, the word "Kanz" refers to the buried treasures, and the word "Rikaaz" is applicable literally to "Ma'din" and metaphorically to "Kanz".

Zakaat on mines - As reported by Bukhari and Muslim, on the authority of Abu Hurairah, the Holy Prophet has said that on "Rikaaz" (meaning the mines) the Zakaat is "Khums" i.e. one-fifth.

Mines here refer to the mines from which gold, silver, iron, lead or copper is recovered, whoever gets either of these metals from a mine has to pay one-fifth of it by way of Zakaat and the rest is to go to him, may be a Muslim or Zimmi, free or slave, man or woman, major or minor. The land from which it is recovered should be "Khiraaji" or "Ashoori", and should not be

the property of anybody, e.g., jungle or mountain. If the mine is discovered in the land or house which is owned by anybody, then whatever is recovered from it goes totally to the owner and even one-fifth is not payable on it. There is no one-fifth on precious metals, antimony, lime, salt and other flowing things.

The condition of passing the complete year does not apply to the products of mines for recovery of the one-fifth.

Zakaat on burried treasures - If a burried treasure of pre-Islamic period including precious stones is discovered by anybody, one-fifth will be pay-able as Zakaat and the rest will go to him. Pearls and all that, including gold, which is recovered by anybody from the sea will go totally to him, provided it bears no impression of the Islamic State. If anything recovered as burried treasure by anybody, including the coins, fighting weapons, etc., bears the impression of the Islamic State, it will be treated as the "Luqtah" or the finds and will be dealt with accordingly ; but if it bears any impression of infidelity, then one-fifth of it will be payable as Zakaat and the rest will go to the discoverer, may it be found from his own land, or the land of anybody else, or a "Mubaah" land. If it bears no impression of Islam or Kufr, then it will be treated of the pre-Islamic period.

If an "Harabi" infidel discovers the burried treasure, nothing will be given to him, and whatever, he has taken will be taken back from him ; but if he digs it out on the order of the Muslim Ruler, then whatever is settled with him will be given to him.

Burried treasures found in foreign country – If a Muslim goes under protection into a foreign country, and there finds a burried treasure within the house of an infidel, whether it be a "Ma'din" or "Kanz", he should deliver the same up to the owner of the house, in order that treachery and breach of faith may not be induced ; because whatever is in that country belongs as of right to the people of it ; but if he finds the burried treasure in an open

place or the desert, it belongs to him, no person having any exclusive right in it so as to make his appropriation of it as an act of treachery, and on it the fifth will not be due (Hidayah).

If, on the other hand, he does not go under protection to a foreign country, and finds a buried treasure as above, it will be "Halaal" (permissible) for him, and he will have to pay one-fifth of it as Zakaat (Fatawa-e-Alamgiri, Durre Mukhtaar).

Note : The "Khums", i.e. one-fifth is to be distributed among the poor and needy ones. If the finder himself is poor and needy, he may also use it for himself. It can also be given to his poor and needy parents and children. (Durre Mukhtaar ; Raddul Mukhtaar) .

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Zakaat on Fruits and agricultural products :

As reported by Bukhari, on the authority of Abdullah Ibne Umar, Zakaat on fruits and agricultural produce is to be recovered as follows :

Produce of land - Upon everything produced from the land watered by the annual flow of rivers, or by periodical rains, there is due one-tenth known as the "Ashr".

But if the land is watered by means of buckets, or machinery, or watering animals, then half of the "Ashar" or one-twentieth of the produce is due.

With respect to lands watered a part of the year by rivers and a part of the year by labour, in regulating their proportion of impost regard is to be had to the greater portion of the year ; that is to say, if the land be such as is watered by rivers for the greater part of the year, the impost is one-tenth ; but if it be watered for the greater part of the year by labour, it is only one-twentieth.

Honey - One-tenth is due upon the honey collected from the lands of "Ashar", jungles and mountains.

Wild fruits - Fruits collected from jungles and mountain are also subject to one-tenth.

Principles governing the recovery of one-tenth or one-twentieth

- (1) One-tenth or one-twentieth is recoverable on that produce the purpose of whose cultivation is to get benefit out of the land ;
- (2) It is recoverable from everybody, may he be major or minor, sane or insane ; and if after it becomes due the owner of the land dies, even then it is recoverable from the produce ;
- (3) There is no condition of passing over one complete year ; and therefore if the production is more once during the year, on each production it will be recoverable ;
- (4) There is no "Nisaab" or limit fixed for recovery of it ; if even one "Saa" is the product, it will be subject to the payment of it ;
- (5) There is no condition that the thing produced should be of a permanent nature ;
- (6) There is no condition that the cultivator should himself be the owner of the land ; it is recoverable even from a "Mukatib" and "Maazoon," it is recoverable even from the "Waqf" (trust) land, whether it be cultivated by the trustee himself or by anybody else on wages ;
- (7) There is no one-tenth or one-twentieth on the product the purpose of whose cultivation is not to get benefit out of the land, e.g., fuel wood, grass, bamboos, trees of cotton, seeds of melon, water melon, cucumber, and all vegetables, herbs, but if the purpose is to get benefit out of the land, then one-tenth or one-twentieth will be due ;

- (8) It is due on all kinds of grain including wheat, barley, etc., all kinds of dry fruits, cotton, flowers, sugar cane, melon, water melon, cucumber, and all kinds of vegetables, whether the production may be of more or less in quantity ;
- (9) It is due on total production without deducting the expenses (including the cost of seed, implements, and wages) incurred on cultivation ;
- (10) It is recoverable only from the Muslims ;
- (11) If a Zimmi purchases and takes possession of "Ashari" land from a Muslim, no one-tenth or one-twentieth will be recovered from him,
- (12) If a Muslim purchases a "Khiraji" land from a Zimmi, the land will continue to be "Khiraji" and instead of one-tenth or one-twentieth only the "Khiraaj" will be recovered from him,
- (13) If a Zimmi purchases Ashari land from a Muslim, but subsequently the sale becomes void and the land returns to the Muslim, or any other Muslim acquires that land through the right of "Shuf'ah"; or the land is returned on account of seller having the right of "Khiyara-e-Shart", or anybody having the "Khiyaree-Rooyat", or the purchaser had the right of "Khiyara-e-'Aib" and it is returned by the order of the Qazi (court), it will continue to be "Ashari" but if it is returned on account of "Khiyara-e-'Aib" without the order of the Qazi (court), it will remain as "Khiraji" ;
- (14) If a Muslim makes his house a garden, and gives it "Ashari" water, it will be treated as "Ashari" ; and if "Khiraji" water is given, it will be treated as "Khiraji" ; and if both kinds of waters are given, then it will be treated as "Ashari" ;
- (15) If a "Zimmi" makes his house a garden, then it will be "Khiraji" ;
- (16) The water of rainfall, well, fountain, and river is "Ashari", and the water of canal dug by the "Ajamees" is "Khiraji" ; if a well is dug by infidels and it comes in the possession of the Muslims, or the well is dug in the "Khiraji" land, in both cases it will be treated as "Khiraji" ;
- (17) There is neither "Ashar" nor "Khiraaj" on the produce in a house or asylem ;

- (18) If the fountain of "Zaft" or "Naft" are on "Ashari" or "Khiraji" land, nothing will be due ; but if they are in the "Khiraji" land and the land round about them is cultivable, then "Khiraj" will be taken of that land but not of the fountains ; and if they are in the "Ashari" land, then nothing will be due unless there is actual cultivation on the round about lands, mere cultivability will not be enough ;
- (19) There is no "Ashar" on that which is "Taabe" of land, e.g., the trees and that which comes out of the trees, e.g. the gum ;
- (20) One-tenth or one-twentieth is to be recovered when the fruits appear on the trees, and there is no danger of any loss to them, even though they are not yet ripe for plucking ;
- (21) Before paying the "Khiraaj", its (i.e. product's) income is not "Halaal"; similarly, before paying the one-tenth or one-twentieth it is not "Halaal" for the owner to eat out of it (i.e. its product) ; if he will eat, he will have to pay the "Zimaan" ; if he permits anybody else to eat, he will have to pay the "Zimaan" of the "Ashar" on it ; but if he has the intention to pay the "Ashar" on the total, then he can eat out of it ;
- (22) "Khiraaj" is payable even though the land is not cultivated while the owner is able to cultivate it ; but "Ashar" is not payable unless the land is cultivated and the owner gets the produce ;
- (23) If the produce is totally destroyed on account of fire, flood, locust, or any other natural reason, no "Ashar" or "Khiraaj" is due ; but if it is partially destroyed, then "Ashar" will be due on the remaining ;
- (24) If the produce is eaten up by the quadrupeds, there will be no exemption from "Ashar" ; for the exemption it is also necessary that the produce should have been destroyed before it is reaped or plucked ; and that after destruction there should remain no possibility of any produce on that land during that year ;
- (25) If any "Khiraji" land is usurped by anybody, and owner has no witness, and the usurper denies usurpation, then if the usurper cultivates it he will have to pay the "Khiraaj" ;

- (26) in case of "Bai Wafa", if the "Khiraji" land is sold and it is in the possession of the seller, then he will pay the "Khiraaj"; but if it is in possession of the purchaser and he also cultivates it, then he will pay the "Khiraaj",
- (27) If produce is sold before it becomes ready, then the "Ashar" is on the purchaser ; if the purchaser puts the condition that the produce should not be reaped unless it becomes ripe and should remain in the field and at the time of sale the produce was ready, then the "Ashar" is on the seller ; but if land as well as produce both are sold, or only the land is sold and there is still time during the year when there can be a produce on it, the "Khiraaj" will be on the purchaser ; otherwise it will be on the seller ;
- (28) If "Ashari" land is given " 'Aariyatan," then "Ashar" is on the cultivator and not on the owner ; but if it is given to an infidel, then the "Ashar" is on the owner ;
- (29) If "Ashari" land is given on "Bataa'ee" (share basis), then "Ashar" is on both ; if "Khiraji" land is given on "Bataadee", then "Khiraaj" is on the owner ;
- (30) If the produce is sold before payment of the "Ashar", then the "Musaddaq" (Collector of "Ashar"), has the option to recover the "Ashar" from either of the seller or purchaser ; and if the price is taken more than what was due, then he has the option to recover the "Ashar" from the produce or the price ; and if it is sold on a lesser price than usual, then the "Ashar" will be recovered from the produce ; and if the produce is not in existence, then the "Ashar" should be calculated or its price and recovered from the seller ;
- (31) If grapes are sold away, then "Ashar" of the "Saman" (sale price) should be taken ; but if their juice is sold away, then "Ashar" of its price should be taken ;

(Hidayah, Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar).

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

The "Aashir" (Collector of Zakaat)

" 'Aashir " is one who is appointed by the Muslim ruler on the road ways to collect the Zakaat from the merchants who pass through the road ways with their merchandise. " 'Aashir " must be a free Muslim, but not belonging to the Hashimite family. He should be able to safeguard the property from decoits and thieves.

Declarations respecting the property - If a person comes with his property (i.e. merchandise, but not cattle) before the Collector and says, "one complete year has not passed over this property of mine as well as the property which I have in my house", "I have no intention of trade in this property", or "this property does not belong to me ; it is merely a trust by way of 'Mazaribat' with me", provided there is no profit in it to the extent of 'Nisaab', or "I am a servant, Mukatib or Maazoon", or "there is no Zakaat on this property", even though he does not disclose the reason for it, or "I have a debt which is equal to this property, or after deducting of which the remaining property will not be of the 'Nisaab' subject to Zakaat", or "Zakaat has already been paid to another Collector", who is really a collector also known to the present Collector, or "Zakaat has already been paid to the poor and needy ones of the city", and makes either of these statements on oath, then his statement will be accepted as true, and no written receipt will be demanded from him. If, however, after some years it is known that he made a false statement, then Zakaat will be recovered for him.

If one complete year has not passed over the property with him, but it has passed over the property which he has in his house, and both properties may be joined together, then his statement will not be accepted ; of if he says that he has already paid to another Collector who is unknown, or says that he has paid it to "Bad Mazhab" (non-Muslim), or that it has been paid to the poor ones of another city, in all these cases his statement will not be accepted.

Cattle : In case of cattle also his statement will not be accepted.

“Harabi” Infidel : The statement of “Harabi” infidel is not to be accepted even though he produces witnesses to support it, except that if he says, that he has paid to any other person and that person is himself present, it will be accepted. Similarly, his statement concerning his female slaves, that those slaves are his “Umm-e-Walad” will also be accepted.

“Zimmi” Infidel : In all those cases in which the statement of Muslim is accepted, the statement of a “Zimmi” infidel is also to be accepted, except the statement with regard to payment to poor ones of the city.

Proportion levied upon merchandise - Nothing is chargeable on the property of the value of less than two hundred Dirhams. On the property of two hundred Dirhams or more, one fortieth is to be charged from a Muslim ; one twentieth from a “Zimmi”, and one-tenth from a Harabi (or alien).

If a Harabi (alien) comes with the property of two hundred or more Dirhams, and it is known as to what tax the foreigners take from the Muslims, then one-tenth is to be taken from him ; and if it is known that the foreigners take one-fortieth or one-twentieth from the Muslims, then similar proportion is to be taken from the Harabi also ; and if it is known that the foreigners take the whole of the property of the Muslims, the Collector should not take the whole of the property of the Harabi but leave as much as may be sufficient for him to reach his destination ; and if it is known that the foreigners take nothing, from the Muslims, then the Collector should take nothing from the Harabi.

Nothing is to be taken from “Harabi” children and Mukatibs; but if the “Harabis” charge from the Muslim children and Mukatibs, then their children and Mukatibs are also to be charged accordingly.

After once charging from a Harabi nothing will be charged from him again in the same year. But if after payment the Harabi goes back to the "Darul Harb" and then returns back to the Darul Islam, though in the same year, then he will be charged again.

If a "Harabi" comes to "Darul Islam", then goes back to "Darul Harb", and it does not come to the knowledge of the Collector, then when again he comes to the "Darul Islam", nothing will be charged from him for the first time. But if a Muslim or Zimmi goes and comes like this, he will be charged for the first time also.

If a "Maazoon" slave, not indebted to any person, comes before the Collector with two hundred Dirhams, Zakaat will be charged from him. But if his master is also with him, the Zakaat will be taken from the master (and not from the "Maazoon") as he is the actual owner, except where it appears that the "Maazoon" is indebted to such an extent as comprehends the property in question, in which case no Zakaat will be taken from the master also.

If the property consist of things which deteriorate soon, like dry fruits, vegetables, melon, water melon, milk, etc., no "Ashar" will be taken on it, even though it is of the extent of "Nisaab", but if poor and needy ones are present on the spot, then the "Ashar" may be taken and distributed among them.

If a Zimmi or an infidel subject passes the station of a Collector with wine and pork, the Collector is to levy one-tenth upon the former, but not upon the latter, according to its estimated value.

If a person comes to Collector with two hundred Dirhams, which are with him as a "Bazat", the Collector should not impose any Zakaat upon it, because this person is empowered by the actual owner to pay Zakaat ; and so also if that property is in his hands by way of "Muzaribat".

If the Collector inadvertently charges the Zakaat more than what is actually due, then the excess is to be adjusted towards the Zakaat becoming due in the next year ; but if it is charged intentionally, then it will be tyranny not forming the Zakaat.

(Hidayah, Fatawa-e-Alamgiri, Durre Mukhtaar, Raddul Mukhtaar)

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

CHAPTER 4

SOM

(FAST)

Compulsory Fasting in Ramazaan :

Qur'an says, "O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil, for certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him ; and that you fast is better for you if you know." (*Baqarah*, 2:183-184).

"The month of Ramazaan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and you should exalt the Greatness of Allah for having guided you and that you may give thanks" (*Baqarah*, 2:185).

The Holy Prophet Muhammad (peace be upon him) has said that fasting in the month of Ramazaan is "Farz" (compulsory), and Qiyam in its nights (i.e. standing for prayer) is Sunnat (Baihaqi noted it in *Shu'abul Eiman*, on the authority of Salmaan Farsi) ; and whoever observes the fast in the month of Ramazaan with Faith and for the Blessings, all his past and future sins will be forgiven (Bukhari and Muslim, on the authority of Abu Hurairah) ; and the smell of the mouth of the one who keeps the fast is more pleasing to Allah than musk (ibid) ; and the reward of good deed is from ten to seven hundred times but Allah says that, "Fasting is for Me and I will give its reward" (ibid).

Fasting during the whole month of Ramazaan is compulsory for every man and woman who is adult and sane. Women are, however, exempted for fasting during impurity on account of menstruation or flowing of blood after childbirth. But they should fast for equal number of days after the end of impurity. If impurity ends during night, she should forthwith make the Neeyat and keep the fast next morning, even though she could not take the bath in the night. But if she becomes pure during the day, she is neither to make Neeyat nor to keep the fast, but should neither eat nor drink nor indulge in sex, and pass the day like the fasting one.

If anybody becomes pubert or accepts Islam during the day, he should not keep the fast on that day, but should neither eat nor drink nor indulge in sex and pass the day like the one fasting. For such a person, the Qaza of that particular day is also not obligatory.

Other Compulsory Fasting :

Fasting of "Qaza" and "Kaffarah" is also compulsory. If for any reason a man is not able to fast for any day or number of days, during the month of Ramazaan, then he should fast for equal number of days after the Ramazaan, this is known as "Qaza" and it is also "Farz" (compulsory).

Similarly, if a man knowingly eats or drinks or indulges in sex, during the state of fasting, he is to keep fast for sixty days without break. This is known as "Kafarah" and it is also "Farz" (compulsory).

Fasting on account of a vow "Nazr" is also compulsory. If a man makes a vow to fast, if any of his purpose is achieved, then, on achievement of the purpose, it becomes compulsory for him to keep the fast.

It may, however, be noted that for fasting on account of "Qaza", "Kuffarah" or Vow, no particular period is fixed. One can

keep such fasts whenever he likes leaving the days on which fasting is prohibited, and except the Fasts of “Kuffarah” which are to be kept continuously, the fast of “Qaza” and vow may be kept continuously or with gaps as may be easy and convenient to him.

Optional Fasting :

It is open for everybody to keep optional fasts throughout the year, leaving the month of Ramazaan, on any day he likes except the days on which fasting is “Haraam” (prohibited).

In this connection it may also be noted that fasting on the 2nd to 7th of Shawwaal, 9th of Zil Hijjah, 9th and 10th of Muharram, 13th, 14th and 15th of each month, and Monday and Thursday of each week, is Sunnah, i.e. Tradition of the Holy Prophet.

But since optional fasting is not binding, therefore, if anybody keeps optional or Sunnah fast, he gets the “Sawaab” or blessings; but if anybody does not keep such fast, he commits no sin and has not to account for it.

Day on which Fasting is prohibited :

Fasting is “Haraam” or prohibited on the 1st of Shawwaal, and 10th to 13th of Zil Hijjah, therefore no fast, of any description whatsoever, should be kept on these five days.

Meaning of Som (Fasting) :

Fasting means complete abstinence from eating, drinking, smoking and indulgence in sex throughout the day, i.e. from dawn till sunset, with the intention of keeping the fast.

The “Neeyat” (intention) of the Fast of Ramazaan :

For the fasting, Neeyat (intention) is necessary. It is not necessary that the Neeyat should be expressed by the word of

mouth, the mere intention or determination at heart is enough. The Neeyat should, however, be before noon of the day. The time for Neeyat starts from the sunset and remains upto before the noon (Durre Mukhtaar ; Raddul Mukhtaar). Thus the "Neeyat" can be made during the night for tomorrows fasting, or it may be made on the day of fasting itself before noon. If the Neeyat is made before the sunset of the last day or exactly at the noon or after the noon of the fasting day, it will not be the Neeyat, and even if one remains without food and drink and sexual indulgence the day, it will not be the fasting within the meaning of Shari'ah (Durre Mukhtaar).

To make the Neeyat by express words of the mouth, though not necessary is, however, Mustahab, and if it is made in the night it may be in the following words :

and if it is made during the very day it may be in the following words :

and making of the Neeyat in the night is also Mustahab.

Since fasting starts from the dawn, therefore even if after making the Neeyat in the night one eats, drinks, smokes or indulges in sex (till dawn), it does not vitiate the Neeyat, and its repeating is not necessary. The taking of "Sehri" before the dawn, unless there is no intention of keeping the fast, is also tantamount to Neeyat (Raddul Mukhtaar).

If in the Neeyat one does not even mention that he is keeping the fast of Ramazaan or the compulsory fast, and simply intends to fast, it is all right and the Neeyat will be complete. Since Qaza, Kaffarah, Vow or optional fasting is not allowed in the month of Ramazaan, therefore even if one keeps the fast with the Neeyat of either of these categories of fasting, it will be the fasting

of Ramazaan and not of any of these categories. If the moon is not seen on the 29th of Shaa'baan, and one keeps a fast of Qaza or Kaffarah or Vow or optional fast on the 30th of Shaa'baan, and during the day receives an authentic news that moon was seen last evening, then the fast already kept will automatically turn into the compulsory fast of Ramazaan. Since Neeyat can be made before noon of the day, if one does not eat, drink, smoke or indulge in sex, till before noon on the 30th of Shaa'baan, and authentic news is received that moon was seen last evening one may make the Neeyat of fast before noon and complete the fast till evening.

Neeyat (intention) of other Fasts :

Neeyat of the fast of vow or optional fast can also be made during the preceeding night, or even on the very day before the noon.

Neeyat of the fast of Qaza or Kaffarah should, however, be made during the preceding night. If it is made on the very day even before noon, it will not be valid, and the fast will become an optional fast.

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Seeing of the moon :

Actual seeing of the moon known as "Rooyat-e-Hilaal" is necessary for the beginning as well as end of fasting during the month of Ramazaan. The Holy Prophet has said, "do not begin fasting until you see the moon and do not end fasting until you see the moon, and if there is cloud (on the sky making visibility of the moon impossible), complete 30 days of Shaa'baan" (Bukhari and Muslim, on the authority of Abdullah Ibne Umar and Abu Hurairah). The Holy Prophet himself used to keep the fast after seeing the moon (Abu Dawud, on the authority of 'Aa'isha).

If on account of cloud on the sky the moon is not generally visible, but a true pious Muslim man or woman, gives the testimony that he or she has seen the moon, it is enough testimony of "Rooyat-e-Hilaal" for keeping the fast. But for ending the fast and celebrating the Eidul Fitr testimony of two true pious male Muslims, or one male and two female true pious Muslims is required. Even if four women at a time give the testimony of seeing the moon, or transgressing men even though more than two give such testimony, it is not acceptable. If the sky is clear and even then the moon is not generally visible, the testimony of even three or four men is not acceptable, unless a large number of people say that they have seen the moon. If a transgressing Muslim sees the moon, his testimony is not valid for others, but he should himself keep the fast ; and if the moon is not seen even on the 30th of Ramazaan, he should keep fast on even the 31st day and celebrate the Eidul Fitr with the other Muslims. Similarly, if anybody happens to see the moon of Shawwaal all alone and his testimony is not accepted, he should also keep fast along with Muslims and celebrate the Eidul Fitr with them.

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

Fasting of "Qaza"

In the Neeyat of "Qaza" fasting it is not necessary to mention the particular day of which the fast was left over. But if fasts of more than one year were left over, then in the "Neeyat" the year of which the fast was left over should also be mentioned. The Neeyat of "Qaza" fast should, as stated earlier, be made in the preceding night. It is not necessary that all left over fasts should be kept consecutively. One may keep "Qaza" fast with gaps according to his convenience. "Qaza" fast of one Ramazaan cannot be kept during the next Ramazaan. They should be kept in any month other than the month of Ramazaan.

Fasting of “Kaffarah” :

“Kaffarah” for breaking the fast of Ramazaan is consecutive fasting for two complete months. The “Neeyat” for “Kaffarah” fasting should, as stated earlier, be made during the preceding night. If any fast is left over during the “Kaffarah” fasting on account of illness, flowing of blood after childbirth, coming of the month of Ramazaan, or for any other reason, then “Kaffarah” fasting for two consecutive months should be resumed again. However, if the break in the “Kaffarah” fasting is due to menstruation, then fasting of the remaining period only should be immediately resumed after becoming pure.

Ransom for “Kaffarah” fasting :

If anybody has no strength to fast for consecutively two months, then he should feed sixty poor persons to their fill two times. The sixty persons should be adult, feeding of children will not serve the purpose. If the food consists of grain other than wheat, then some concomitant should also be served. If instead of feeding sixty persons, wheat, barley, or other grain, to the extent of “Sadaqatul Fitr”^{**} or value thereof, is given to each of the sixty persons, it is also all right. If anybody else is asked to feed sixty person two times, or give the “Sadaqatul Fitr” or value thereof to each of the sixty persons, on one’s half, it is also all right ; but if anybody else does so on anybody’s behalf without his request, it is not valid performance of the “Kaffarah”. If one and the same poor person is served with food two times, or given the “Sadaqatul Fitr” or value thereof, for complete sixty days, consecutively or with gaps, it is also all right. “Sadaqatul Fitr” or value thereof for each Kafarah fast, if given to one and the same person, should be given on each day for complete sixty days. If it is calculated for sixty days and given in a lump sum to one person at one and the same time, or sixty times, one by one, on one and the same day, it is not valid. If the “Sadaqatul Fitr” or value

--* For “Sadaqatul Fitr”, see the Chapter on “Salaat”

thereof is given to any person in a quantity or amount lesser than the one fixed by the Shari'ah, it is also not valid. Kaffarah for any number of fasts broken in one and the same month of Ramazaan is one only. If fasts are broken in different months of Ramazaan, then Kaffarah for each month will be separate.

Fasting of Vow :

Fulfilment of the Vow ("Nazr") is Wajib (obligatory), there-fore if any body makes a Vow that on the achievement of any purpose, he will keep the fast, he is bound to keep the fast on the achievement of that purpose.

If any particular day is mentioned for keeping the fast in the Vow, then to keep the fast on that particular day is necessary, and in such a case the "Neeyat" for the fast can be made in the preceding night or before noon of the very day of fasting. If in the "Neeyat" of such fast it is not mentioned that it is of Vow or Nafl, or simply Nafl is mentioned, even then it will be the fast of the Vow. But if on such a day intentionally or unintentionally, the "Neeyat" is made for Qaza fasting instead of Vow fasting, then it will be the fast of Qaza and not of the Vow, and fast of the Vow will have to be kept on another day.

If no particular day is mentioned for keeping the fast in the Vow, then the fast can be kept on any day according to one's own convenience, and in such a case the "Neeyat" for the fast should be made in the preceding night. If the "Neeyat" is made during the very day of fasting, even though before noon, it will not be the fast of the Vow but Nafl (optional) fast, and the fast of Vow will have to be kept on another day.

Optional Fasting :

In the "Neeyat" of the optional fast, it is not necessary to mention that it is the Nafl (optional) fast; mere intention of fasting

will be enough. The "Neeyat" of optional fast can be made on the very day of fasting before the noon. Optional fast, as also previously mentioned, can be kept on any day throughout the year excepting the month of Ramazaan, 1st Shawwaal, and 10th to 13th of Zil Hijjah.

Optional fast becomes obligatory on making the "Neeyat." If the "Neeyat" is made before noon on the very day of fasting, then if the fast is broken, its Qaza becomes obligatory. But if the "Neeyat" was made in the preceding night, and in the morning the intention is changed and the fast is not kept, then its Qaza will not be necessary. A woman is not to keep the optional fast without her husband's permission. If she keeps the optional fast without her permission, and he asks her to break it, then she must break it and observe its Qaza when he permits her. Optional fast can also be broken by a guest for the sake of the host as well as by a host for the sake of the guest. If anybody keeps the fast on the day of Eid, he must break it and its Qaza is also not obligatory.

Optional fast on the 2nd to 7th Shawwaal, 9th of Zil Hijjah, 9th and 10th of Muharram, 15th of Sha'baan, 13th to 15th of each month, and on Monday and Tuesday each week, bear more blessings. The Holy Prophet himself used to keep these fasts. The Holy Prophet has said that one who keeps the fast on the 10th of Muharram, his sins for the last year are forgiven; and the one who keeps fast on the 9th of Zil Hijjah, his sins for the last and the coming year are forgiven; and that to keep the fast on the 13th to 15th of each month amounts to keeping the fast for the whole year.

Circumstances under which not to keep the fast is permissible

- (1) On the advice of a qualified righteous Muslim physician or surgeon, in case of illness;
- (2) On one's own sincere personal understanding of the decease and its adverse result on account of fasting, keeping in view his own condition and strength;
- (3) On account of weakness after recovery from the disease;

- (4) On account of journey in terms of Shari'ah ;
- (5) On account of pregnancy or fostering the child when there is danger to the life of the mother or child; this also applies to the foster mother ;
- (6) On account of menstruation (known as "Haiz") as well as flowing of blood after childbirth (known as Nifaas).

In all these circumstances there is only postponement of the fast, and not total exemption from fasting, and therefore after the end of the event on account of which the fast is postponed, one should, as soon as possible, resume the fasting and fast for equal number of the left over fasts.

If one dies during the illness or journey, and does not get the chance to resume the fasting, there is no liability on him for it in the Hereafter. The liability is only for those days during which, after the illness or journey, one does not resume the fast in order to complete the left over fasts. In such a case it is better to pay immediately the ransom for the left over fasts or make a will for the legal heirs to pay the same from his assets after his death.

In case of journey it may also be noted that, according to the Shari'ah, if during the journey, anybody stays anywhere with the intention to stay there for fifteen or more than fifteen days, he should keep the fast, because in such a case he ceases to be a traveller.

"Fidyah" or ransom for the Fast :

If anybody is so old that it is impossible for him to keep the fast, or is suffering from a disease which is incurable and there is no hope of recovery, then he may not keep the fast and by way of "Fidyah" or ransom feed a poor person two times a day, or give him wheat or other grain equal to "Sadaqatul Fitr", or the value thereof. The "Sadaqatul Fitr" can be given to one person

or distributed among more persons. If after giving the "Fidyah" the man recovers and becomes healthy, he should keep the Qaza fast for equal number of days, consecutively or with gaps, and in such a case the "Fidyah" already given will be a matter of more blessings for him. If during illness anybody makes a will that, after his death, "Fidyah" for the left over fasts should be given, then it will be obligatory for his legal heirs to pay the "Fidyah" from one-third of the assets left by him. If one-third of the assets do not suffice for the "Fidyah", then more than one-third cannot be given unless all the legal heirs agree to it. Similarly, in case of no will the "Fidyah" cannot be given from the assets of the deceased unless all legal heirs agree to it. The legal heirs can, however give the "Fidyah" out of their own assets. It may also be noted that since consent of a minor is not valid, therefore the "Fidyah" can-not be given from his share even though he gives the consent.

Circumstances under which Fast can be broken :

- (1) Sudden attack of any disease becoming a danger to life, biting by a snake, extreme thirst which may cause death ;
- (2) Any happening to a pregnant woman which may be dangerous to her life or the life of the child in the womb. In these circumstances fast can be broken and necessary medicine may be taken.

Things which do not break the Fast :

- (1) eating, drinking, even to the fill, or indulging in sex, out of forgetfulness ;
- (2) becoming impure during sleep in the state of fasting ;
- (3) use of perfume, oil or antimony in the state of fasting ;
- (4) lying down embracing or kissing the wife, provided there is no likelihood of indulging in sex ;
- (5) going of any fly, dust or smoke by itself inside the throat ;
- (6) snuffing any perfume, flower or other smell having no smoke ;

- (7) going of any thing which was in between the teeth by itself inside the throat, provided it was not equal to a grain and was not taken out of the mouth ; if it was taken out of the mouth and then swallowed then it will break the fast even though it is smaller than a grain ;
- (8) swallowing of the saliva ;
- (9) not taking the bath after impurity ;
- (10) unintentional vomiting to any extent ;
- (11) intentional vomiting in a lesser quantity being not the mouthful ;
- (12) unintentional return of the vomit into the throat ;
- (13) pouring of water into the ear ;
- (14) putting the dry finger inside the private part of a woman on account of any need by the woman herself or the nurse and not re-putting it after taking it out ; but if it is wet or is put again after taking it out then it will break the fast ;
- (15) swallowing of the blood with the saliva, provided the blood is in a lesser quantity than the saliva and its taste is not felt by the throat ;
- (16) tasting anything and forthwith spitting it out, particularly by the woman whose husband is a bad tempered one ;
- (17) chewing anything and feeding by it the child in case of a need ;
- (18) cleansing of the teeth by a "Miswaak" (Tooth Stick);

Things which make the Fast "Makrooh" (Abominable) :

- (1) Falsehood, backbiting, abusing, evil talk, causing trouble to anybody ;
- (2) Tasting anything without just reason (Durre Mukhtaar) ; this does not apply to a fast other than the fast of Ramazaan ;
- (3) Kissing the wife or embracing her when there is danger of involving in sex, or sucking her lips or tongue (Raddul Mukhtaar) ;

- (4) Smelling the flower or musk, or oiling the beard to increase it when it is already of the required size, or use of antimony for make up (Durre Mukhtaar) ;
- (5) Cupping provided there is danger of becoming weak (Fatawa-e-Alamgiri) ;
- (6) Excess of rinsing of the mouth (Fatawa-e-Alamgiri ; (Raddul Mukhtaar) ;
- (7) Excess in washing after the toilet (Fatawa-e-Alamgiri) ;
- (8) Doing of anything which may cause weakness in the body (Durre Mukhtaar) ;
- (9) Too much delay in the taking of the "Sehri" creating doubt in the expiry of the time for it (Fatawa-e-Alamgiri) . All these thing make the fast "Makrooh"

Things which break the Fast :

- (1) Eating, drinking and indulging in sex, when one is aware that he is fasting ;
- (2) Smoking of pipe, sigar, cigarette, even though its smoke does not go beyond the throat, chewing of the betal, tobacco, etc., even though it does not reach the throat and is spitted out ;
- (3) Taking sugar or any desolving thing in the mouth and swallowing of the saliva, swallowing of anything remaining in between the teeth being equal to or more than a grain without taking it out of the mouth, or anything even lesser than a grain if taken out of the mouth and then swallowed ; swallowing of the blood with the saliva, being more or less than the saliva, if its taste is felt at throat (Durre Mukhtaar) ;
- (4) blood after taking out of the tooth reaching beyond the throat, even though in sleep (Raddul Mukhtaar) ;
- (5) anything wet kept inside the rectum or the private part of the woman, even though a part of it remains outside, or any piece of flesh tied down by a thread entered into the throat, one end of the thread remaining outside the mouth, if not taken out immediately or any part of the flesh remained inside

or other end of the thread also going inside (Durre Mukhtaar ; Fatawa-e-Alamgiri) ;

- (6) putting cotton or cloth by a woman inside her private part, if any portion of it does not remain out side ;
- (7) entering of wet finger, or the finger having anything, inside the rectum upto the place of keeping the "Haqnah" or private part of the woman (Durre Mukhtaar) ;
- (8) pouring of water or oil by the woman in her private part (Fatawa-e-Alamgiri) ;
- (9) any medicine, wet or dry, reaching the surface of the brain or stomach (Fatawa-e-Alamgiri) ;
- (10) taking of "Haqnah" or taking of medicine through the nostrils, or pouring oil into the ear (Fatawa-e-Alamgiri)
- (11) entering of the water in the throat during rinsing of the mouth, even unintentionally, or reaching of water through the nostrils upto the brain (Fatawa-e-Alamgiri)
- (12) anything thrown by anybody and entering into the throat of the one fasting. (Fatawa-e-Alamgiri) ;
- (13) drinking water or eating or going into throat anything during the sleep (Fatawa-e-Alamgiri) ;
- (14) swallowing of one's own saliva after taking it out, or the saliva of anybody else (Fatawa-e-Alamgiri) ;
- (15) putting any coloured thing in the mouth and swallowing the saliva becoming coloured on account of it (Fatawa-e-Alamgiri) ;
- (16) swallowing of the tears of which the taste is felt in the mouth ; the same applies to sweat (Fatawa-e-Alamgiri) ;
- (17) kissing or embracing the wife resulting in discharge (Fatawa-e-Alamgiri) ; intentional mouthful vomiting, or returning of a part of the vomit (Durre Mukhtaar). All these things break the fast.

Circumstances under which only “Qaza” is obligatory :

- (1) Eating, drinking or indulging in sex under bonafide impression that time of fasting has not yet started at dawn, or doing of either of these acts under coercion (Durre Mukhtaar) ;
- (2) Eating, drinking or indulging in sex out of forgetfulness, or discharge of semen by mere looking at the woman or unintentional vomiting, and thereafter intentional eating or drinking on the misunderstanding that fast is already broken (Durre Mukhtaar) ;
- (3) pouring of oil in the ear, reaching of medicine to the surface covering of the brain or the stomach, or taking “Haqnah”, or snuffing medicine through the nostrils, or eating of thing which people do not like, e.g., stone, dust, cotton, paper, grass, etc., or starting the fast without “Neeyat” in the month of Ramazaan, or making the “Neeyat” before noon, and then eat-ing or drinking, or the “Neeyat” is not of Ramazaan, or drop of rainfall or ice or sweat or tears entering the throat, or indulging in sex with a very minor girl not fit for it, or indulging in sex with an animal, or indulging in sex on the thigh or stomach or kissing or sucking the lips of the wife, or embracing the wife having cloth in between but feeling the warmth of her body resulting in discharge, or discharging by masturbation, or making any fast, other than of Ramazaan, as invalid, even though it be a “Qaza” fast of Ramazaan, or a sleeping fasting woman, or a woman who was in her senses in the morning and made the “Neeyat” of fast and then become senseless and in that state, subjected to sexual intercourse by any man, or taking the “Sehri” thinking it to be in time, or breaking the fast under the misunderstanding that the sun has set although it has not set although two person give evidence of it and two against it (Durre Mukhtaar) ;
- (4) traveller becoming local, ending of impurity after menstruation or flow of blood after childbirth, lunatic

becoming sane, patient becoming healthy, during the day of Ramazaan, in all these circumstances only "Qaza" is obligatory (Durre Mukhtaar).

Circumstances under which "Kaffarah" is or is not obligatory :

- (1) If a local, major, and sane person, after keeping the fast with the "Neeyat" of the fast of Ramazaan, knowingly breaks it by eating, drinking, (food, water or medicine), or by indulging in sex (by natural or unnatural sexual intercourse), even though there is only penetration of the male organ and no actual discharge of semen) ; or thinking, for any reason, that his fast is already broken, although it is not actually broken, intentionally eats and drinks than "Qaza" and "Kaffarah" both become obligatory, but if, in the latter case, he eats and drinks on account of any "Fatwa" of a well reputed authentic Mufti, or bonafide misunderstanding of a "Hadees", although subsequently neither the "Fatwa" nor the "Hadees" proves to be correct, then there is only "Qaza" and "Kaffarah" is not obligatory (Durre Mukhtaar) ;
- (2) "Kaffarah" becomes obligatory only in that case in which the "Neeyat" for the Ramazaan Fast is made during the preceding night ; if the "Neeyat" is made during the day (before noon), and the fast is broken, then no "Kaffarah" is obligatory (Bahar-e-Shari'at) ;
- (3) If a traveller returns home, or an insane becomes sane, before "Zahwaa-e-Kubra", and makes the "Neeyat" of the Ramazaan Fast, and then breaks it, there is no "Kaffarah" on him (Fatawa-e-Alamgiri) ;
- (4) If after breaking the fast there happens any event which is against fasting, or anything beyond the power of man, e.g., menstruation (Haiz) or flow of blood after childbirth (Nifaas), or becomes sick of a disease in which fasting is exempted, then there is no "Kaffarah"; this does not, however, apply to self-inflicted injuries or going on a journey (Bahar-e-Shari'at) ;

- (5) If something is done by which "Kaffarah" becomes obligatory, and thereafter the king forces for a journey, then also the "Kaffarah" is obligatory (Fatawa-e-Alamgiri);
- (6) If there is indulgence in sex under coercion as defined by the Shari'ah, even though the continuity of it becomes intentional, there is no "Kaffarah" (Bahar-e-Shari'at);
- (7) For making the "Kaffarah" obligatory, the eating or drinking need not be to the fill, lesser quantity is enough (Bahar-e-Shari'at); if anybody uses oil or commits backbiting, and thinks that his fast is broken, and then eats and drinks, "Kaffarah" becomes obligatory, even though he does so on the Fatwa of any Mufti. (Durre Mukhtaar);
- (8) If there is vomiting or eating and drinking or sexual intercourse out of forgetfulness, and one wrongly thinks or knows that in these circumstances the fast is broken, although it is not actually broken, and then eats, "Kaffarah" is not obligatory;
- (9) If there is discharge of semen during sleep and one knows that this does not break the fast, and then eats "Kaffarah" is obligatory (Raddul Mukhtaar);
- (10) If one's own saliva is swallowed after spitting it out or the saliva of anybody else is swallowed, there is no "Kaffarah"; but if saliva of the beloved for the sake of pleasure or that of the religious one for blessing is swallowed, "Kaffarah" become obligatory (Raddul Mukhtaar);
- (11) In all those cases in which "Kaffarah" is not obligatory for breaking the fast the condition is that it should have been done only once and not repeatedly and that there has been no intention of sin, otherwise "Kaffarah" will be necessary (Raddul Mukhtaar);
- (12) If anybody eats un-cooked flesh, may it be of a dead animal, "Kaffarah" is obligatory; but if the flesh is rotten one or has creeping germs in it, then "Kaffarah" is not obligatory (Raddul Mukhtaar);

- (13) There is no "Kaffarah" on the eating of the dust, except the "Armani" dust or the dust which one is in the habit of eating ; in the latter case "Kaffarah" becomes necessary (Fatawa-e-Alamgiri) ; There is "Kaffarah" if salt is eaten in a lesser quantity ; but if it is eaten in a large quantity, "Kaffarah" is not obligatory (Fatawa-e-Alamgiri) ;
- (14) If bread is eaten in rotten curry, or something is taken wrongfully from anybody else and eaten, there is "Kaffarah"
- (15) If there is blood in the saliva, even though more than it, or there is mere blood and it is swallowed up, there is no "Kaffarah" (Bahar-e-Shari'at) ;
- (16) If unripe "Bahi", or dry fruit as a whole, or egg with its cover, or pomegranate with its skin is swallowed, up there is no "Kaffarah" ; but if dry fruit with its "Maghz" is chewed and then swallowed up, there is "Kaffarah"
- (17) If wet almond is swallowed up, there is "Kaffarah" (Fatawa-e-Alamgiri) ;
- (18) If leaves of the trees, which are generally eaten, are eaten, there is "Kaffarah" ;
- (19) If dry skin of millon or water millon is eaten, there is no "Kaffarah" ;
- (20) If un-cooked or un-backed rice, barley, etc., eaten there is no "Kaffarah" but if cooked or backed is eaten, there is "Kaffarah" (Fatawa-e-Alamgiri) ;
- (21) If oil seed or any eatable thing equal to it, is swallowed up there is "Kaffarah" (Durre Mukhtaar) ;

It may be noted that in all cases in which a fast of Ramazaan is broken Qaza fact becomes obligatory irrespective of the fact whether "Kaffarah" becomes obligatory or not.

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

“Sehri” and “Aftaar” :

Taking food before dawn with the intention of keeping the fast is technically known as the “Sehri”, and taking food at the sunset with the intention of ending the fast is technically known as the “Aftaar”.

According to the Ahadees of the Holy Prophet, there is great blessing in the “Sehri”, and the angels send blessings to those who take the “Sehri” ; and “Sehri” is the distinction between the fast of the Muslims and the “People of the Book” (Bukhari and Muslim, Nasa’ee, Tirmizi, Ibne Majah, Tabarani, Ibne Hibbaan, Baihaqi, Ahmad). Regarding the “Aftaar” the Holy Prophet has said that “the people will remain in “Khair” (blessings) till they will be making haste in the “Aftaar”, and keep not waiting till the appearance of the stars” ; and that “Allah loves those who make haste in the “Aftaar” (Bukhari and Muslim, Tirmizi, Ibne Hibbaan, Tabarani, Abu Dawud). It may be noted that the Jews and Christians make delay in breaking the fast. The Holy Prophet has said that whoever of you make the “Aftaar”, he should do it with the dry or fresh dates because there is “Barkat” (abundance) in it ; but if dates are not available, then with the water because it is the one which purifies (Ahmad, Abu Dawud, Tirmizi, Ibne Majah, Daarimi). The Holy Prophet used to make the “Aftaar” by fresh dates, and if it was not available, then by dry dates, and if it was also not available, then by water (Abu Dawud, Tirmizi). The Holy Prophet used to do the “Aftaar” by recitation of the following Du’aa :-

The Holy Prophet has said that the one who serves anybody with any thing to do the “Aftaar” or makes arrangements for the “Mujahid” to fight in the Way of Allah, gets the same “Swaab” (reward) (Nasa’ee) ; and that whoever arranges for anybody’s “Aftaar” from legitimate (Halaal) earnings, the angels pray for his forgiveness during the Ramazaan, and Gabriel prayers for

his forgiveness during the “Night of Majesty”, and the angels send blessings for him during the nights of Ramazaan, and Gabriel shakes hands with him in the “Night of Majesty”, and whoever supplies water for “Aftaar” to the one keeping the fast, Allah will make him drink from my “Pond of Kausar” (Tabarani, etc.).

Taraweeh Prayer :

We have already dealt with “Tarweeh Prayer” in the chapter on “Salaat”.

Eitikaaf and Lailatul Qadr :

Retiring to the mosque during the last ten days of the month of Ramazaan is technically known as the “Eitikaaf”, and the one who retires as such is known as the “Mo’takif”.

The main purpose of “Eitikaaf” is to achieve the blessing of “Lailatul Qadr” (the Night of Majesty) for which Qur’an say :

“Surely We revealed it (i.e. Qur’an) on the “Night of Majesty” – and what will make you comprehend what the “Night of Majesty” is ? The “Night of Majesty” is better than a thousand months. The angels and the Spirit (i.e. the angel Gabriel) descend in it by the permission of their Lord – for every affair – Peace it is till the rising of the morning” (*Al-Qadr*, 97:1-5).

Eitikaaf is “Sunnat-e-Mo’akkidah Kifayah” which means that if only one person from the vicinity observes it, all others are absolved of the obligation, otherwise all are accountable for it (Durre Mukhtaar ; Fatawa-e-Alamgiri). The Holy Prophet himself used to do the Eitikaaf in the last ten days of the month of Ramazaan, (Bukhari and Muslim). The one who does the Eitikaaf is neither to visit any patient, nor to attend the funeral, nor to touch the woman, (wife) nor have sexual contact with her, nor to go out for any need except the natural needs of going to the privy ;

and Eitikaaf is with the fast, and it is to be observed in the mosque where "Salaat bil Jama'at" (prayer in company) is held (Abu Dawud). The Holy Prophet has said that the one who observes the Eitikaaf is like the one who performs Hajj and two Umrahs (Baihaqi).

For observing the Eitikaaf it is necessary that one should be a Muslim, sane, and pure from "Janabat", "Haiz" and "Nifaas" ; puberty is not the condition. A slave can also observe it with permission of his master (Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar).

Observing of Eitikaaf by a woman in the mosque is "Makrooh" (abominable). She must observe it in her house on the place which she has reserved for prayer (Durre Mukhtaar ; Raddul Mukhtaar).

The one who wants to observe the Eitikaaf should enter the mosque with the intention of it before the setting of the sun on the 20th of Ramazaan and remain in the mosque till the sighting of the moon of Shawwaal, may it be on the 29th or 30th of Ramazaan.

Eitikaaf of Ramazaan and Fasting - Since fasting is necessary for the Eitikaaf in the month of Ramazaan, if one makes the "Neeyat" of Eitikaaf but does not keep the fast, for any reason, his Eitikaaf will not be the Eitikaaf of Ramazaan but it will be Nafil or Mustahab (Raddul Mukhtaar).

Eitikaaf of Vow ("Nazr") and Fasting - Eitikaaf other than that of the month of Ramazaan is either by way of a Vow, or Nafil or Mustahab. If it is on account of a Vow, it is "Waajib" (obligatory) and for it also fasting is necessary. For this reason Eitikaaf of a Vow cannot be on the days in which fasting is disallowed.

It may also be noted that Eitikaaf on account of a Vow can-not be observed in the month of Ramazaan (Fatawa-e-Alamgiri).

Nafl or Mustahab Eitikaaf :

For the Eitikaaf by way of Nafl or Mustahab no fasting is necessary.

Permission for Eitikaaf :

A woman cannot observe the Eitikaaf of a Vow without the permission of her husband, and a slave without the permission of his or her master. If the woman or a slave make the Vow of Eitikaaf and the husband or the master does not give the permission, then the woman should fulfil the Vow after she is divorced or becomes a widow, and the slave when he or she gets the freedom (Fatawa-e-Alamgiri). Once the husband gives the permission to his wife to observe the Eitikaaf on account of a Vow, he cannot subsequently stop her from observing it ; but a master, even after giving the permission, can stop his slave although by doing so he becomes sinful (Fatawa-e-Alamgiri).

The Principles :

(1) The Mo'takif man cannot leave (or come out of) the mosque without a lawful reason ; similarly a Mo'takif woman cannot leave (or come out of) the place of her Eitikaaf, even in her house without a lawful reason. If the man or woman does so, his or her Eitikaaf finishes (Fatawa-e-Alamgiri, Raddul Mukhtaar); the lawful reason for leaving the mosque or place of Eitikaaf is twofold : firstly, for the natural calls of going to the privy or performance of Wuzu (ablution) or Ghusl (bath) for purification, if there is no arrangement for these things in the mosque; and secondly, for the Jumu'ah prayer if the Jumu'ah prayer is not held in the mosque in which he is in Eitikaaf ; the man in Eitikaaf of a Vow can also go for the Eid prayer ; the Mo'azzin in Eitikaaf can also go for the Eid prayer ; the Mo'azzin in Eitikaaf can also go to the minaret of the mosque for calling the Azaan. In either case the man should immediately return to his place of Eitikaaf after privy, the ablution, the bath, the calling for Azaan, the

offering of Jumu'ah or Eid prayer (Durre Mukhtaar ; Raddul Mukhtaar) ; if a man has two houses, he should go to the one nearest to the mosque for natural calls or taking the bath (Fatawa-e-Alamgiri, Raddul Mukhtaar) ; for the offering of Jumu'ah or Eid prayer (Durre Mukhtaar ; Raddul Mukhtaar) ; if Salaat bil Jama'at (prayer in company) is not held in the mosque where a man is in Eitikaaf, he can also go for Salaat bil Jama'at to the nearest mosque (Raddul Mukhtaar) ; if a man is in the Eitikaaf of a Vow, and he wants to go for Hajj or Umrah, then he can go, but he will have to observe the Eitikaaf afresh after the Hajj or Umrah (Raddul Mukhtaar) ; if the mosque in which a man is in Eitikaaf falls down or he is forced to leave that mosque, he should immediately go to some other mosque and complete his Eitikaaf there (Fatawa-e-Alamgiri) ; if a woman is in Eitikaaf in a mosque and she is divorced, she can go to her house and complete her Eitikaaf there (Fatawa-e-Alamgiri) ; a Mo'takiff cannot go out of the mosque for visiting the sick or funeral prayer unless he expressly by the word of mouth has made such an intention before resuming the Eitikaaf (Fatawa-e-Alamgiri, Raddul Mukhtaar).

(2) The Mo'takiff cannot touch, kiss, embrace or have sexual contact with his wife, may it be intentionally or forgetfully, may there be discharge of semen or not, or during the day or night, inside or outside the mosque (Fatawa-e-Alamgiri) ; mere discharge of semen during sleep or on account of any thought or looking at a woman does not vitiate the Eitikaaf (ibid) ; eating or drinking out of forgetfulness, or abusing or quarreling does not vitiate the Eitikaaf (Fatawa-e-Alamgiri) ; Mo'takiff can have Nikah (marriage) or revoke the revocable divorce, but if for it he goes out of the mosque, his Eitikaaf is vitiated (Fatawa-e-Alamgiri, Durre Mukhtaar) ; if he revokes the divorce by kissing or sexual contact, it is a valid revocation, but this act on his part is "Haraam" (ibid) ; eating of unlawfully gained thing or any intoxicating thing, though a sin, does not vitiate the Eitikaaf (Fatawa-e-Alamgiri) ; if on account of unconsciousness or insanity a Mo'takiff cannot observe the fast, his Eitikaaf vitiates and he will have to re-observe it after recovery (Fatawa-e-Alamgiri) ; the

Mo'takiff should eat and drink and sleep in the mosque (Durre Mukhtaar) ; the Mo'takiff can sell or purchase things for his family, provided the things are not within the mosque or are in a very small quantity, but he cannot do so for the purpose of business even though the things be outside the mosque (Durre Mukhtaar, Raddul Mukhtaar).

(3) The Mo'takif can remain silent, but if he remains silent thinking it to be an act of "Swaab" (virtue), it is "Makrooh-e-Tehrimah", and if he remains silent to keep away from evil talk, it is better. The best course for him, however, is to read, understand, and talk about Qur'an, Hadees and Sunnat, Durud Shareef, religious knowledge, life and teachings of the Prophets of Allah, particularly the Holy Prophet, and the righteous ones among the Muslims (Durre Mukhtaar) ;

(4) In the Eitikaaf of Ramazaan the Mo'takif has to remain in the mosque or the place of Eitikaaf (in case of a woman) throughout the days and nights. But in case of an Eitikaaf of a Vow if the intention is of Eitikaaf of one day only then he should enter the mosque before the dawn of the day and come out after the sunset. Intention of mere night is not valid because there can be no fasting in the night. If there is intention of more days, then days and nights both will be included in it and he will have to remain in the mosque from before the sunset of the night preceding the day from which the Eitikaaf is to begin, according to the Vow, and finish it on the sunset of the last day (Fatawa-e-Alamgiri, Durre Mukhtaar).

(5) If a man makes the intention of one month's Eitikaaf, and dies, then if he has made a will, "Fidyah" for each days fast should be paid from his assets ; in case of no will the legal heirs can pay the same. If a sick person makes such an intention and then dies, then if during illness he had become healthy even for a day the "Fidyah" shall be paid for each day's fast ; but if he did not recover even for one day, then nothing is to be paid (Fatawa-e-Alamgiri) .

(6) If the Eitikaaf of any day or days during the Eitikaaf of Ramazaan, of the Eitikaaf of a Vow for a fixed period, is broken, for any lawful reason, e.g., illness, menstruation, flow of blood after childbirth, insanity, or unconsciousness, then Eitikaaf of that or those particular days only should be held afterwards as "Qaza". As regards the Nafl or Mustahab Eitikaaf it can be broken at any time and there is no "Qaza" of it (Raddul Mukhtaar).

(7) If the intention is of Eitikaaf of a Vow for a month without specifying any particular month, then one can observe it in any month he likes, but he should observe it continuously for a month, and in such a case days and nights both will be included in the month ; same is the position if he mentions "thirty days" instead of "a month" in his intention. But if in the intention he says "the days" of a month, and "not the nights", then he will have to sit in Eitikaaf only during the days, and in such a case he can also observe the Eitikaaf continuously or with gaps (Jauharah, Durre Mukhtaar).

Note : For more details and individual problems the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah may be seen or any jurist may be consulted.

CHAPTER 5

HAJJ AND UMRAH

Hajj is also one of the five pillars of Islam, the other four being Faith, Prayer, Fasting and Poor-rate.

Qur'an says, "certainly the First House appointed for men is the one at Bakkah (Mecca), Blessed and a Guide for the World. In it are Clear Signs—the Place of Abraham ; and whoever enters it is safe ; and pilgrimage to the House is a duty which men owe to Allah – whoever can find a way to it, and whoever disbelieves, surely Allah is above need of the worlds" (*Aale Imran*,3:96 and 97). Qur'an asks the Holy Prophet to, "proclaim to men the Pilgrimage : they will come to you on foot and on every lean camel, coming from every remote path : that they witness benefits (provided) for them, and mention the Name of Allah on Appinted Days over what He has given them of the cattle quadrupeds ; then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House" (*Hajj*, 22:27-29).

The Holy Prophet has said, "Hajj is made compulsory for you, so it is obligatory on you that you should perform the Hajj" (*Hajj*) ; and that whoever performs the Hajj and does not do any evil talk or transgression (during it) returns pure from the sins as if born from the womb of his mother (Bukhari, Muslim, Tirmizi, Nasaa'ee, Ibne Majah) ; and the reward for "Hajj-e-Mabroor" is Paradise (ibid) ; the Jihaad of women is Hajj (Ibne Majah) ; and whoever dies on his way to Hajj or Umrah will not be made to account for and will be asked to enter the Paradise straightaway (Tabarani, Dara Qutni, Baihaqi) ; and whoever fails to perform the Hajj without any lawful reason and dies, he may die as a Jew or Christian (Daarimi, Tirmizi).

What is Hajj :

Hajj basically means to wear the Ehraam, stay in the Arafat on the 9th of Zil Hijjah, and perform the Tawaaful Ziarat of the Ka'bah. The other acts and deeds performed during the Hajj are either Waajib or Sunnah, and for all acts and deeds time as well as the place is fixed, viz., after wearing the Ehraam one has to go to the Mina on the 8th of Zil Hijjah, stay in Arafat on the 9th, stay in Muzdalifah on the night of 10th, return to Mina on the morning of 10th, perform Rami of the big Satan, offer the sacrifice, shave off the head and put off the Ehraam, on the 10th, perform the Tawaaful Ziarat till the evening of 12th * remain in the Mina compulsorily till before the setting of the sun on the 12th, or optionally upto the 13th, and perform the Rami of all the three Satans on the 11th, 12th and 13th of Zil Hijjah during the stay in Mina, return to Mecca, perform the Tawaaful Wida and return to home.

Technical Terms relating to Hajj and Umrah :

Technical Terms relating to Hajj and Umrah are as follows :-

1. **Ehraam** – literally means “to prohibit”. When the pilgrim makes the “Neeyat” or Hajj, Umrah, or both, and recites the “Talbiyah”, many of the “Halaal” and “Mubaah” things also become prohibited to him, and therefore this state is known as “Ehraam”. Generally, the word “Ehraam” is used for the two un-stitched sheets of cloth which the pilgrim (man) uses to cover his upper and lower body during the state of “Ehraam”.
2. **Istilaam** – to kiss, or touch with the hands or the right hand only, or with a stick, or merely raise the hand-palms towards, the Hajar-e-Aswad, and kiss the hand-palms or the stick, is known as Istilaam. Touching of the Rukn-e-Yamani (south-west corner of the Ka'bah) is also known as Istilaam.

* or even thereafter on any day throughout his life, but until it is performed his wife does not become lawful for him.

3. **Iztibaaqh** – to draw the right part of the upper sheet of Ehraam through the right arm-pit and put it on the left shoulder is known as Iztibaagh, which continues throughout the Tawaaf.
4. **Aafaaqi** – the one who resides outside the “Meeqaat” and comes for Hajj or Umrah is known as Aafaaqi.
5. **Ayyaam-e-Tashreeq** – 9th to 13th Zil Hijjah during which the “Takbeer-e-Tashreeq is recited are known as Ayyaam-e-Tashreeq.
6. **Ayyaaam-e-Nahr** – 10th to 12th of Zil Hijjah during which sacrifice of animals in the Name of Allah is offered are known as Ayyaam-e-Nahr.
7. **Ifraad** – to wear the Ehraam of Hajj only and to fulfill its rites is known as Ifraad, and the one who does it is known as the Mufrid.
8. **Ash’aar** – to cut slightly the skin, and not the flesh, of the “Hudi”, i.e. the animal specified for sacrifice, by way of a sign, is known as Ash’aar.
9. **Baabus Salaam** – the old eastern gate of the Masjidil Haraam is known as Baabus Salaam.
10. **Baabus Safa** – one of the doors of Masjidil Haraam on the southern side which opens towards the Hill of Safa from where the *Sa’ee* starts.
11. **Baitullah** – the Ka’bah is also known as the Baitullah. It is situated in the centre of Masjidil Haraam at Mecca. It was first built by the angels, then rebuilt by Adam, then by Prophet Abraham, then by the Quraish of Mecca, then by Abdullah bin Zubair, then by Abdul Maalik, and thereafter also repaired from time to time. It is the “Qiblah” of the Muslims all over the world, and the most respected and

Blessed place of worship of Allah in the world. The pilgrims particularly circumambulate round it during Hajj and Umrah, and generally the circumambulation (Tawaaf) round it by the Muslims continues, day and night, throughout the year.

12. **Batn-e-Arnah** – a jungle (now a plane) near the Arafat, where “Wuqoof” (stay) on the day of Arafat is not valid because it is outside the limits of Arafat.
13. **Tajleel** – to cover the animal of sacrifice with any sheet of cloth (Jhool) is known as Tajleel.
14. **Tasbeeh** – to say “SUBHANALLAH”
15. **Taqleed** – to place a garland of the skin of animal or tree round the neck of an animal of sacrifice.
16. **Takbeer** – to say “ALLAH-O-AKBAR.
17. **Tamatto** – to do Umrah first and then the Hajj at the time of Hajj during the same year.
18. **Talbiyah** – Labbaik Allahumma Labbaik – Labbaik Laa Sharika Laka Labbaik Innal Hamda Wan Naimata Laka Wal Mulk – Laa Sharika Lak
19. **Jamraat or Jamaar** – in the Mina, near Masjid-e-Kheef, there are three Pillars known as Jamratul Aula, Jamratul Wusta, and Jamratul Kubra or Aqabah or Ukhra. All these are stoned during Hajj, which is known as “Rami”.
20. **Juhfah** – at a distance of three “Manzil” from Mecca, near Rabigh, it is the “Meeqaat” of those coming from Syria.
21. **Jannatul Ma’laa** – the graveyard of Mecca.
22. **Jable-e-Sabeer** – a hill in Mina.

23. **Jabl-e-Rehmat** – a hill in Arafaat.
24. **Jabl-e-Qazah** – a hill in Muzdalifah.
25. **Jabl-e-Noor** – a hill near Mecca in which there is the Cave of Hira.
26. **Hajj** – to wear the Ehraam and fulfill the rites of Hajj during the days, and at the places, fixed for Hajj.
27. **Hajar-e-Aswad** – the Black Stone fixed in the south – east corner of the Ka’bah of which the Istilaam is done by the pilgrims during the Hajj and Umrah, and from it the Tawaaf is started. It is a stone of Paradise. It was originally white in colour but on account of the sins of the people touching it, it has become black.
28. **Haram** – the land round the Mecca upto a certain limits on which signs are fixed. Within these limits it is prohibited to hunt, to cut the trees, or to graze the animals on its grass.
29. **Harami** – the one who resides in Mecca or outside Mecca within the limits of Haram is known as Harami.
30. **Hil** – the land between the limits of Haram and Meeqaat is known as the Hil, because in it all those things are “Halaal” (permitted) which are “Haraam” (prohibited) within the limits of Haram.
31. **Hilli** – the one residing in the Hil is known as Hilli.
32. **Halq** – to shave off the entire head.
33. **Hateem** – some portion of land attached to the Ka’bah on the north side of it, surrounded by a wall, is known as the Hateem. It is actually part of the Ka’bah. It is said that sometime before the Holy Prophet received the Prophethood,

the Quraish rebuilt the Ka'bah, but since their lawful funds exhausted they left this portion of the land open, and it still continues as such. It is also known as Khatirah.

34. **Damm** – on account of doing some prohibited acts during the state of Ehraam, a goat is to be scarified by way of ransom ; this is known as the Damm.
35. **Zul Halifah** – the Meeqaat of those coming from the side of Medinah. It is at a distance of six miles form Medinah on the route of Mecca. It is also known as Beer-e-Ali.
36. **Zaat-e-Irq** – the Meeqaat of those coming from Iraq. It is at a distance of three days journey from Mecca.
37. **Rukn-e-Yamani** – the south – west corner of the Ka'bah. It is towards the Yemen.
38. **Rukn-e-Iraqi** – the north – east corner of the Ka'bah. It is towards the Iraq.
39. **Rukn-e-Shaami** – the north – west corner of the Ka'bah. It is towards the Syria.
40. **Rami** - to walk a bit swiftly, steadily, moving the shoulders like the young ones or the wrestlers in the first three rounds of Tawaaf.
41. **Rami** – to throw the pebbles on the three symbols of Satan fixted near Masjid-e-Kheef in the Mina on the 10th to 13th of Zil Hijjah.
42. **Zam Zam** – a well of overflowing water near the Ka'bah which was made open by Allah for Prophet Ismail and his mother Hajirah.
43. **Sa'ee** – to make seven rounds between Safa and Marwah, according to the specified mode.

44. **Shaut** – to make a round of Tawaaf.
45. **Safa** – a Hill near, and on the south of, Ka’bah from where the Sa’ee starts.
46. **Zabb** – a Hill adjacent to Masjid-e-Kheef in the Mina.
47. **Tawaaf** – to make seven circumambulations (rounds) round the Ka’bah, according to a specific mode.
48. **Umrah** – to wear the Ehraam from the “Meeqaat” or the “Hil” and do the Tawaaf and Sa’ee.
49. **Arafaat or Arafah** – a plane at a distance of nine miles towards the east of Mecca where the pilgrims have to stay on the 9th of Zil Hijjah as a compulsory rite of Hajj.
50. **Qiraan** – to wear the Ehraam of Umrah and Hajj both at one and the same time and then to do the Umrah first and then the Hajj.
51. **Qaarin** – the one who does the Hajj-e-Qiraan.
52. **Qarn** – a hill at a distance of 42 miles from Mecca. It is the Meeqaat of those coming from the side of Najd.
53. **Qasr** – to cut short the hairs.
54. **Mohrim** – the one in the state of Ehraam.
55. **Mufrid** – the one who does the Hajj-e-Ifraad, i.e. the Hajj only.
56. **Meeqaat** – the place from where it is obligatory for everybody going to Mecca to wear the Ehraam.
57. **Mutaff** – the place round the Ka’bah and within the Masjidil Haraam for doing the Tawaaf.

58. **Muqaam-e-Ibrahim** – it is a stone of Paradise. On it Prophet Abraham used to stand while constructing the Ka’bah, and it used to go up and down according to the need of the construction work. It is now placed in a big globe of glass covered by a golden grill, at a short distance on the east of Ka’bah.
59. **Multazim** – the wall of Ka’bah between the Hajar-e-Aswad and the door of Ka’bah. It is a Sunnah to rub the chest with it and make the Supplication.
60. **Mustajaab** – the wall of Ka’bah between the Rukn-e-Yamani and the Hajar-e-Aswad. It is known as the “Mustajaab” because here seventy thousand angels say “Aameen” on the Supplication.
61. **Mina** – a place at a distance of three miles on the east of Mecca where the pilgrims stay on the 8th and 10th to 13th of Zil Hijjah, offer sacrifice and throw pebbles on the symbols of Satan. It is within the limits of Haram.
62. **Masjidil Haraam** – the mosque round the Kab’ah at Mecca.
63. **Masjid-e-Kheaf** – a mosque in Mina near a hill on the northern side.
64. **Masjid Nimrah** – a mosque at the border of Arafaat from where on the 9th of Zil Hijjah, the Imam delivers the “Khutbah” (Sermon) of Hajj, and the prayer of Zohr and Asr are offered in company by the pilgrims.
65. **Mas’aa** – the distance between the “Meelain Akhzarain”.
66. **Mad’aa** – a place between the graveyard of Mecca (Jannatul Ma’laa) and the Masjidil Haraam, where it is “Mustahab” to make the Supplication while entering Mecca.

67. **Muzdalifah** – a plane between Mina and Arafat, at a distance of three miles on the east of Mina, where the pilgrims stay during the night of 10th Zil Hijjah on return from Arafat.
68. **Muhassar** – a plane near Muzdalifah where the army of Abraha (who had come to demolish the Kab'ah) was destroyed. From it one should pass swiftly.
69. **Marwah** – a hill on the north-east of Kab'ah where the Sa'ee ends.
70. **Meelain Akhzarain** – two pillars between the Safa and Marwah where those doing the Sa'ee have to run.
71. **Mecci** – the one residing at Mecca.
72. **Mauqaf** – the places of stay in the Arafat and Muzdalifah.
73. **Meeqaati** – the one residing within the Meeqaat.
74. **Wuqoof** – to stay during specified times in Arafat and Muzdalifah while performing the Hajj.
75. **Hudi** – the animal taken by a pilgrim for sacrifice.
76. **Yaum-e-Arafah** – the 9th of Zil Hijjah on which the pilgrims stay in the plane of Arafat.
77. **Yaum-it-Tarwiyah** – the 8th of Zil Hijjah.
78. **Yalamlam** – a hill at a distance of two "Manzil" on the south of Mecca. It is the Meeqaat of those coming from Yemen, India and Pakistan. It is also known as Sa'idiyah.

Hajj is "Farz" :

Hajj is "Farz" (compulsory) only once in life (Fatawa-e-Alamgiri). It is also known as "Hajjatul Islam". Hajj should not be for the purpose of mere show. It is "Haraam" to perform the Hajj with unlawful income. It is "Makrooh" to perform the Hajj without the permission of one whose permission is necessary, e.g., the parents deserving one's service, the grand parents also come in the same category (Fatawa-e-Alamgiri, Durre Mukhtaar). A father can stop his minor son (Durre Mukhtaar). Hajj should be performed immediately it becomes "Farz", delaying it is a sin, and one who puts it off for years together becomes a transgressor and his evidence becomes unacceptable (Durre Mukhtaar). If one does not perform the Hajj while having funds for it, and meanwhile the funds are lost, then he should perform the Hajj by taking loan with the intention of re-paying it (Durre Mukhtaar).

If one is unable to perform the Hajj after it becomes "Farz", it is "Wajib" (obligatory) for him to make a Will for its performance after his death.

Anybody who denies the obligation of Hajj is a "Kafir" (infidel).

Hajj is "Wajib" :

If anybody makes a Vow for the performance of Hajj, it becomes "Wajib" (obligatory) for him to perform the Hajj. Similarly, if anybody enters the "Meeqaat" * (with the intention of going to Mecca) without wearing the Ehraam, Hajj or Umrah becomes "Wajib" (obligatory) for him (Mu'allimul Hujjaaj).

Hajj is "Nafl" :

Hajj, other than the one which is "Farz" (which is only once in life), and "Wajib" (which is in the fulfilment of a Vow), is

* the places where the Ehraam is put on.

“Nafil” and can be performed as many times as one may like throughout his life.

Kinds of Hajj :

Hajj is of three Kinds, viz., (1) “Ifraad” in which the Ehraam is put on for the Hajj only ; (2) “Qiraan” in which the Ehraam is put on for Umrah as well as Hajj, and the Ehraam is put off after performing both, and (3) “Tamatto” in which first the Ehraam for Umrah is put on and after performing the Umrah it is put off and thereafter it is again put on for the performance of Hajj.

While an outsider can perform any of the three kinds of Hajj, the residents of Mecca can only perform the “Ifraad” ; the other two kinds of Hajj, viz., “Qiraan” and “Tamattato” are not allowed to them. Details of all the three will follow.

Conditions making Hajj “Farz” :

There are eight conditions which make the Hajj “Farz” (obligatory). If either condition is not fulfilled, Hajj does not become “Farz”. These are :

- (1) Islam – Hajj becomes “Farz” when one accepts Islam and has sufficient means for it (Durre Mukhtaar ; Raddul Mukhtaar) ;
- (2) Darul Islam and Darul Harb – while in the Darul Harb one should also be having the knowledge that Hajj is “Farz” on him, but while in the Darul Islam such a knowledge is not necessary (Fatawa-e-Alamgiri) ;
- (3) Puberty – Hajj becomes “Farz” only after attaining the puberty, therefore Hajj performed during minority is “Nafil” and does not amount to performance of the “Farz”(Fatawa-e-Alamgiri) ;
- (4) Sanity – Hajj is not “Farz” on an insane person (Fatawa-e-Alamgiri and Raddul Mukhtaar);

- (5) Freedom – Hajj is not “Farz” on slaves even though they are present in Mecca and even though their masters permits them (Fatawa-e-Alamgiri);
- (6) Health – Hajj is not “Farz” on sick and disabled persons, although if they perform it will be a perfect Hajj and after recovery they will not be bound to perform it again (Fatawa-e-Alamgiri);
- (7) Expenditure and conveyance – one should be having his own means to bear the expenses of Hajj in addition to the expenses required for his family left behind, as well as the conveyance, or if he has no conveyance, but is within the distance of three days journey from Mecca and is able to go on foot (Fatawa-e-Alamgiri and Durre Mukhtaar);
- (8) Time – all the above conditions should be present during the time when Hajj is to be performed (Raddul Mukhtaar);

Conditions under which Hajj is not “Farz” :

Hajj is not “Farz” under the following conditions, viz., (1) when there is no peace and tranquillity on account of war, turmoil, highway robbery, etc., causing danger to life and property (Raddul Mukhtaar ; Fatawa-e-Alamgiri) ; (2) for a woman when the distance to Mecca is of three days’ journey or more and there is neither the husband nor any Mehram (person related within prohibited degrees) with whom she can travel, irrespective of the fact whether she is young or old ; the Mehram should be major, sane and a righteous man (Durre Mukhtaar ; Fatawa-e-Alamgiri) ; (3) when a woman is under “Iddat” i.e., period of waiting after divorce or death of the husband ; (4) when a person is under arrest, or is detained by the ruler.

Conditions necessary for validity of the Hajj :

There are nine conditions necessary for validity of the Hajj. These are :

- (1) Islam – a non-Muslim cannot perform the Hajj ;
- (2) Ehraam – there cannot be the Hajj without the wearing of Ehraam ;

- (3) Time – the various deeds and performances of Hajj cannot be before or after the timings fixed for them ;
- (4) Place – the various deeds and performances of the Hajj cannot be on places other than the places fixed for them ;
- (5) power of discrimination or sanity – an insane cannot perform the Hajj ;
- (6) puberty – a minor cannot perform the Hajj ;
- (7) performance of all acts and deeds of Hajj by himself except in case of disability ;
- (8) there should be no sexual intercourse after the wearing of Ehraam till the end of “Wuqoof” in the Arafaat, otherwise the Hajj will be invalid ;
- (9) performance of the Hajj in the same year in which the Ehraam for it is put on ; if for any reason Hajj is not performed, then after the Umrah the Ehraam should be put off and next year the Ehraam should be put on again and Hajj should be performed ; Hajj cannot be performed in the Ehraam put on in the previous year.

The “Fara’iz” * of Hajj :

In the process of Hajj some stages are “Farz” (compulsory), some “Wajib” (obligatory) and some “Sunnat” (traditional).

The “Farz” stages are : (1) Ehram, which includes the wearing of the dress of Ehraam, making the “Neeyat” (intention) of Hajj, and recitation of the “Talbiah” ; (2) “Wuqoof-e-Arafaat” (stay in Arafaat) on the 9th of Zil Hijjah ; (3) “Tawaful Ziyarat” from the 10th to the 12th of Zil Hijjah.

If either of these “Fara’iz” is left over, the Hajj will not be valid, and cannot be validated even by a “Damm” (ransom). Each of these “Fara’iz” should be performed in its sequence, and at its fixed time and place (Durre Mukhtaar ; Raddul Mukhtaar) ;

* Compulsory performances.

The “Arakaan” * of Hajj :

There are two “Arakaan” of Hajj, viz., (1) Tawaful Ziyarat and (2) Wuqoof-e-Arafaat, and among them the latter is more important (ibid).

The “Waajibaat” ** of Hajj :

The “Waajibaat” of Hajj are six, viz., (1) Stay in Muzdalifah at the time of “Wuqoof”; (2) “Sa’ee” between Safa and Marwah ; (3) “Rami” i.e., stoning the Satans ; (4) Sacrifice of animals by “Qarin” and “Mutamatto” ; (5) Shaving off the head or cutting short the Hairs ; and (6) “Tawaful Wida” by the one coming from outside the “Meeqaat”.

Note : In some books the “Waajibaat” are counted as 35, but in fact they are not all directly of Hajj ; they actually relate to different “Af’aal” (deeds) of Hajj, e.g., of Ehraam, Tawaaf, etc., (Mu’allimul Hujjaj). ****

If any “Waajib” is left over, intentionally or unintentionally, the Hajj will be all right, but ransom ***** will have to be paid for it. If, however, it is left on account of a lawful reason, then no ransom is payable (ibid).

The “Sunnats” ***** of Hajj :

The Sunnah performances of Hajj are : (1) “Tawaf-e-Qudoom” by “Mufrid” coming from outside the Meeqaats and “Qarin” ; (2) “Ramal” in “Tawaf-e-Qudoom”, and if not done in it then in the “Tawaful Ziyarat” or “Tawaful Widaa” ; (3) Khutbah

* Basic, fundamental or Pillars.

** Obligatory Performances.

*** Published by Maktaba Thanwi, M.A. Jinnah road, Karachi.

**** Ransom will be dealt with under a separate heading.

***** Performances according to the practices of the Holy Prophet.

or Sermon by the Imam on the 7th Zil Hijjah in Mecca, 9th Zil Hijjah in the Arafat, and 11th Zil Hijjah in the Mina ; (4) Stay in Mina during the night of 9th Zil Hijjah ; (5) Going to Arafat after sunrise of 9th Zil Hijjah from Mina ; (6) Leaving the Arafat after the Imam leaves ; (7) Stay in Muzdalifah during the night of 10th Zil Hijjah after return from Arafat ; (8) Taking bath in the Arafat ; (9) Staying in Mina in the nights during the stay in Mina; (10) Stay for a short while in Muzdalifah during return from Mina ; and other Sunnats which will be noted with various performances of Hajj.

To give up the Sunnah is a sin, but there is no ransom for it ; and following of the Sunnah undoubtedly brings the reward.

“Mustahibbaat” * and “Makruhaat” ** of Hajj :

These are many and will be noted with the various performances of Hajj, and “Aadaab-e-Safar”.

Process of Hajj :

(1) One coming from outside the Meeqaats has to enter the Meeqaat after wearing the dress of Ehraam; those living within the limits of Meeqaat are to wear the Ehraam from their houses ; (2) after coming to Mecca the “Mufrid” (coming from outside the Meeqaat) and the “Qarin” have to perform the “Tawaf-e-Qudoom” with Sa’ee and remain in the Ehraam till the performance of Hajj, but the “Mutammato” has to perform the Umrah and put off the Ehraam and then again wear it for Hajj on the morning of 8th of Zil Hijjah; (3) after the sunrise on the 8th Zil Hijjah proceed to Mina and remain there till the morning of 9th Zil Hijjah ; (4) after the sunrise on the 9th of Zil Hijjah proceed to Arafat and stay there throughout the day ; (5) after sunset on the 9th of Zil Hijjah leave the Arafat and proceed to Muzdalifah and remain there throughout the night upto before sunrise of the 10th of Zil Hijjah ; (6) before sunrise of the 10th of Zil Hijjah return to

-- * Commendable ** Abominable

Mina, and first do the "Rami" (stoning) of the big Satan, then offer the sacrifice of animals, then shave off the head or cut short the hairs, then put off the Ehraam, and then come to Mecca and perform the "Tawaful Ziyarat" with the Sa'ee ; the "Tawaful Ziyarat" can be performed till the 12th of Zil Hijjah, or even thereafter at any time during the life, but till it is performed wife does not become lawful for the man ; (7) remain in the Mina (particularly during the nights), compulsorily till before the sunset of 12th of Zil Hijjah, and optionally till the 13th of Zil Hijjah, and do the Rami (stoning) of all the three Satans (only once) daily ; (8) then return to Mecca, and, if one is an outsider, perform the "Tawaful Widaa" and return home ; those living within the limits of Meeqaat are not to perform the "Tawaful Widaa".

Journey for the Hajj :

(1) After the Hajj becomes "Farz", one should try to perform it at the earliest ; (2) The going for Hajj should be exclusively for the Pleasure of Allah and for the performance of Hajj strictly according to the commands of Allah and His worthy Prophet Muhammad (peace be upon him) ; (3) Before leaving for Hajj one should offer repentance for his past sins and pray to Allah for forgiveness ; return the trusts to their owners, clear debts if any or make proper arrangement with the debtor ; (4) Take the permission from the parents if they are in need of his services ; (5) Make arrangements for the maintenance of wife and children during his absence ; (6) Take with him sufficient money needed for his own expenses from lawful property ; (7) Take somebody as his companion in journey ; (8) Learn the procedure of Hajj and the various supplications to be made therein ; (9) Take bath, make the ablution, wear the Ehraam, offer the prayer (as per procedure laid down under the topic "Ehraam"), and when come out of the house, read the following supplication :

(10) Bid farewell to the relations and friends, beg forgiveness from them, shake hands with them and read the following supplication :

“ASTAUDIUAL LAAWA DEENAKA WA AMAANATAKA WA
AAKHIRA AMALIKA WA ZAWWADAKAL LAAHOT TAQWAA
WA YASSARA LAKAL KHAIRA Haisu KUNTAL”

and in answer the relations and friends should say :

“ALLAHUMMA ATWILAHOL BUDA WA HAWWIN ALIHUS
SAFARA”

(11) While stepping in or on the conveyance read the following supplication :

“ALHAMDULIL LAAHIL LAZY HADAANAA LIL ISLAAME WA
MANNA ALINAA BI MUHUMMADIN ALIAHE AFZALAS
SALAATE WAS SALAAME SUBHAANAL LAZY SAKHKHARA
LANAA HAAZA WAMAA KUNNAA LAHO MUQRINEENA WA
INNA ILAA RABBINAA LAMUN QALIBONAALHAMDO
LILLAAHE ALHAMDO LIL LAAHE ALHAMDO LIL LAAHE
ALLAH-O-AKBERO ALLAH-O-AKBERO ALLAH-O-AKBERO
SUBHAANAKA INNY ZALAMTU NAFSY FAGHGIRLY
FAINNAHOO LAA YAGHFIRUZ ZUNOBA ILLAA ANTA”

(12) While climbing on a high land say :ALLAH-O-AKBAR
; and while walking on the ground say :SUBHANALLAH
; and while going through a jungle say :
and when see any city say :

“ALLAHUMMA RABBUS SAMAWAATIS SABIY WAMAA
AZLALNA WA RABBAL ARZAINAS SABIY WAMAA
AQLALNA WA RABBASH SHAYAATEENA WAMAA AZLALNA
WA RABBAR RIYAAHY WAMAA ZARAINA FAINNA
NASALUKA KHAIRA HAAZIHIL QARYATE WA KHAIRA
AHLIHAA WA NA'OZUBIKA MIN SHARRIHAA WA SHARRI
MAA FEEHA”

and when enter any city say :

“ALLAHUMMA BAARIK LANAA FEEHAA (3
TIMES)ALLAAHUMMAR ZUQNAA JANAAHAA WA
HAYYINAA ILAA AHLIHAA WA HABBIB SAALEHA
AHLEHAA ILAINAA”

and when stay at any place say :

“A’OZU BIKALIMAATIL LAAHIL TAAMMAATE KULLEHAA
MIN SHARRE MAA KHALA QA WA ZARA AWA BARAA A
SALLAMA A’LAA NOHIN FYL A’ALAMEENA”

and make the following supplication at night ;

“YAA ARZU RABBY WA RABBUKIL LAAHO A’OZUBIL
LAAHE MIN SHARRIKA WA SHARRE MAA KHUIQA FEEKA
WA SHARRE MAA YADUBBO A’LAIKA WA A’OZUBIL LAAHE
MIN ASADIN WA ASWADA WA MINAL HAYYATE WA
AQBABE”

and make the following supplication in the morning

“WAMIN SHARRE SAAKINYL BALADE WA MIYON WAA
LIDIYUN WAMAA WALADAL LAAHE WA HUSNE BALAAEHE
A’LAINA RABBUNAA SAAHIBNAA WA AFZIL A’LAINAA
A’AIZAN BIL LAAHE MINAN NAARE”

(13) While arrive at, or leave, any place, offer two Rak’ats of
“Nafil” prayer ;

(14) Make the more elderly, learned, experienced, righteous and
intelligent one as the “Ameer” (leader) of the journey and
follow him according to Shari’ah.

Meeqaat :

Meeqaat means (1) Fixed Time and (2) Fixed place.
Accordingly, Meeqaat of Hajj are (1) Meeqaat-e-Zamani (i.e.
Meeqaat of Time) and (2) Meeqaat-e-Makani (i.e. Meeqaat of
place). The former are the months of Hajj , viz., Shawwaal,

Zeeqa'ad and first ten days of Zil Hijjah (Mu'allimul Hujjaaj).

The latter are the five places fixed round the city of Mecca from where none intending to go to Mecca for Hajj or Umrah or even business or mere visit can go further without wearing the Ehraam. These five places are (1) Zul Halifah also known as Beer-e-Ali – this is for those who come from the side of Medinah; (2) Zaat-e-Irq – this is for those who come from the side of Iraq; (3) Jahfah – this is for those who come from the side of Syria; (4) Qarn – this is for those who come from the side of Najd; and (5) Yalamlam – this is for those who comes from the side of Yeman.

Those passing through either of these places should wear the Ehraam from it or even from an earlier place. If anybody does not pass exactly through either of these places, he should wear the Ehraam from the "Muhaaz" (nearing places) to it e.g., the "Muhaaz" of the persons coming from India and Pakistan is Yalamlam. If any body does not know the "Muhaaz", he should use his own guess work; and if even that is not possible, then he should wear the Ehraam from two "Manzil" (stations) before Mecca * (Fatawa-e-Alamgiri; Durre Mukhtaar, Raddul Mukhtaar). The one passing through two different Meeqaats, or Muhaaz e.g., the one coming from the side of Medinah has to pass through Zul Halifah and Jahfah, should wear the Ehraam from the first one, though he may also wear it from the second one (Durre Mukhtaar, Fatawa-e-Alamgiri). The one who has no intention to go to Mecca, and has to remain at any place, e.g., Jeddah, between Meeqaat and the limits of Haram, which is known as "Hil", he is not bound to wear the Ehraam, and if from such place he also goes to Mecca, he may go without wearing the Ehraam. Thus Ehraam is necessary only in that case where anybody has the initial intention of going to Mecca. But the one who is on Hajj- Badal, he has to wear the Ehraam even though initially he does not intend to go to Mecca (Durre Mukhtaar; Raddul Mukhtaar).

-- * as for example the one coming through Jeddah can wear the Ehram from Jeddah because is two Manzil before Mecca.

Those living within the "Hil", i.e. the place between Meeqaat and the limits of Haram, should wear the Ehraam from

their houses. If they have no intention of Hajj or Umrah, they may also go to Mecca without wearing the Ehraam.

Those living within the limits of Haram should wear the Ehraam of Hajj from the Masjidul Haraam, and that of Umrah from the Tan'eem (Durre Mukhtaar) ; if they happen to go out of the Meeqaat, then they should also, while coming back, wear the Ehraam from the Meeqaat (Fatawa-e-Alamgiri ; Durre Mukhtaar).

If an outsider comes to Mecca in the Ehraam, performs the Umrah, puts off the Ehraam, and stays in Mecca, then during stay his Meeqaat will be the same as that of the residents of Mecca.

If an outsider intending to go to Mecca passes through the Meeqaat without the Ehraam, he will have to return to the Meeqaat, wear the Ehraam recite the "Talbiyah" and then go to Mecca, otherwise he will have to ransom it by a "Damm" (sacrifice of an animal). It is, however, not necessary that he should return to the same Meeqaat from which he had passed through ; he may return to any of the five Meeqaats for this purpose, though it is better to return to the same Meeqaat.

Note : For more details and individual problems see the Hidayah, the Bahar-e-Shari'at, or any other detailed book on Fiqah, or consult any jurist.

Ehraam :

Meaning: Ehraam literally means to make "Haraam" (prohibited). It so means because when the pilgrim wears the Ehraam, he prohibits for himself even some of those things which are "Halaal" (permissible) or "Mubah" (allowable) for him. Technically, it refers to the two sheets of cloth which the pilgrim wears to cover his body in the state of Ehraam.

Kinds of Ehraam : Ehraam is of four kinds, viz., (1) of Hajj only, known as "Ifraad" ; (2) of Umrah while going for Hajj, known as "Tamatto", (3) of Hajj and Umrah together, known as "Qiraan"; and (4) of Umrah only before or after the period of Hajj

Wearing the Ehraam : First perform the acts of cleansing, then with the intention of Ehraam take bath, perform the ablution,

then tie down one sheet of cloth round the lower part of the body below the navel, and cover the upper part of the body by the other sheet, then offer two Rak'ats of "Nafl" prayer (if the time is not "Makrooh") with the intention of Ehraam – in the first Rak'at read the "Suratul Kaafiroon" and in the second one the "Suratul Ikhlāas," then remove the sheet from the head making it naked, and then if it is the Ehraam of Hajj make the "Neeyat" (intention) as follows :

"ALLAHUMMA INNY UREEDUL UMRATA
FAYASSIRHAA LY WATAQABBALAHAA MINNY"

If it is the Ehraam of Umrah, then make the "Neeyat" (intention) as follows :-

"ALLAHUMMA INNY UREEDUL HAJJA FAYASSIRHOLY
WATAQABBALHOMINNY"

"If it is the Ehraam of Hajj and Umrah, then make the "Neeyat" (intention) as follows :-

"ALLAHUMMA INNY UREEDUL UMRATA
FAYASSIRHAA LY WATAQABBALAHAA MINNY"

Then read the "Talbiyah" with a bit loud voice three times as follows :

"LABBAIKA ALLAHUMMA LABBAIKA LABBAIKA
SHAREEKA LAKA LABBAIKA INNAL HAMDA WAN
NI'MATA LAKA WAL MULKA LA SHAREEKA LAKA"

Then read the Durud Sharif, and recite the following Duaa

"ALLAHUMMA INNY ASALUKA RIZAAKA WA
JANNATA WA A'OZUBIKA MIN GHAZABIKA WAN
NAAR"

After the formalities of Ehraam are complete one should desist from all prohibited things till the Ehraam is put off after completion of Hajj, Umrah, or Umrah as well as Hajj. The Ehraam should not be put off, even though anything contrary to Ehraam happens, till the completion of Hajj or Umrah for which it was put on. If for any reason Hajj is missed, then it may be put off after performing the Umrah. If one is detained from Hajj, then it may be put off after sacrificing the "Hudi", i.e. the animal taken for sacrifice in the Haram.

It may be noted that the outsider, technically known as "Aafaqi", can wear the Ehraam of either form of Hajj, viz., "Ifraad", "Tamatto" or "Qiraan", but the residents of Mecca should wear the Ehraam of "Ifraad" only. The other forms of Hajj are not allowed to them.

Conditions of Ehraam : There are two conditions of Ehraam, viz., (1) Islam, and (2) "Neeyat" and "Talbiyah". If either of the two is missing, there can be no valid Ehraam.

"Waajibaat" of Ehraam : There are two "Waajibaat" (obligatory requirements) of Ehraam, viz., (1) to wear the Ehraam from the Meeqaat, and (2) to observe the prohibitions of Ehraam.

"Sunnats" of Ehraam : There are nine "Sunnats" (performances according to the practices of the Holy Prophet) of Ehraam, viz., (1) Wearing of Ehraam in the months of Hajj ; (2) Wearing of the Ehraam from the Meeqaat of ones own country when one is to pass through it ; (3) Taking the bath or performance of ablution before wearing the Ehraam ; (4) Using two sheets of un-stitched cloth – one for the lower part, and the other for the upper part, of the body ; (5) Offering two Rak'ats of "Nafl" prayer after wearing the Ehraam ; (5) Recitation of "Talbiyah" ; (7) Recitation of "Talbiyah three times ; (8) Recitation of Talbiyah with a bit loud voice and ; and (9) Using the perfume before the "Neeyat" of Ehraam.

“Mustahibbaat” of Ehraam : The “Mustahibbaat” (commendable performances) of Ehraam are ten, viz., (1) Cleansing of the body ; (2) cutting of the nails ; (3) removal of hair from the armpits ; (4) removal of hair from below the navel ; (5) taking bath with the “Neeyat” of Ehraam ; (6) using two white sheets of cloth, new or washed, for the Ehraam ; (7) wearing of the sandals ; (8) expression of the “Neeyat” of Ehraam by the word of mouth ; (9) expression of the “Neeyat” while sitting after the prayer ; and (10) wearing of the Ehraam before the Meeqaat.

Principles governing the Ehraam :

1. The “Neeyat” (intention) - The “Neeyat” should be at heart ; expression of it by the word of mouth is merely “Mustahab”, and therefore not necessary. The “Neeyat” should be with the recitation of Talbiyah. If anybody wears the Ehraam but does not make the “Neeyat” of Hajj or Umrah, he may do so before resuming the performance of Hajj or Umrah. If anybody is in doubt about his “Neeyat” whether it was of Hajj, Umrah or Qiraan, he should perform Umrah as well as Hajj. If it is Hajj Badal, then the name of the person for whom it is done should also be mentioned in the “Neeyat”.

2. Talbiyah - Recitation of Talbiyah by the word of mouth is necessary; recitation at heart is not enough. On wearing the Ehraam it should be recited three times with a bit loud voice. Talbiyah should better be recited in the Arabic though it can also be recited in any other language. The woman should not recite the Talbiyah in a loud voice. The Talbiyah should be continued during Ehraam while sitting or standing, going or coming, after the prayers, and after the Takbeer in the days of Tashreeq, till the stoning of the big Satan on the 10th of Zil Hijjah. There should be no Talbiyah during the Tawaaf or Sa’ee.

3. Ghusl (bath) - Taking bath for the Ehraam is Sunnat. It is permissible even for a woman during menstruation or flow of blood after childbirth, and even for a child. If for any reason bath

is not possible, then only ablution should be performed. Without bath or ablution, wearing of Ehraam is "Makrook" (abominable).

4. Dress – No stitched clothes should be worn during the Ehraam. There should be only two un-stitched sheets of cloth, new or washed, white in colour (or even coloured but not in saffron or Kusum), and long enough so as to cover the shame fully, and come from below the right shoulder upon the left one. For safety from cold, blankets etc., may also be used. Only one sheet of cloth is also allowed.

5. Prayer - After wearing the Ehraam two Rak'ats of "Nafil" prayer should be offered if the time is not "Makrooh". During the prayer the head and body should remain covered, even the shoulders should not be kept naked. The women under menstruation or flow of blood after childbirth should not offer the prayer of Ehraam; they should only make the "Neeyat" after bath or ablution.

6. Ehraam of unconscious and sick - (1) If anybody becomes unconscious at the time of wearing the Ehraam, his companion should, before or after wearing the Ehraam himself, make the "Neeyat" of Ehraam and recite Talbiyah on his behalf also. Thus his Ehraam will be the Ehraam of the unconscious one also. (2) For this the request from the unconscious one is not necessary. (3) For this purpose the stitched clothes of the unconscious one should be put off. (4) On becoming conscious the various performance of Hajj should be done by the unconscious one himself, but if he does not become conscious then the man who did the "Neeyat" of Ehraam for him should perform all acts himself on his behalf. (5) If he takes the unconscious one with him, than in the Tawaaf and Sa'ee he should do the "Neeyat" for him as well as for himself, and one performance will be enough for both; but if he does not take him with him, then he will have to perform the Tawaaf and Sa'ee for him and also for himself

separately – one performance will not be enough for both. (6) In case of any act by the unconscious in disregard to the prohibition of Ehraam, the unconscious one will be responsible ; and in case of such an act by the man who did the “Neeyat” of Ehraam for the unconscious one only one ransom will be due on him. (7) If anybody becomes unconscious after wearing the Ehraam, then it is “Wajib” to take him for the performance of Hajj, and the one who takes him should make the “Neeyat” for Tawaaf, etc., for him as well as for himself and in such a case one performance will be enough for both. (8) If anybody is sick and he asks anybody else to wear the Ehraam for him and meanwhile he sleeps, then the other one can wear the Ehraam for him, but after awaking from the sleep the sick one will himself perform the various acts of Hajj. Wearing of Ehraam, for a sick one without his request is not allowed. For Tawaaf etc., also, while the sick one is sleeping, his request is necessary, and it is also necessary that the act should be done immediately ; any act done without request or with delay is not valid.

7. Ehraam of minor and insane - (1) If a minor is intelligent and can understand things well, then he should himself wear the Ehraam and perform all acts of Hajj ; otherwise his guardian should wear the Ehraam and perform all acts of Hajj for him and during all performances he should also carry the minor with him. (2) While wearing the Ehraam for the minor all stitched clothes should be put off from his body. (3) Since Hajj is not “Farz” on a minor there is no ransom on him for any fault. (4) The same principles apply to an insane person. If after gaining sanity, the man himself wears the Ehraam and performs all acts himself it will be alright.

8. Ehraam of a woman - (1) The Ehraam of woman is like that of man except that she should cover her head, cloth should not touch her face, and she can wear stitched clothes as well coloured clothes (but not coloured in Saffron or Kusum). (2) Even in Ehraam a woman should observe “Purdah” from strangers and

should hide her face with something. (3) She can also wear ornaments, socks and gloves, though it is better not to wear the same (3) She should not recite Talbiyah with a loud voice. (4) She should neither do "Iztibaagh" nor "Raml" during Tawaaf, nor run during the Sa'ee, nor shave off her head, but only cut off her hair herself by their ends to the extent of one part of her finger. (5) She should not kiss the Black Stone or offer prayer at "Muqam-e-Ibrahim" among the gathering of men. (6) She should perform all acts of Hajj even during menstruation except Tawaaf and Sa'ee. (7) During menstruation she is also exempted from Tawaful Widaa.

9. Ehraam of eunuch - All principles of Ehraam which are applicable to a woman also apply to him.

Prohibitions of Ehraam :

The following things are prohibited during the state of Ehraam : (1) sexual intercourse, touching the woman for sex, kissing her with sex, looking at her private part with sex, or even talking about sex before her ; (2) any act of sin ; (3) quarelling with anybody ; (4) hunting any animal of the land, or showing the animal to anybody for hunting or making pointation towards the animals for hunting or helping the hunter in any manner including the supply of wood, knife, sword etc. to him. Hunting of the animal of the sea is, however, permitted, (5) making the animal of land to run, breaking of its egg, plucking its arm or wing, selling or purchasing the hunted animal or its egg, extracting milk from the hunted animal, cooking its flesh or egg, killing of the lice or placing the cloth in the sun or washing it for killing the lice, or washing the head with anything which may kill it, getting the lice killed by any-body else, or making pointation to anybody for this purpose, using dye for the hair, setting the hair by any chemical ; (6) use of perfume or oil, cutting of the nails or hair of ones own or of any-body else, or eating the perfumed thing or keeping it with himself covering the head ; (7) wearing of stitched clothes, cap, socks, gloves, etc., (8) wearing shoes which cover the upper bone of the

foot ; (9) tying down the mouth or head with any piece of cloth ; (10) use of cloth coloured in Saffron or Kusum or having perfume.

Note : If a man dies in the state of Ehraam, his shrowding will be in the normal course, viz., he will be applied camphor and perfume and his head will be covered.

“Makroohaat” of Ehraam :

The following things are “Makrooh” (abominable) during the state of Ehraam : (1) removal of dirt from the body, washing of head, beard or body with soap ; (2) combing the beard or head, rubbing of the head or body resulting in the falling of hair or lice ; (3) doing “Khilaal” through the beard resulting in the falling of hair (4) stitching of the middle part of the cloth used for covering the lower part of the body unless it is necessary for covering the shame (5) tying down both the corners of the cloth used for Ehraam, using any pin or cord for it; (6) inhaling or touching the perfume or sitting at the shop of a perfume seller to inhale the perfume, touching or inhaling the smell of any perfumed fruit or grass ; (7) tying down any piece of cloth on the body (but not at all on the head and face) without necessity ; (8) touching the head or face with the Cover of Ka’bah ; (9) tying down of the lower sheet of the Ehraam round the waist with any strip or cord; (10) looking at the private part of the woman with the eye of sex ; (11) placing of stitched clothes on the shoulders ; (12) use of cloth having the effect of “Dhooni” (13) placing the face on the pillow ;(14) hanging the amulet round the neck ; (14) using the antimony ; (15) eating any perfumed uncooked thing or the one still having the perfume.

“Mubahaat” of the Ehraam :

The following things are “Mubah” during the state of Ehraam :

1. to take bath by cold or hot water on account of need, but not

- to remove the "mail" (dirt), to dive into the water, to purify the cloth, to wear the ring, to take the arms, to fight with the enemy according to the Shari'ah ;
2. to tie a belt over or under the Ehraam and keep in its pocket the money, of one's own or of another ;
 3. to enter the house or the tent, use the umbrella, sit under the shadow of anything or in the "Ammaara" (conveyance)
 4. to look into the mirror, use the "Miswaak" (Tooth Stick), take out the tooth, cut off the broken nail, get himself cupped without saving off the hair, use the antimony having no perfume, get circumcised, break the "Aabla" (boils), bandage the broken organ ;
 5. to have vaccination or anti-infection injunction ;
 6. to make a pocket in the lower cloth for keeping the money etc.
 7. to cover the entire body except the face and the head ; to cover the ears, neck and feet by a cloth or handkerchief ;
 8. to cover the beard hanging below the chin ; to have a pillow under the head or cheek ;
 9. to take the utensils, cot, vegetable over the head ;
 10. to eat the flesh of that animal of the land which has been hunted and slaughtered in the "Hil" by a man who is not in the state of Ehraam, in which the man in Ehraam has not taken any part, to slaughter animals (other than the hunted ones), hens and birds, but not the wild ducks, and to eat their flesh ;
 11. to kill the injurious or dangerous animals, e.g., snakes, scorpions, lizards, chameleons, wasps, bugs, kites, flies, crows eating the dead ones, etc.,

12. to eat the beatles without cardamom, clove, or perfumed tobacco (eating perfumed things in "Makrooh", but food cooked with any perfumed thing is not "Makrooh", even though the perfume is being felt);
13. to recite poetry having nothing sinful ;
14. to rub the head, beard, or the body, in such a manner that no hair is broken, even though blood may come out ;
15. to lift up the bag of clothes fully tied down (if not fully tied down, it is "Makrooh")
16. to eat the oil, fat or ghee ;
17. to use the oil for the wounds but it should not be perfumed one ;
18. to enter into marriage of ones own, or of anybody else, but consummation during the Ehraam is prohibited.

Entry in Mecca :

One can enter Mecca from any side but if possible it is "Mustahab" to enter from the side of the graveyard of Ma'laa. Similarly, one can enter Mecca at any time during the day or night but it is better to enter during the daytime. It is "Sunnat" to take bath before entering Mecca. When Mecca is within the sight, one should recite the following supplication :

"ALLAHUMMAJ ALLY BIHAA QARAARAUN
WAZUQNY"

While entering Mecca, one should be mindful of the honour and respect of Mecca, continue reciting the "Talbiyah", and also recite the following supplication :

"ALLAHUMMA ANTA RABBY WA ANA 'ABDUKA JITU
LIOADDIYA FARAZAKA WAATLUBO RAHMATAKA WA
ALTAMISO RIZAAKA MUTTABIAN LIAMRIKA
RAAZIYAN BIQAZAAIKA ASALUKA MASILATUL
MUZTARREENA ILAIKAL MUSHFIQEENA MIN
AZAABIKAL KHAAIFEENA MIN I' QAABIKA AN
TASTAQBILANYL YAUMA BIAFWIKA WA TAHFAZANY
BIRAHMATIKA WA TATAWAZA A'NNY
BIMAGHFIRATIKA WA TUE'ENANY A'ALAA ADAAE
FARAZIKA ALLAHUMMAFTAHLI ABWAABA
RAHMATIKA WA ADKHILNY FEEHAA WA A'IZNY
MINASH SHAITANIR RAJEEMI"

If one enters Mecca from the side of the graveyard of Ma'laa, then in between the graveyard and the Masjidil Haraam there is a place known as "Mad'aa". There the following supplication should be recited :

"RABBANA AA'TENA FED DUNIA HASANATAO WA FEL AKHIRATI HASANATAO WA QINA AZABAN NARI ALLAHUMMA INNI ASALUKA MIM'MA SA'ALAKA MINHU NABIYYEKA MUHAMMADUN SUALLALLAHU ALAIHE WA SALLAMA WA A'OZUBIKA MIN SHARRI MASTA'AAZA MINHU NABIYYUKA MUHAMMADUN SUALLALLAHO ALAIHE WA SALLAMA"

Entry in the Masjidil Haraam :

Masjidil Haraam is the mosque round the Ka'bah. It is "Mustahab" to come to the Masjidil Haraam immediately, or as soon as possible, after entering Mecca. One can enter the Masjidil Haraam from any of its doors but it is "Mustahab" to enter from the door known as the "Baabus Salaam". One should enter the Masjidil Haraam with full regard of honour and respect for it, as well as complete attentiveness towards it, reciting the "Talbiyah", and step in first his right foot, and recite the following supplication:

"BISMILLAHE WASSALATU WASSALAMU ALAA RASOOLILAHE RABBIGHFIRLII ZUNUBII WAFTAHLII ABWABA RAHMATIKA"

After entering the Masjidil Haraam, when one looks at the "Ka'bah", he should say three times :

ALLAH-O-AKBARO LA ILAHA ILLAL LAHU

and recite the following supplication :

"ALLAHUMMA ZID HAZALBAITA TASHREFAO WATA' ZEMAO WA TAKREMAO WAMA HABATAO WAZZID MAN SHARRAFA HU WAKARRAMAHU MIM MAN HAJJAHU WA TAMARA HU WATASHREFAO WATAKREMAO WATA ZUEMAO WABIRAN ALLAHUMMA ANTAS SALAMU MINKAS SALAMU FAHAYYENA RABBANA BISSALAM"

and thereafter recite the “Durood Shareef” and then it is also “Mustahab” to recite the following supplication :

“A’OZU BIRABBIL BAITI MINAD DAYNI WAL FAQRI WA MIN ZAIQIS SADRI WA AZABIL QABRI”

It may be noted that after entering the Masjidil Haraam, recitation of “Talbiyah” is to be given up. The first thing after entering the Masjidil Haraam is the “Tawaaf” (circumambulation) round the Ka’bah, and therefore there is no Nafl prayer of “Tahiyatul Masjid”. But if for reason of shortage of the time for “Farz” prayer or the “Salaat bil Jama’at”, one is not in a position to resume immediately the “Tawaaf”, he may offer the “Tahiyatul Masjid” provided the time is not “Makrooh” (Mu’allimul Hujjaaj).

Further, the “Sunnat-e-Mu’akkidah”, the “Witr” and the funeral prayer should be offered before the “Tawaaf” and the “Ashraaq”, the “Chassat”, the “Tahajjud”, etc., should be offered after the “Tawaaf” (Mu’allimul Hujjaaj).

While entering the Masjidil Haraam, it is “Mustahab” to also make the “Neeyat” of “Etikaaf”.

It is permissible for everybody, whether doing the “Tawaaf” or not, to pass across in front of the one offering the prayer in the Masjidil Haraam, but one should not so pass across exactly on the spot whether the latter is offering the “Sajdah” (Mu’allimul Hujjaaj).

Prayer in Masjidil Haraam and inside the Ka’bah ;

The reward for prayer in the Masjidil Haraam is one lac for one prayer, but this is for the “Farz” prayer only, because to offer the “Sunnat” and “Nafl” prayer in the house is more superior than to offer it in the mosque. Similarly, the reward of one lac is only for the men because for the women it is more superior to offer the prayer, whether “Farz”, “Sunnat” or “Nafl” in their own houses and there also in their own private chambers.

Just like anywhere else, in the Masjidil Haram also one should face the Ka'bah in the prayer. But if one offers the prayer inside the Ka'bah itself, he may face any direction inside it because inside it the "Qiblah" is all round.

Prayer can also be offered on the roof of the Ka'bah, but it is prohibited to go on the roof of the Ka'bah without need.

Inside the Ka'bah the prayer can be offered individually as well as in company (Bil Jama'at). In the latter case it is not necessary that the Imam and the Muqtadees should face the same direction. In case the Imam and the Muqtadees are facing the same direction the Muqtadees should not be ahead to the Imam otherwise the prayer of the Muqtadees will not be valid. In case of facing different directions the Muqtadees can also be face to face to the Imam, and in such a case although the prayer of the Muqtadees will be valid, but it will be "Makrooh".

While offering the prayer in the Masjidil Haram round the Ka'bah one should be careful to exactly face the Ka'bah, other-wise the prayer will not be valid.

Mere facing of the "Hateem" in prayer is not enough. Even though the "Hateem" may be in front but exact facing of the Ka'bah is necessary.

While offering the prayer behind the Imam, the Muqtadees can stand in rows behind him round the Ka'bah (as it is generally done), but on the side where the Imam stands, the Muqtadees should not be ahead to him, or nearer to the Ka'bah than him, otherwise their prayer will not be valid. As regards the other three sides round the Ka'bah, if the Muqtadees stand nearer to Ka'bah, than the Imam, there will be no harm in it.

In the prayer the women should neither stand with, nor in front of, the men. They should stand in separate rows behind those of the men.

Important places where the Holy Prophet offered the prayers are (1) inside the Ka'bah, (2) Muqaam-e-Ibrahim, (3) facing the Hajar-e-Aswad, (4) Run-e-Iraqi, (5) Muqaam-e-Jibra'il, (6) Hateem particularly below the Meezaab-e-Rahmat, (7) Near the door of the Ka'bah, (8) between Rukn-e-Yamani and Hajar-e-Aswad, (9) Rukn-e-Shami having the Baabul Umrah behind, and (10) Musallah Hazrat Adam facing the Rukn-e-Yamani (Mu'allimul Hujjaaj).

Tawaaf (Circumambulation) round the Ka'bah :

Meaning : Literally, Tawaaf means to go round anything, but with reference to Hajj and Umrah it means to go round (circumambulate round the Ka'bah seven times).

Excellence : The Holy Prophet has said that Allah sends down one hundred and twenty Blessings on the Ka'bah daily out of which sixty are for those who do the Tawaaf, forty for those who offer the prayer, and twenty for those who merely look at the Ka'bah (Tabrani, on the authority of Abdullah Ibne Abbas). On each step in the Tawaaf Allah forgives one sin, grants one blessing, and increases one rank for the one who does the Tawaaf (Ibne Hibban, on the authority of Ibne Khuzaimah).

Process of Tawaaf : (1) when you come near the Hajar-e-Aswad, read the following supplication :

(2) then the man should uncover his right shoulder by drawing the right side corner of the Ehraam through the right arm-pit and putting it on the left shoulder ; technically known as the "Iztibaagh";

(3) then stand facing the Ka'bah near the Hajar-e-Aswad keeping it completely on your right side, and make the "Neeyat" (intention) of Tawaaf, saying :

"BISMILLAH-IR-RAHMAN-IR-RAHEEM"

"ALLAHUMMA INNY UREEDO TAWAAFU BAITIKUL
HARAAME FAYASSIRHOLY WA TAQABBALHO
MINNY SAB'ATA ASHWAATIL LILLAAHE TA'ALAA
AZZA WA JALLA."

while making the "Neeyat" the hands should not be raised up ;

(4) then come exactly in front of the Hajar-e-Aswad, raise both the hands upto the ears (as in prayer), keeping the hand-palms wide open facing the Hajar-e-Aswad, and read :

"ALLAH-O- WALILLAHIL HAMDO WASSALATU
WASSALAMU ALAA RASOOLILLAHE ALLAHUMMA EMANA
WATASDEEQA BIKITABIKA WA WAFI'A BIAHDIKA WA
ITBAALISUNNATI NABIYYIKA MUHAMMADIN
SUALALLAHU TAA'LA ALAIHE WASUALLAM"

(5) then kiss the Hajar-e-Aswad and place your head on it, three times ; and if it is not possible, then only touch it with the hands or with some stick, and kiss it, and if even that is not possible, then raise both the hand-palms facing it , and kiss them. this is technically known as the "Istilaam". Then read the following supplication :

"BISMILLAHI ALLAH-O-AKBARO WALILLAHIL HAMDU"

(6) then proceed for the first round of the Tawaaf, keeping the Ka'bah on the left side, not looking at it but keeping the gaze on the floor, including the "Hateem" also in the circle, doing "Istilaam" of the Rukn-e-Yamani (south west corner of the Ka'bah), and come back to the Hajar-e-Aswad. This completes one round. Similarly, the other six rounds should also be completed, each time after doing the "Istilaam" of the Hajar-e-Aswad, and also "Istilaam" of the Rukne Yamanai. After the seventh round also there should be the "Istilaam" of the Hajar-e-Aswad. This will complete the Tawaaf in which there will be seven rounds of Ka'bah, seven times "Istilaam" of Rukn-e-Yamani and eight times "Istilaam" of the Hajar-e-Aswad.

(7) If one has also to do the "Sa'ee" between the Safa and Marwah, after the Tawaaf, as in the Umrah, then in the first three rounds of the Tawaaf he should also do the "Raml", i.e. walk a bit

swiftly, steadily and moving the shoulders like young strong ones or wrestlers ;

Supplications of Tawaaf :

During the Tawaaf, when you come to the “Multazim”, read the following supplication :

“ALLAHUMMA EMANA BIKA WATASDIQA BIKITA BIKA WA WAFAB I AHDIKA WA ITBAA’AL LESUNNATI NABBIYYIKA MUHAMMADIN SUALLALLAH TAA’ALAA ALAIHE WASSALLAM”

then when you come to the “Muqaam-e-Ibrahim”, i.e. in front of the door of Ka’bah, read the following supplication :

“ALLAHUMMA INNA HAZAL BAITA BAITUKA WAL HARAMU HARAMUKA WAL AMNU AMNUKA WA HAZA MAQAMUL AA’EZE BIKA MINAN NAARI FAAJIRNI MINAN NAARI”

then when you come to the “Rukn-e-Shaami” (north-east corner of the Ka’bah), read the following supplication :

“ALLAHUMMA INNI A’OZUBIKA MINASHAKKI WASH SHIRKI WASH SHIQUKI WAN NIFAQI WASU’EL AKHLAQI WAS’EL MUNQALABI FEL AHLI WAL MALI WAL WALADI”

then when you come to the “Meezaab-e-Rahmat”, read the following supplication :

“ALLAHUMMA AZELLANI TAHTA ZILLI ARSHIKA YAUMA LA ZILLI ILLA ZULLUKA WALA BA QIYA ILLA WAJHUKA WASQINY MIN HAU ZI NABIYYIKA MUHAMMADIN SUALLALAHU ALAIHE WASUALLAMA SHARBATAN HANI ATAN LA AZMA’O BADAHA ABADA”

then when you cross the “Rukn-e-Yamani” (south-west corner of the Ka’bah), and proceed towards the “Hajar-e-Aswad”, read the following supplication :

“ALLAHUMMA INNI A’OZUBIKA MINAL KUFRI WAL FAQA TI WAMA WA QEFIL KHIZY FED DUNYA WAL AKHIRATI”

Note : for each of the seven rounds of Tawaaf, a separate supplication has also been handed down to us from our predecessors which are reproduced as below :

Supplication of the First Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“SUBHAANALLAHE WALHAMDULILLAAHE WALAA
ILAAHA ILLALLAHO WALLAHO AKBERO WALAA
HAULA WALAA QUWWATA ILLA BILLAH-IL-ALIYIL
AZEEM WASSALAATO WASSALAAMO ALAA
RASOOLILLAAHE SALLALLAHO ALAIHE WA SALLAMA
ALLAHUMMA EMAANAM BIKA WA TASDEEQAM
BIKALIMATIKA WA WAFAM BIAHDIKA
WATTIBAALLISUNNATI NABIYYIKA WA HABIBIKA
MUHAMMADIN SALLALLAHO ALAIHE WA SALLAM”

and

“ALLAHUMMA INNI AS’ALOKAL AFWA WAL
AAFIYATA WAL MA’AFAATAD DAA’IMATA FID
DEENY WAT DUNYA WAL AAKHIRATE WAL FAUZA
BIL JANNATI WAN NAJAATA MINAN NAAR”

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABBAL ‘AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WA LILLAHIL HAMD”

Supplication of the Second Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“ALLAAHUMMA INNA HAAZAL BAITA BAITUKA WAL
HARAMA HARAMUKA WAL AMNA AMNUKA WAL
ABDA ‘ABDUKA WAANA ‘ABDUKA WABNO ‘ABDIKA
WA HAAZAA MAQAAMOL ‘AAZI BIKA MINAN NAAR
FAHARRIM LUHOOMANAA WA BASHARATA NAA
‘ALAN NAAR ALLAHUMMA HABBIB ELAINA
EEMAANA WA ZAYYINHO FY QLOBINAA WA KARRIHO
ELAINAL KUFRA WALFOSOQA WAL ‘ISYAANA
WAJA’LNAA MINAR RAASHIDEEN ALLAHUMMAR
ZUQNYL JANNATA BIGHAIRI HISAAB”

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABBAL ‘AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WA LILLAHIL HAMD”

Supplication of the Third Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“ALLAHUMMA INNY A’OZUBIKA MINASH
SHAKKI WASH SHIRKI WASH SHIQAQI WAN NIFAAQI
WASOOIL AKHLAAQI WASOOIL MANZARI WAL
MUNQALABI FYL MAALY WAL AHLY WAL WALADE
ALLAHUMMA INNI ASALUKA RIZAAKA WAL JANNATA
WA A’OZUBIKA MIN FITNATIL QABRI WA A’OZUBIKA
MIN FITNATIL MAHYAA WAL MAMAAT”.

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABBAL ‘AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WA LILLAHIL HAMD”

Supplication of the Fourth Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“ALLAHUMMAJ ‘ALHO HAJJAM MABRORAUN WA
S’AYAM MASHKORAUN WA TJAARATAL LAN
TABORA YA A’ALIMA MA FIS SUDORE AKHRIJNY YAA
ALLAHO MIN AZ ZULOMAATI ILAN NOOR
ALLAHUMMA INNY ASALUKA MUJIBAATI
RAHMATIKA WA A’ZAIMA MAGHFIRATIKA WAS
SALAAMATA MIN KULLI ISMIUN WAL GHANEEMATA
MIN KULLI BIR RIUN WAL FAUZA BIL JANNATI WAN
NAJAATA MINAN NAAR RABBI QANN’INY BIMAA
RAZAQTANY WA BAARIK LY FEEMAA A’TAITANY
WAKHLUF ‘ALAA KULLI GHAAIBATIL LY MINKA
BIKHAIR”

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABB AL ‘AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WA LILLAHIL HAMD”

Supplication of the Fifth Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“ALLAHUMMA AZALLINY ZILLE ARSHIKA YAUMA
LAA ZILLA ILLAA ZILLA AROSHIKA WALA BAAQIYA
ILLA WASHAKA WASQINY MIN HAUZE NBIYYIKA
SAYIDINAA MUHAMMADIN SALLAL LAAHO ALAIHE
WASALLAMA SHARABATAN HANEEATAM
MAREEATAL LAA NAZMAO BADAHAA ABADAA
ALLAHUMMA INNY ASALUKA MIN KHAIRE MAA
SALAKA MINHO NABIYYIKA SAYIDUNAA
MUHAMMADUN SALLAL LAAHO ALAHE WASALLAMA
WA AOZU BIKA MIN SHARRI MA TAAZAKA MINHO
NABIYYUKA SAYEDONAA MUHAMMADUN SALLAL
LAHO ALAIHE WA SALLAMA ALLAHUMMA INNY
ASALUKA JANNATA WA NAEEMAHAA WAMAA
YUQAR RIBUNY ILAIHAA MIN QAULIN AAAO FILIN
AAO AMAL WA AOZUBIKA MINAN NAARI WAMAA
YUQARRIBUNY ILAIHAA MIN QAULIN AAO FILIN AAO
AMALIN”

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABB AL ‘AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WA LILLAHIL HAMD”

Supplication of the Sixth Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“ALLAHUMMA INNA LAKA ALAYYA HUQOQAN
KASEERATAN FEEMAA BAINY WA BAINAKA WA
HUQOQAN KASEERATAN FEMAA BAINY WA BAINA
KHALQIKA ALLAHUMMA MAA KAANA LAKA MINHAA
FAGHFIRHO LY WAMAA KAANA LIKHALQIKA
FATAHAMMALHO ANNY WA AGHNINY BIHALAALIKA
AN HARAAMIKA WA BITAAITKA AM MA’SIYATIKA WA
BIFAZLIKA AM MAN SIWAAKA YAA WAASIA’L
MAGHFIRATI ALLAHUMMA INNA BAITAKA AZEEMUN
WA WAJHAKA KAREEMUN WA ANTA YAA ALLAHO
HALEEMUN KAREEMUN A’ZEEMUN TUHIBBUL A’FWA
FA’FO A’NNY “

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABBAL AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WA LILLAHIL HAMD”

Supplication of the Seventh Round

(a) From Hajar-e-Aswad to Rukn-e-Yamani

“ALLAHUMMA INNY ASALUKA EMMNAN
KAAMILAUN WA YAQEEANAN SAADIQAUN WARIZQAN
WAASIAUN WA QALBAN KHAASHIA NN WA LISAANAN
ZAAKIRAUN WARIZQAN HALAALAN TAYYIBAUN WA
TAUBATAN NA SOHAUN WA TAUBATAN QABLAL
NAUTI WA RAAHATAN INDAL MAUTI WA
MAGHFIRATAUN WA RAHMATAM BA ‘DAL MAUTI WA
AFWA INDAL HISAABE WAL FAUZA BIL JANNATE
WAN NAJAATA MINAN NAARE BIRAHMATAIKA YAA
AZEEZO YA GHAFFARO RABBE ZIDNY ILMAUN WA
ALHIQNY BISSALIHEEN”

(b) From Rukn-e-Yamani to Hajar-e-Aswad

“RABBANA AATENA FID DUNYA HASANATAN WA FIL
AAKHERATE HASANATAN WA QINA AZABAN NAAR
WA ‘ADKHILNAL JANNATA MA’AL ABRAAR YA AZIZ
YA GHAFFAAR YAA RABBAL ‘AALAMEEN”

(c) at the Hajar-e-Aswad while doing the Istilaam

“BISMILLAHE ALLAH-O-AKBAR WALILLAHIL HAMD” after completing the seventh round of the Tawaaf and eighth “Istilaam” of the Hajar-e-Aswad, come to the “Multazim” and read the following supplication :

“ALLAHUMMA YA RABBAL BAITIL ATEKI AA’TIK
RIQABANA WA RIQABA AABAA’ENA WA UMMAHA
TINA WA IKHWANINA WA AOLADINA MINAN NAARYA
ZALJUDI WAL KARAME WAL FAZLI WAL MANNI WAL
AATUAA’E WAL IHSAN ALLAHUMMA AHSIN AA
QIBATANA FE UMURI KULLEHA WA AJIRNA MIN
KHIZYID DUNIYA WA AZABIL AKHIRA ALLAHUMMA
INNI ABDUKA WABNU ABDIKA WAQIFUN TAHTA BAA
BINA MULTAZIMUM BI’ATA BIKA MUTA ZALLILUM
BAINA YADAIYKA ARJU RAHMATAKA WA AKHSHA
AZAA BAAKA MINAN NAARI QADEEMAL IHSAN
ALLAHUMMA INNI ASALUKA AN TARFA’A ZIKRY
WATA ZA’A WIZRI WATUSLIHA AMRY WATU
TUHHIRA QALBY WATUNAWWIRALY FE QABRI WA
TAGHFIRLY ZANBI WA ASALUKAD DARAJATIL ULAA
MINAL JANNATI AA’MEEN“

then come to the “Muqaam-e-Ibrhim”, finish the Iztibaaqh and cover both the shoulders, and offer two Rak’ats of prayer “Waajib-ut-Tawaaf”, and then read the following supplication.

“ALLAHUMMA INNAKA TA’LAMU SIRIYYE WA ALAA
NABIYATE FAQABAL MAZIRATE WA TA’LAMU
HAJATE FA A’TENI SU’LEE WA TA’LAMU MA FE NAFSI
FAGHFIRLY ZUNUBY ALLAHUMMA INNI ASALUKA
IMANAYYUBA SHIRU QALBY WA YAQREENAN
SADIQAN HATTAA A’LAMA ANNAHU LA YUSEBUNY
ILLA MA KATAB TALY WA RIZAMMINKA BIMA
QASAMTA LEE ANTA WAL LEE FIDDUNYA WAL
AKHIRATI WAFFANEE MUSLIMAO WAL HIQNI
BISSALIHEEN ALLAHUMMA LA TADA’A LANA FE
MAQAMINA HAZA ZAMBAN ILLA GHAFARTAHU
WALA HUMMA ILLA FARAJ TAHU WAL HAJATAN ILLA
QAZAETAHA WA YASSAR TAHA FAYYASSIR
UMORANA WASHRAH SUDU RANA WANAWWIR
QULUBANA WAKHTIM BISSUALIHAATI A’MALANA
ALLAHUMMA TAWAFFANA MUSLIMEENA WA
ALHAQNAA BISSUALIHEENA GHAIRA KHAZAYA

WALA MAFTUNEENA AAMENEENA YA RABBAL
A'LAMEEN"

Note : (1) all the above mentioned supplications are "Mustahab", i.e. not compulsory, and therefore if one does not remember the same, he may make any supplication, simply recite the Kalamah or the Druud Shareef during the Tawaaf ; but all supplications and recitations should be made in the state of standing ;

(2) there should be no reading of the “Talbiyah” ; no unnecessary talking to each other ; no making of noise ; and no unnecessary stopping, during the Tawaaf ;

Arakaan-e-Tawaaf : There are three “Arakaan” of Tawaaf, viz., to complete the round of Tawaaf ; (2) to do the Tawaaf outside the Kab’ah and within the “Mutaaf” (i.e. the place for Tawaaf within the Masjidil Haraam) ; and (3) to do the Tawaaf himself, may it be on a conveyance ; the unconscious one is, however, exempted and anybody else may do it for him.

Conditions of Tawaaf : There are six conditions of Tawaaf – three are specially for Hajj, and three are common for all Tawaafs. The three conditions specially for Hajj are (1) the time of Hajj, (2) the Ehraam, and the (3) Wuqoof of Arafaat. The three conditions common for all Tawaafs are (1) Islam, (2) “Neeyat” (intention), (3) doing of Tawaaf outside the Ka’bah in the “Mutaaf” within the Masjidil Haraam.

Waajibaat of Tawaaf : The “Waajibaat” of Tawaaf are eight, viz., (1) purification (Taharat) by bath if necessary as well as ablution ; women should also be pure from menstruation and flow of blood after delivery, (2) Satr-e-Aurat, i.e. covering of the body (as in prayer), (3) doing of Tawaaf on foot unless one is unable to walk, (4) starting the Tawaaf from the right side, i.e., moving forth from the Hajar-e-Aswad towards one’s own right hand side keeping the Ka’bah on the left side, (5) including the Hateem also in the rounds of Tawaaf, (6) beginning the Tawaaf from the Hajar-e-Aswad, (7) doing of complete Tawaaf – major part of the Tawaaf is “Rukn” and the remaining portion (to complete the Tawaaf) is Waajib, (8) offering of two Rak’ats of prayer after the Tawaaf.

Note : if any “Waajib” is left over, then the Tawaaf will have to be repeated or its ransom will have to be paid.

Sunnats of Tawaaf : The “Sunnats” of Tawaaf are (1) Istilaam of the Hajar-e-Aswad, (2) Iztibaagh, (3) Raml in the first three rounds of Tawaaf, and no Raml in the last four rounds, (4) Istilaam after Tawaaf and before Sa’ee (5) raising of both the hands upto the ears (as in prayer) while saying the “Takbeer” in front of the Hajar-e-Aswad, before the first round, (6) beginning the Tawaaf from the Hajar-e-Aswad, (7) looking at the Hajar-e-Aswad before starting the Tawaaf, (8) making all the seven rounds of Tawaaf simultaneously one after the other at one and the same time, and (9) purification of the body and clothes.

Mustahabaat of Tawaaf : The “Mustahabaat” of Tawaaf are (1) to begin the Tawaaf from right side of the Hajar-e-Aswad in the manner that one’s entire body passes in front of the Hajar-e-Aswad as a “Muhazi ; (i.e. facing it), (2) to kiss the Hajar-e-Aswad and to place his head on it three times, (3) to recite the “Maasurah” (i.e., proved from the predecessors) supplications during the Tawaaf, (4) the men should do the Tawaaf being nearest to the Ka’bah to the extent it may be possible, (5) the women should do the Tawaaf in the night, (6) to include in the Tawaaf the “Pushta” of the Ka’bah, (7) if the Tawaaf is left incomplete, or it is done in a “Makrooh” form, than it should be repeated completely, (8) to give up even the “Mubah” talking, (9) to avoid everything which may disturb the attention towards the Tawaaf, (10) to read the supplications with a low voice, (11) to do Istilaam of the Rukn-e-Yamani (south-west corner of the Ka’bah), (12) to avoid looking at things which may attract the heart (attention).

Mubaahaat of Tawaaf - The “Mubaahaat” of Tawaaf are (1) to salute, (2) to say “Al-Hamd-o-Lillah” on sneezing, (3) to tell or enquire the principle of Shari’ah, (4) to talk on account of a need,

(5) to drink anything, (6) to give up the supplications, (7) to read or say good poetic verses, (7) to do the Tawaaf in pure shoes, (8) to do the Tawaaf on conveyance for any reason, (9) to recite Holy Qur'an silently.

Muharramaat of Tawaaf : The "Muharramaat" (prohibited things) of Tawaaf are : (1) impurity, menstruation, flow of blood after delivery, (2) Tawaaf without ablution, (3) on conveyance without a lawful reason, (4) by walking on the knees or bowing down without reason, (5) not to include the "Hateem" in the Tawaaf, (6) leaving any round or part of it, (7) to begin the Tawaaf from any place other than the Hajar-e-Aswad, (8) facing the Ka'bah during the Tawaaf, (9) to give up anything which is "Waajib".

Makroohaat of Tawaaf : The "Makroohaat" of Tawaaf are (1) unnecessary talking (2) bargaining or talking about it, (3) reading any poetical verse having no praise of Allah or the Holy Prophet , (4) reading the supplications or the Qur'an with a loud voice, (5) doing of Tawaaf in impure clothes, (6) giving up Iztibaagh and Raml without any reason, (7) giving up the Istilaam of the Hajar-e-Aswad, (8) giving big gaps in the rounds of Tawaaf, (9) doing of two Tawaafs together without offering the two Rak'ats of prayer after the first Tawaaf, unless the time for prayer is "Makrooh", (10) raising both the hands at the time of making the "Neeyat" of Tawaaf without reading the Takbeer, (11) to do the Tawaaf at the time of "Khutbah" or Salaat Bil Jama'at (prayer in company), (12) taking food during the Tawaaf, (13) to do the Tawaaf without first relieving oneself from the natural calls, (14) to do Tawaaf during the state of hunger or wrath, (15) to tie the hands as in the prayer, or to place the hands on the neck, during the Tawaaf.

Neeyat of Tawaaf : Making of the "Neeyat" (intention) of Tawaaf is a condition of Tawaaf, therefore Tawaaf without the "Neeyat" is not valid. It is not necessary that in the "Neeyat" the kind of Tawaaf, viz., Farz or Nafl, should be mentioned ; mere "Neeyat" of Tawaaf is enough. Mentioning of the kind of Tawaaf

in the "Neeyat" is "Mustahab" but not Waajib. The "Neeyat", as also mentioned earlier, should be while standing on the right side of the Hajar-e-Aswad, and not at any other place otherwise it will not be valid.

Istilaam : (1) Kissing the Hajar-e-Aswad, and touching it with the hands is known as Istilaam. In doing the Istilaam one should be particular that no trouble is caused to the others. If on account of rush of the people it is not possible to kiss the Hajar-e-Aswad, then one should only touch it by the hands or the right hand only and kiss them or it ; if that is also not possible, then he may touch it with some stick and kiss it, and if even that is not possible, then he should merely raise his hand-palms facing the Hajar-e-Aswad, thinking that they are placed on it, read the Takbeer, and then kiss the hand – palms.

(2) If there is perfume on the Hajar-e-Aswad, then in the state of Ehraam one should neither kiss it nor touch it, but merely raise his hand-palms facing it and kiss them.

(3) It is not "Jaa'iz" (permitted) to touch the silver frame of the Hajar-e-Aswad, at the time of Istilaam.

(4) It is prohibited to kiss any part of the Ka'bah except the Hajar-e-Aswad, and the "Dehleez" of Ka'bah. As regards the Rukne-e-Yamani, it should only be touched, and not kissed ; and if touching by hands is not possible, then merely pass by it without making any pointation towards it.

(5) During the Tawaaf it is prohibited to face the Ka'bah except at the time of Istilaam.

Iztibaagh : If after the Tawaaf one has also to do the Sa'ee, then before starting the Tawaaf one should draw the right part of the upper sheet Ehraam through the arm-pit of his right hand and put it on the left shoulder and thus uncover his right shoulder. This is known as the Iztibaagh and this is for men only. The Iztibaagh

should continue throughout the Tawaaf. But when, after the Tawaaf, he has to offer the two Rak'ats of prayer as "Waajibat Tawaaf", he should first finish the Iztibaagh, cover the right shoulder also, and then offer the two Rak'ats.

Iztibaagh is only during the Tawaaf.

Raml : If after the Tawaaf one has also to do the Sa'ee, then in the first three rounds of the Tawaaf he should walk a bit swiftly, steadily, moving his shoulders like strong young men or wrestlers. This is known as Raml.

(1) If on account of rush of people it is not possible to do the Raml, then one may wait till the rush is reduced.

(3) If Tawaaf is started and one or two rounds have been completed with Raml, and then, on account of rush, Raml is not possible in the third round, then he should complete the remaining rounds without the Raml.

(4) If one forgets the Raml in the first round, he should do the Raml in the second and third ; and if he forgets it even in the second round, he should do it in the third one ; and if he forgets it even in the third one, then he should not do the Raml at all, and should complete the Tawaaf without the Raml, because in the last four rounds there is no Raml at all. It may be noted that just as to do the Raml in the first three rounds, is Sunnah, it is also Sunnah not to do the Raml in the last four rounds, of the Tawaaf.

(5) It is "Makrooh" to do the Raml in all the seven rounds, but if someone does it there is no ransom for it.

(6) If one is unable to do the Raml on account of illness or old age, there is no harm in it.

(7) It is better to do the Raml nearest to the Ka'bah but it should not be at the cost of giving trouble to others, because it is a sin to give trouble to others.

Rounds of the Tawaaf : There are only seven rounds in Tawaaf. If anybody intentionally or on account of doubt does the eighth round, he should do six rounds more, and thus complete two Tawaafs. If eighth round is done thinking it to be the seventh one, then to complete the second Tawaaf is not necessary even though one comes to know latter that it was actually the eighth one. If there is any doubt in the Farz or Waajib, it should be repeated ; but if the doubt is merely in the number of rounds, then that round only in which there is doubt should be repeated. If there is doubt in the Sunnat or Nafl Tawaaf, then one's own guess should be acted upon. If a companion tells about the actual number of Tawaaf, to act upon his advice is "Mustahab", and if two righteous companions tell it, then it is "Waajib" to act upon their advice.

Kinds of Tawaaf : There are seven kinds of Tawaaf, viz., Tawaaf-e-Qudoom – this is for the one residing outside Mecca, coming with the intention of Hajj-e-Mufrad or Hajj-e-Qiraan, but not for the one coming for Hajj-e-Tamatto or Umrah, nor for the residents of Mecca. It is to be done immediately after coming to Mecca. If a resident of Mecca comes from outside the Meeqaat, for Hajj-e-Mufrad or Hajj-e-Qiraan, then he should also do this Tawaaf. This kind of Tawaaf is also known as "Tawaaf-e-Tahiyah", "Tawaaful Liqaa", and "Tawaaful Wurood".

The time for Tawaaf-e-Qudoom is from entering Mecca till the "Wuqoof" of Arafat. After the "Wuqoof" of Arafat the time for this Tawaaf finishes. Therefore if anybody first goes direct to the Arafat and comes to Mecca after the "Wuqoof", he cannot do this Tawaaf. If, however, anybody goes first to Arafat, and then comes to Mecca and does this Tawaaf before declining of the sun on the 9th of Zil Hijjah, it will be valid.

If one has also to do the Sa'ee after Tawaaf-e-Qudoom, he should also do the Iztibaagh and Raml in this Tawaaf. For the "Mufrid" the Sa'ee is better after the Tawaaf-e-Ziyarat, and for the Qaarin the Sa'ee is better with the Tawaaf-e-Qudoom (Mu'allimul Hujjaaj).

(2) Tawaaful Ziyarat : this is “Rukn” of Hajj and without it the Hajj is not complete. The time for it is from the dawn of 10th Zil Hijjah till the sunset of 12th Zil Hijjah ; but if not done for any reason during this period, then it may done at any time there-after, but until it is done, the wife does not become lawful for a man. If it is done in the Ehraam, then there should also be Iztibaagh and Raml in it ; but if the Ehraam is put off and usual clothes are put on, then there is only Raml and not Iztibaagh. After it there is also Sa’ee if it is not already done at the time of Tawaaf-e-Qudoom. This Tawaaf is also known as “Tawaaf-e-Rukn”, and “Tawaaf-e-Farz.”

(3) Tawaaful Widaa – this is on returning from Mecca, it is for the outsiders only and not for the residents of Mecca. It is done in usual clothes. There is neither Iztibaagh nor Raml in it, nor Sa’ee after it. This is also known as “Tawaaf-us-Sadr”.

Note : the above mentioned three kinds of Tawaaf are related particularly to the Hajj.

(4) Tawaaf-e-Umrah – this is “Rukn” in the Umrah. There is also Iztibaagh and Raml in it, and Sa’ee after it.

(5) Tawaaf-e-Nazr – this is Wajib for the one who makes a Vow for it.

(6) Tawaaf-e-Tahiyah – this is “Mustahab” for the one who enters the Masjidil Haraam ; but if he does another kind of Tawaaf after entering the Masjidil Haraam, then it is not necessary.

(7) Tawaaf-e-Nafl – this can be done at any time.

Some general principles : (1) to charge wages for lifting the sick or the disabled for Tawaaf is permissible, (2) if the sick or the disabled makes the “Neeyat” of Tawaaf himself, then the lifter

may not do the "Neeyat"; but if the former does not do the "Neeyat" being unconscious, then the lifter should do the "Neeyat", otherwise the Tawaaf will not be valid, (3) if men and women do the Tawaaf together, it does not vitiate the Tawaaf of either ; (4) if one cannot maintain the ablution till completion of the four rounds, then after the fourth one he may make fresh ablution and complete the remaining rounds ; but in case of less than four rounds it is better to repeat the Tawaaf after fresh ablution ; (5) Tawaaf is only inside the Masjidil Haraam, and not outside it. (6) Tawaaf can also be done on the roof of the Masjidil Haraam ; (7) Tawaaf on the wall of Hateem is "Makrooh ; (8) to keep complete silence during the Tawaaf and not to read anything is also permissible; (9) Reading of the Supplications in the Tawaaf is better than reading the Qur'an ; but there should be no raising of the hands in the Supplications ; (10) one should avoid prohibited things, including talking as well as looking women and young boys in the Tawaaf ; (11) Women should try to do the Tawaaf when there is no rush of men and should remain, as far as possible away from men ; (12) People should not be prohibited from Tawaaf on account of dignitaries doing the Tawaaf.

Prayer after Tawaaf : (1) to offer two Rak'ats of prayer after each Tawaaf is Waajib (obligatory). It is "Mustahab" and "Superior" to offer this prayer at the "Muqaam-e-Ibrahim". If it is not possible there, then near it, or inside the Ka'bah, or in the Hateem under the Meezab-e-Rahmat, or anywhere in the Hateem, or near the Multazim, at the Muqaam-e-Jibra'eel, or in the Masjidil Haraam, or in the Haram of Mecca, respectively. It is "Makrooh" to offer it at any other place ; (2) if it is not offered during the stay in Mecca, it is Waajib to offer it at any time during the lifetime ; (3) this prayer should not be offered in "Makrooh" time, e.g., after Asr prayer, at sunrise, sunset or declining of the sun ; and if offered, it should be repeated ; (4) if somebody forgets to offer it after completing one Tawaaf, and starts another Tawaaf, then if he remembers it before completing one round of the second Tawaaf, he should stop the second Tawaaf and first offer it ; but if he completes one round of the second Tawaaf and

then remembers it, then he should complete all the seven rounds of the second Tawaaf, and thereafter offer it for both Tawaafs separately ; (5) to offer this prayer immediately after the Tawaaf is “Sunnat” and to delay it is “Makrooh” unless the time is “Makrooh”, in which case it should be offered immediately the “Makrooh” time expires (Muallimul Hujjaaj).

Drinking of Zam Zam : After the prayer of Tawaaf come to the well of Zam Zam, and, if possible, draw yourself the bucket of water from the well, or have it from any person or means available there, and drink it to the fill, standing, and facing the Ka’bah, after reading “Bismillah-ir-Rahman-ir-Rahim and the following Supplication :

“ALLAHUMMA INNI AS’ALUKA ILMAN NAFE’AN WA
RIZQAN WAASE’AN WA SHIFA’AN MIN KULLI DAE’N”

The Zam Zam should be drunk in three breaths and also poured on the body.

Sa’ee (running between Safa and Marwah)

Meaning – Literally, the word “Sa’ee” means “to run”, but as a rite of Hajj it means “to make seven rounds between Safa and Marwah in an specific manner.”

Process of Sa’ee – After completing the Tawaaf, the prayer and Supplications of Tawaaf, come to the Hajar-e-Aswad and do the Istilaam of it once again, and it will be the ninth Istilaam of it, then come to the Hill of Safa through the Babus Safa (or any other door), and read :

“LA ILAAHA ILLALLAAHO WAHDA’O LA SHARIKA
LAHO LAHULMULKO WALAHULHAMDO WA HU WA
ALAA KULLE SHAI’IN QADEERUN SUBHANALLAHE
WALHAMDU LILLAHE WALA ILAAHA ILLALLAAHO
WALLAHO AKBAR WALA HAOLA WALA QUWATA
ILLA BILLAHIL ALI-YIL-AZEEM LAA ILAAHA
ILLALLAAHO WAHDA’O WASADAQA WAHDA’O WA
ASARA ABDAHO WA A’AZZA JUNUDAHO WA
HAZAMAL AHZABA WAHDA’O ALLAHUMMA SALLI
ALAA SAYYEDINA MUHAMMADIN WA ALAA AALIHI
WA ASHABIHE WA ATBAA’EHI ILAA YAUMID’DEEN

ALLAHUMMAGHFIRLI WALEWA LIDAIYA
WALHAMDULILLAHE RABBEL ALAMEEN”

then go up about one-third on the Hill of Safa, stand there to the extent of reading about 25 verses of the Holy Qur'an, facing the Ka'bah, raise both the hands as in supplication, and read :

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 WALILAHIL HAMDO AL HAMDO LILLAHE ALAA MA
 HADANA ALHAMDU LILLAHE ALAA MA AWWALENAA
 ALHAMDO LILLAHE ALAA MA ALHAMANA AL HAMDO
 LILLAHEL LAZY HADANA LIHAAZA WAMA KUNNA
 LINAHTADIA LAOLA AN HADANAL LAHU LAA ILAHA
 ILLALAHU WAHDAHU LA SHARIKA LAHU LAHUL
 MULKU WALA HULHAMDO YUHYE WA YUMEETO
 WAHUA HAYYUL LAYAMOOTO BIYADIHIL KHAIR
 WAHUA ALAA KULLE SHAI INN QADEER LAA ILAHA
 ILLALAHU WAHDAHO LAA ILAHA ILLALAHU WALA
 NAABUDU ILLA IYYAHU MUKHLISUENA LAHUDEENA
 WALAU KARIHAL KAFIROONA ALLAHUMMA KAMA
 HADAETANI LILISLAMI ASALUKA AA'LAA TANZIA HU
 MINNI HATTA TAWAFFANI WA'ANA MUSLIMU
 SUBHANALLAHE WAL HAMDU LIL LAHE LA ILAHA
 ILLALAHU WALLAHU AKBAR WALA HAOLA WALA
 QUWWATA ILLA BILLAHIL ALIYYEL AZEEMI
 ALLAHUMMA SUALI ALAA SAYEDENA
 MUHAMMADIYU WA A'LAA AALIHE WAS HABIHE WA
 ATBA'EHEE ELAA YAOMIDDEENI
 ALLAHUMMAGHFIRLI WALI WAALIDAIYA
 WALIMASHAA'EKHI WALIL MUSLIMEENA AJMA'EENA
 WA SALAAMU ALAL MURSALEENA WAL
 HAMDULILLAHI RABBIL ALAMEEN”

and also read the Durud Shareef, then make the "Neeyat" (intention) of Sa'ee as follows :

"ALLAHUMMA INNI UREEDU AS SAA'YA BAINASSAFA WAL MARWATI SABATA ASHWAATEL LIWAJHIKAL KAREEMI FAYASSERHU LI WATAQABALHU MIN'NT" then proceed towards the Hill of Marwah reading :

"ABDA'O BIMAA BADA ALLAHU TAA'LA INNASSAFA WAL MARWATA MIN SHAA'IRILAHE FAMAN HAJJAL BAITA A'WE TAMARA FALA JUNAHA ALAIHE AIN YATTAOWAFA BIHIMA WAMAN TATAUWA'A KHAIRAN FA INNAL LAHA SHAKIRUN ALEEM"

In between the Safa and Marwah there are two green pillars known as "Meelain Akhzarain" ; in between these two pillars one should run instead of mere walking, unless there is some disability ; after the second pillar walk normally and come to the Hill of Marwah, and after climbing a bit high on it, stand facing the Ka'bah, and read the above mentioned supplications and Durud Shareef, or make any supplication you may like to make. This completes one round. The second round will be from Marwah to Safa, the third between Safa to Marwah, the fourth between Marwah to Safa, the fifth between Safa to Marwah, the sixth between Marwah to Safa and the seventh between Safa to Marwah. All these rounds should be completed in the same manner. Separate Supplication for each round has also been handed down to us by our predecessors, which are as follows :

Supplication of the First Round

"ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR WALHAMDULILLAHE KASEERAO WASUBHANALLAHE AZEEMI WA BEHAMDIHEL KAREMO BUKRATAO WA ASSILAO WA MINAL LAILI FASJODU LAHO WASABBIH HU LAILAN TAWELA LA ILAHA ILLALLAHO WAHDA ANJAZA WADAHO WANASARA ABDAHO WAHAZAMAL AHZABA WAHDA LA SHAI A QABLAHO WALA BADAH YUHYE WA YUMEET WA HAYUN DA IMAN LA YAMUTO WALA YAFUTO ABDA BIYADEHIL KHAIRO WA ILAHEL MASUERO WAHO WA ALAA KULLE SHAI INN QADEER RABIGHFIR WARHAM WAFU WATA KARAM WATAJAWAZU AMMA TAALAM INNAKA TAALAMU MAALA NAALAMU INNAKA ANTAL LAHUL

AAZAMUL AKRAM RABBANA NAJJINA MINAN NAARI
 SALIMENA GANIMENA FARIHENA MUSTABSHIRENA
 MAAKA EBADIKAS SALIHENAL LAZENA MIN AN
 AMAL LAHU ALEHIM MINAN NABYISHYENA WAS
 SIDEQENA WASH SHUHADA E WAS SALIHENA WA
 HASUNA AO LAEKA RAFIQA ZALIKAL FAZLU MINAL
 LAHE WAKAFA BILLAHE ALEEMA LA ILAHA
 ILLALLAHO HAQAN HAQA LA ILAHA ILLALLAHO
 TAABUDAO WAREQA LA ILAHA ILLALLAHO WALA
 NABUDU ILLA IYYAHO MUKHLISENA LA HUDINA
 WALAO KAREHAL KAFIRON”

And

“INNASAFA WALMARWATA MIN
 SHAA’IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
 FALA JUNAHA ALAIHI A’INYATTAWWAFABIHIMA
 WAMAN TATTAWWA AKHAIRAN FAINNAL LAHA
 SHAKIRUN ALEEM”

Supplication of the Second Round

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 WALILAHIL HAMDO LA ILAHA ILLALAHOL WAHIDUL
 FARDUSSAMADUL LAZILAM YATTAKHIZ SAHIBATAN
 WALA WALADA WALAM YAKULLAHO SHAREKUN FEL
 MULKI WALAM YAKULLAHO WALIYYUM MINAZULLI
 WAKABIRHO TAKBERAA ALLAHUMMA INNAKA
 QULTA FE KITABIKAL MUNAZZILI UD UUNI AA’STAJIB
 LAKUM DAAO NAKA RABBANA FAGHFIRLANA KAMA
 AMAR TANA INNKA LA TUKHLIFULMEAAD RABBANA
 INNANA SAMENA MUNADIYYAYE YUNADI LILIMANI
 AN AAMINO BIRUBIKUM FAA AMANNA RABBANA
 FAGHFIRLANA ZUNUBANA WAKAFIR ANNA SAYYE
 AATINA WATA WAFFANA MAALABRAR RABBANA WA
 AATINA MA WAATANA ALAA RUSULIKA WALA
 TAKHUZNA YAOMULQIYAMATI INNKALA
 TUKHLIFULMEAAD RABBANA ALAIKA TAWAQQALNA
 WA EILAIKA AA’NABNA WA EILAIKALMASUER
 RABBANAGHFIRLANA WALIEKHWANINAL LAZINA
 SABAQUNA BIL EMANI WALA TAJAL FE QULUBINA
 GHILLALLILAZINA AAMANO RABBANA INNAKA
 RAUFURAHIM RABBIGHFIRN WARHAM WAA’FU
 WATA KARRAM WATA JAWAZ AMMA TAALAMU

INNKA TAALAMU MALA NAA'LUM INNKA
ANTALLAHUL AA'AZZUL AKRUM"
AND
"INNASAFWA WALMARWATA MIN
SHAA'IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
FALA JUNAHA ALAIHI A'INYATTAWWAFABIHIMA
WAMAN TATTAWWA A KHAIRAN FAINNAL LAHA
SHAKIRUN ALEEM"

Supplication of the Third Round

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 WA LILLAHIL HAMD RABBANA ATMIM LANA NORANA
 WAGHFIRLANA INNAKA ALAA KULLI SHAI’EN
 QADEER ALLAAHUMMA INNI ASALUKAL KHAIRA
 KULLAHU AAJILAHU WA AA JILAHU WA
 ASTAGHFIRUKA LIZANBI WA ASALUKA RAHMATAKA
 YA ARHAMARRAHIMEEN RABBIGHFIR WAR HAM
 WA’AFU WATAKARRAM WATAJAWAZ AMMA
 T’ALAMU INNAKA T’ALAMU MA LA N’ALAMU
 INNAKA ANTALLAAHUL A’AZZAL AKRAM RABBI
 ZIDNI ILMAO WALA TUZIGH QALBI BA’ADA IZ
 HADAITANI WAHABLI MILLADUNKA RAHMATAN
 INNAKA ANTAL WAHHAB ALLAAHUMMA AFINI FI
 SAM’EE WA BASARI LA ILAAHA ILLA ANTA
 ALLAAHUMMA INNI A’OZUBIKA MIN AZABIL QABRI
 LA ILAAHA ILLA ANTA SUBHANAKA INNI KUNTU
 MINAZZALIMEENA ALLAAHUMMA INNI A’OZUBIKA
 MINALKUFRI WAL FAKRI ALLAAHUMMA INNI A’OZU
 BIRIZAAKA MIN SAKHATIKA WABIMU’A FATIKA MIN
 UQUBATIKA WA A’OZUBIKA MINKA LA UHSI SANA’AN
 ALAIKA ANTA KAMA ASNAITA ALAA NAFSIKA
 FALAKAL HAMDU HATTAA TARZAA”

and

“INNASAFU WALMARWATA MIN
 SHAA’IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
 FALA JUNAHA ALAIHI A’INYATTAWWAFABIHIMA
 WAMAN TATTAWWA A KHAIRAN FAINNAL LAHA
 SHAKIRUN ALEEM”

Supplication of the Fourth Round

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 WALILAHILHAMD ALLAHUMMA INNI ASALUKA MIN
 KHAIRI MA TAALAMU WA A’OZUBIKA MIN SHARI MA
 TAALAMU WA ASTAGHFIRUKA MIN KULI MA
 TAALAMU INNAKA ANTA ALAAMULGUYUB LA
 ELAHA ILL ALLAHUL MULKUL HAKKUL MUBINU
 MUHAMMADUR RASOOLOL LAHES SAA DIKUL WADIL
 AMEEN ALLAHUMMA INNI AS ALUKA KAMA HADAE
 TANI LILISLAMI A’LLAH TANZE’ A HU MINNI HATTA
 TATA WAFFA NI WA AN MUSLEMOON ALLAHUMAJ AL
 FE QALBI NURAO WAFE SOMEE NOORAN WAFE
 BASUARI NOORA ALLAHUMMASH RAHLI SUDREE WA
 YASSIRLII AMRII WA A’OZUBIKA MIN SHARI WASA
 WESUES SADRI WASHAA TAA TIL AMRII WAFIT NATIL
 QUBRA ALLAHUMMA INNI A’OZUBIKA MIN SHARRI
 MA YALIJU FEL LAILI WA SHARRI MA YALIJU FE
 NAHARI WA MIN SHARI MA TU HUBBU BIHER RIAH HU
 YA ARHAMAR RAHIMEEN SUBHAN NAKA MA
 ABADUNAKA HAKKA ZIKRIKA YA ALLAH
 RABBIGHFIR WARHAM WAA’FU WATA KARRAMA
 WATAJAWAZA AMMA TAALAMU INNAKA TAALMU
 MALA NAALAMU INNKA INTAL LAHUL AZAMUL
 AKRAM”

and

“INNASAFU WALMARWATA MIN
 SHAA’IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
 FALA JUNAHA ALAIHI A’INYATTAWWAFABIHIMA
 WAMAN TATTAWWA A KHAIRAN FAINNAL LAHA
 SHAKIRUN ALEEM”

Supplication of the Fifth Round

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 WA LILLAAIL HAMD SUBHANAKA MA
 SHAKARNAKA HAQQA SHUKRIKA YA ALLAAH
 ALLAAHUMMA HABBIB ELAINAL EEMANA WA
 ZAIYINHU FI QULUBINA WA KARRIH ELAINAL KUFRA
 WAL FUSUQA WAL ESYANA WAJALNA
 MINARRASHIDEEN RABBIGH FIR WAR HAM W’AFU WA
 TAKARRAM WA TAJAWAZ AMMA T’ALAMU INNAKA
 T’ALAMU MA LA N’ALAMU INNAKA ANTALLAAHUL
 AAZZAL AKRAM ALLAAHUMMA QINI AZABAKA
 YAOMA TAB’ASU EBADAK ALLAAHUMMAH DINI
 BILHUDAA WA NAQQINI BITTAQWA WAGHFIRLI FIL
 AAKHIRATI WAAL ULA ALLAAHUMMABSUT ALAINA
 MIN BARAKATIKA WARAHMATIKA WA FAZLIKA WA
 RIZQIK ALLAAHUMMA INNI ASALUKANNA’EEMAL
 MUKQEEMAL LAZILA YAHULU WALA YAZULU
 ABADA ALLAAHUMMAJ’AL FI QALBI NOORA WAFI
 BASAREE NOORA WAFI LISANEE NOORA WA’AI
 YAMEENI NOORA WA MIN FAOQI NOORA WAJ’AL FI
 NAFSI NOORA WA’AZZIM LI NOORA RABBISHRAH LI
 SADREE WA YASSIRLI AMREE”

and

“INNASAFA WALMARWATA MIN
 SHAA’IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
 FALA JUNAHA ALAIHI A’INYATTAWWAFABIHIMA
 WAMAN TATTAWWA A KHAIRAN FAINNAL LAHA
 SHAKIRUN ALEEM”

Supplication of the Sixth Round

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 WA LILLAHI HAMD LA ELAAHA ILLALLAAHO
 WAHDHU SADAQA W’ADAHU WA NASARA ABDHU
 WAHAZAMAL AHZABA WAHDHU LA ELAAHA
 ILLALLAAHU WALA N’ABUDU ILLA EYYAHU
 MUKHLISEENA LAHUD DEENA WALAO KARIHAL
 KAFIROON ALLAAHUMMA INNI ASSALUKAL HUDAA
 WATTUQAA WAL AAFFA WAL GHINA ALLAAHUMMA
 LAKAL HAMDU KALLAZI TAQULO WA KHAIRAN
 MIMMA NAQOOL ALLAAHUMMA INNI ASALUKA
 RIZAKA WALJANNATA WA A’OZUBIKA MIN
 SAKHATIKA WANNARI WAMA YUQARRIBONI ELAIHA
 MIN QAOLIN AO FA’ALIN AO AMALIN ALLAAHUMMA
 BINOORIKAH TADAINA WABI FAZLIKASTAGHNAINA
 WAFI KUNFIKA WA EN’AMIKA WA ATA EKA WA
 EHSANIKA ASBAHNA WA AMSAINA ANTAL AWWALU
 FALA QABLUKA SHAI’UN WAL AAKHIRU FALA
 B’ADAKA SHAI’UN WAZZAHIRU FALA SHAI’UN
 FAOQAKA WALBATINU FALA SHAI’EN DUNAKA
 NA’OZUBIKA MINALIFLASI WALKASALI WA AZABIL
 QABRI WA FITNATIL GHINAA WA NASALUKAL FAOZA
 BIL JANNATI RABBIGH FIR WAR HAM W’AFU
 WATAKARRAM WATAJAWAZ AMMA TALAMU INNAKA
 TALAMU MA LA NALAMU INNAKA ANTALLAAHUL
 A’AZZAL AKRAM”

and

“INNASAFA WALMARWATA MIN
 SHAA’IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
 FALA JUNAHA ALAIHI A’INYATTAWWAFABIHIMA
 WAMAN TATTAWWA A KHAIRAN FAINNAL LAHA
 SHAKIRUN ALEEM”

Supplication of the Seventh Round

“ALLAH-O-AKBAR ALLAH-O-AKBAR ALLAH-O-AKBAR
 KABIRAN WA HAMDULILAHE KASEERAN
 ALLAHUMMA HABBIB ILLAYAL IMANA WA
 ZAYYENHU FE QALBY WA KARRIH ILAYYAL KUFRA
 WAL FUSUQA WAL ISYANA WAJA ALNI
 MINARRASHIDEEN RABBIGHFIR WARHAM WA FU
 WATA KARRAM WATA JAWAZ AMMA TAALAMU
 INNAKA TAALAMU MALA NAALAMU INNKA INTAL
 LAHUL A’AZAL AKRAM ALLAHUMMAKH TIM
 BILKHAIRATI AA JALANA WA HAQQIK BIFAZLIKA AA
 MA LANA WA SAHHIL LIBULUGHI RIZAKA SUBULANA
 WAHAS’SAN FE JAMIAIL AHWALI A’MALANA YA
 MUNQIZAL GHA QAA YA MUNJIYAL HALKAA YA
 SHAHIDA KULLE NAJWAA YA MUNTAHAA KULLE
 SHAKWA YA QADEMAL IHSANI YA DAYIMAL MARUFI
 YA MAN LA GHANIYYA BI SHAI IN ANHU WALA
 BUDDA LI KULLE SHAI IN MIN YA MAN RIZQU KULLE
 SHAI IN ALIHI WA MASUERU KULLE SHAIN ILAIH
 ALLAHUMMA INNI AA IZU BIKA MIN SHARRI MA
 AATUETANAA MIN SHARRI MA MANATANA
 ALLAHUMMA TAWAFFANA MUSLIMEENA WAL HIQNA
 BISSALIHEENA GHARA KHAZAYA WALA MUFTUNEEN
 RABBI YASSIR WALA TUASSIR RABBI ATMIM
 BILKHAIR”

and

“INNASAFA WALMARWATA MIN
 SHAA’IRILLAHINFAMAN HAJJAL BAITA AWE TAMARA
 FALA JUNAHA ALAIHI A’INYATTAWWAFABIHIMA
 WAMAN TATTAWWA A KHAIRAN FAINNAL LAHA
 SHAKIRUN ALEEM”

Note : all the above mentioned supplications are “Mustahab” and not part of the Sa’ee. Therefore, if one does not remember them, or even knowingly does not make them, or makes any other supplication, or does to make any supplication at all and silently does the Sa’ee, he may do so ; it will not invalidate the Sa’ee.

Conditions of Sa’ee : There are six conditions of Sa’ee viz., (1) it should be done by himself, may it be on the conveyance ; but if one becomes unconscious before the state of Ehraam and does not regain consciousness before the Sa’ee, anybody else may do the Sa’ee on his behalf ;

(2) it should be after doing full Tawaaf or at least four rounds of it, may it be the Tawaaf of Nafl or may it be in the state of purity or impurity ; before less than four rounds of Tawaaf, the Sa’ee will not be valid ;

(3) if one does the Sa’ee of Hajj before Wuqoof-e-Arafah, then state of Ehraam for Sa’ee is necessary ; but if it is done after the Wuqoof-e-Arafah, the state of Ehraam is not necessary. If Sa’ee is of Umrah, then state of Ehraam is “Waajib” and not a condition ;

(4) Sa’ee must be started from Safa and ended on Marwah ;

(5) doing of four or more rounds of the Sa’ee ;

(6) Sa’ee of Hajj should be during the time of Hajj

Waajibaat of Sa’ee – There are six “Waajibaat” of Sa’ee, viz.,

(1) It should be after such Tawaaf which is free from impurity, menstruation, or flow of blood after childbirth ;

(2) it should be started from Safa and ended on Marwah ;

(3) it should be on foot unless there is any disability ;

(4) there should be even complete rounds – four Farz and three Waajib ; if one does not do the last three, he will have to ransom it by “Sadaqatul Fitr” for each round ;

(5) in the Sa’ee of Umrah, the Ehraam should continue till the end of Sa’ee ;

- (6) the entire distance between the Safa and Marwah should be covered – one should touch or climb over both the hills.

Sunnats of Sa'ee – There are nine “Sunnats” of Sa'ee, viz.,

- (1) Istilaam of the Hajar-e-Aswad before going for Sa'ee ;
- (2) doing the Sa'ee immediately after the Tawaaf ;
- (3) climbing on hills of Safa and Marwah ;
- (4) standing on both the hills facing the Qiblah ;
- (5) doing all the rounds of Sa'ee simultaneously, i.e., one after the other;
- (6) should be pure from impurity, menstruation, or flow of blood after childbirth ;
- (7) after such a Tawaaf which is in the state of purity and with ablution ; clothes and the place should also be pure ;
- (8) to run between the “Meelain Akhzarain” (Green Pillars) ;
- (9) covering of the “Satr-e-Aurat” (as in the prayer).

Mustahabbat of Sa'ee – The “Mustahabat” of Sa'ee are five, viz.,

- (1) to do the “Neeyat” (intention) of Sa'ee ;
- (2) to stay more on the Safa and Marwah ;
- (3) to read the supplications three times ;
- (4) in case of delay in any round without reason, to repeat it – the entire Sa'ee is to be repeated when there is unusual delay in more rounds of it ;
- (5) to offer two Rak'ats of Nafl in the Masjidil Haraam after completing the Sa'ee – it is “Makrooh” to offer this prayer at the Marwah.

Mubaahaat of Sa'ee – Talking which may not divert the attention from Sa'ee, as well as eating and drinking which may not interrupt the rounds of Sa'ee are “Mubaah”,

Makroohaat of Sa'ee – Bargaining and talking which may divert the attention from Sa'ee, or disturb the supplications ; or cause unnecessary gaps in the rounds of Sa'ee are “Makrooh”. Similarly, not to climb on the Safa and Marwah, or delay the Sa'ee

unnecessarily after Tawaaf or after the Ayyaam-e-Nahr, or to uncover the shame, or not to walk swiftly between Meelain Akhzarain, or to cause gaps between the rounds of Sa'ee, are also "Makrooh".

General Principles relating to Sa'ee – (1) Sa'ee is "Waajib", and to do it immediately after Tawaaf is "Sunnat", and to delay it without lawful reason is "Makrooh" ;

(2) there is no ransom if Sa'ee is delayed after Tawaaf ;

(3) if one does not do Sa'ee along with Tawaaf-e-Qudoom, and does the Wuqoof-e-Arafah, he should do it after Tawaaf-e-Ziyarat, and not after Wuqoof-e-Arafah ;

(4) to go for Sa'ee through the Baabus Safa is "Mustahab", though there is no harm if one goes through another door of Masjidil Haraam ;

(5) it is "Sunnat" to do the Istilaam of Hajar-e-Aswad before beginning the Sa'ee ;

(6) while going for Sa'ee from the Masjidil Haraam, first put out the left foot, and read :

"ALLAHUMMAGHFIRNI ZUNUBI WAFTAHLEE ABWABA
RAHMATIKA"

(7) to climb a bit on the Safa and Marwah is "Sunnat", even though one sees the Ka'bah without climbing ;

(8) to raise the hands upto the shoulders (and not upto the ears) for supplication after facing the Qiblah on the Safa ;

(9) to walk a bit swiftly (and not run) even on the conveyance, between the Meelain Akhzarain (Green Pillars) ;

(10) to begin the Sa'ee from Safa and finish it at Marwah ;

(11) if one does the Sa'ee of Hajj after Tawaaf-e-Qudoom, and before the Tawaaf-e-Ziyarat, he should read the "Talbiyah" in the Sa'ee ;

(12) if there is any doubt in the number of the rounds of Sa'ee, then act according to the lesser number, in this connection to act on the opinion of one righteous person is "Mustahab" and to act on the opinion of two righteous persons is "Waajib" ;

- (13) the Sa'ee should be exactly between Safa and Marwah ; if it is done on any other place, it will not be valid ;
- (14) Sa'ee of Hajj is not valid before the period of Hajj ; but if it is done after the Tawaaf-e-Ziyarat, even after the period of Hajj, it will be valid ;
- (15) "Neeyat" (intention) is not a "Shart" (condition) of Sa'ee, it is "Sunnat. Similarly, it is also "Sunnat", and not a condition, that the rounds of Sa'ee should be simultaneous, i.e., immediately one after the other ;
- (16) if one does one round of Sa'ee daily and thus complete the Sa'ee in seven days, it will be valid, but if it is done without lawful reason, it is "Mustahab" to repeat the Sa'ee ;
- (17) it is neither a "Shart" (condition) nor "Waajib" for Sa'ee that one should be in the state of purity, even from menstruation or flow of blood after childbirth-may it be the Sa'ee of Hajj or Umrah ; it is merely "Mustahab" to be pure ;
- (18) if during the Sa'ee, there begins the Salaat bil Jama'at (prayer-in-company) or the funeral prayer, one should attend to it first and then complete the remaining rounds of Sa'ee. Similarly, if one has to stop the Sa'ee for any lawful need, he may do so and resume and complete it after satisfaction of the need.

Khutbaat (Sermons) of Hajj :

There are three "Khutbaat" or Sermons of Hajj, viz., (1) on the 7th Zil Hijjah after the Zohar prayer in the Masjidil Haraam; (2) on the 9th Zil Hijjah before the Zohar and Asr prayer (offered together) in the Masjid-e-Nimrah in the Arafat ; and (3) on the 11th Zil Hijjah after the Zohar prayer in the Masjid-e-Kheef in Mina. In the second Khutbah (in the Arafat) there are two parts as in the Khutbah of Jumu'ah, but in the other two Khutbaat there is only one part. In these Khutbaat the principles of Hajj are narrated.

Proceeding from Mecca to Mina :

On the morning of 8th Zil Hijjah, the "Mutamatto" and the "Mufrid" should wear the Ehraam (the "Qaarin being already in the Ehraam need not wear it again), offer two Rak'ats of Nafl prayer, make the "Neeyat" of Hajj, and after the sunrise and before declining of the sun, all should proceed from Mecca to Mina. The principles governing this process are as follows :

- (1) it is "Mustahab" for the "Mutamatto" and the "Mufrid" to wear the Ehraam in the Haram ; but if they wear the Ehraam at any other place within the limits of Haram, it is also permissible ;
- (2) the Ehraam can be put on even before the 8th Zil Hijjah ;
- (3) if the "Mutamatto" and the "Mufrid" want to do the Sa'ee of Hajj before the Wuqoof-e-Arafah, then, after wearing the Ehraam on the 8th Zil Hijjah, they may first do a Nafl (optional) Tawaaf with Iztibaagh and Raml and then do the Sa'ee. If they do so, then they will not have to do the Sa'ee of Hajj along with the Tawaaf-e-Ziyarat after the Wuqoof-e-Arafah. But it is superior to do the Sa'ee of Hajj along with the Tawaaf-e-Ziyarat.
- (4) If one proceeds to Mina after the declining of the sun and offers the Zohr prayer in Mina, it will be valid ; but if 8th Zil Hijjah be a Friday and one does not proceed for Mina upto the declining of the sun, then he should offer the Jumu'ah prayer in Mecca and then proceed for Mina, because on Friday it is prohibited to proceed for Mina after declining of the sun and before offering the prayer of Jumu'ah.
- (5) During the days of Hajj the Jumu'ah prayer in Mina also is permissible ;
- (6) While going to Mina and during the stay in Mina one should continue reading the "Talbiyah" ; on seeing the Mina one should say :

"SUBHANALLAZY FES SAMA'E ARSHU HU
 SUBHANALLAZY FEL ARZI MAO TUI'OHU
 SUBHANALLAZY FEL BAHRI SABELUHU
 SUBHANALLAZY FEN NAARI SULTANUHU
 SUBHANALLAZY FEL JANNATI RAHMATAHU
 SUBHANALLAZY FEL QABRI QAZA'OHU
 SUBHANALLAZY RAFA'ASSAMA SUBHANALLAZY
 WAZA ALARZA SUBHANALLAZY LA MALJA'A WALA
 MAN JA'A ILLA ELAI"

- (7) after reaching Mina on the 8th Zil Hijjah one should stay there the whole day and the coming night and offer the prayers of Zohr, Asr, Maghrib, Isha and the Fajr (of the 9th Zil Hijjah); to stay any where else is against the Sunnah;
- (8) to stay in Mina near the Masjid-e-Kheef is "Mustahab", but one can stay at any other place also within the limits of Mina,

Proceeding from Mina to Arafat :

On the morning of 9th Zil Hijjah, after the sunrise, one should proceed from Mina to Arafat. The principles governing this process are as follows :

- (1) to proceed for Arafat before the rising of the sun is against the Sunnah,
- (2) to go to Arafat from the side of "Zibb" – a hill near Masjid-e-Kheef in the Mina – is "Mustahab", but one can go from any other side also ;
- (3) while going to Arafat one should continue reading the "Talbiyah", and when he sees the "Jabl-e-Rahmat", he should read :

"ALLAHUMMAJ ALHAA KHAIRA GHUD WATIN
GHADAU TUHA QATTU WAQRBHA MIN RIZWANIKA
WABADHA MIN SAKHA TUIKA ALLAHUMMA ILAIKA
TAJJAHTU WA ALAIKA TAWAQALATU WA WAJHAKA
ARATTU FAJAL ZAN BI MAGHFURAO WAHAJJI
MABRURAN WAR HAMNI WALA TUKHAYYIBNI
WABARIKA LY FE SAFRI WAQZI BIARAFATIN HA
HABTE INNAKA ALAA KULLE SHAI INN QADEER"

- (4) to stay in Arafat from declining of the sun on the 8th Zil Hijjah till the dawn of 10th Zil Hijjah, even though it be for a moment, is "Rukn" of Hajj ; without such stay there is no Hajj at all ;
- (5) to stay near the Jabl-e-Rahmat is superior, but one can stay any where within the limits of Arafat. However, one should avoid staying on the roads, because it is "Makrooh". Similarly, one should stay with other people ; staying lonely is also "Makrooh";
- (6) there should be no staying in the "Batn-e-Arnah ;

- (7) it is better to stay first in or near Masjid-e-Nimrah, offer there the prayers of Zohr and Asr (together) in company with others behind the Imam, and then stay near the Jabl-e-Rahmat or anywhere else in the Arafaat ;
- (8) it is Sunnat to take bath after reaching the Arafaat ;
- (9) it is better to satisfy the natural calls, and eat and drink upto the declining of the sun, and thereafter engage oneself wholeheartedly in prayers and supplications to Allah the Almighty ;
- (10) in the Masjid-e-Nimrah the prayers of Zohr and Asr are offered together, with one Azaan and two Iqamahs. After the Azaan the Imam delivers the Khutbah in two parts, as on Friday, then there is Iqamah and the Zohr prayer is offered, then there is the second Iqamah and the Asr prayer is offered. The reading of Qur'an in the prayers is silent. After the Zohr prayers there is no offering of the Sunnah or Nafl prayers ; one can only say the "Takbeer-e-Tashreeq". But if the Imam delays the Asr prayer, then the Muqtadees can offer the Sunnat and Nafl prayers of Zohr. In case of delay in offering the Asr prayer, there should again be the Azaan for it;
- (11) if the Imam is a local, then as usual the Muqtadees, local as well as travellers, will offer full prayer with him ; but if the Imam is a traveller, than the travellers will offer "Qasr" prayer with him, and the locals will offer two Rak'ats with him and two by themselves after he finishes the prayer after two Rak'ats ;
- (12) there is no Jumu'ah prayer in the Arafaat ;
- (13) Khutbah before the prayers of Zohr and Asr is "Sunnat" and not "Shart" (condition) ; therefore if the Imam does not deliver the Khutbah or delivers it before declining of the sun, it will be against Sunnah, but the joining of the prayers of Zohr and Asr will be valid ;
- (14) those offering the prayers of Zohr and Asr at their own places of stay, and not behind the Imam in the Masjid-e-Nimrah, singly or in company, will offer both the prayers separately at their own times ; the joining of the prayers is only in the Masjid-e-Nimrah ;

- (15) persons whose stay in Mecca upto the 8th Zil Hijja is of less than fifteen days should offer the prayers in Mina and Arafaat also as "Qasr" unless they offer them in company behind a local Imam ;
- (16) the conditions for joining the Zohr and Asr prayers are ; (a) to be in Arafaat or near it (b) it should be 9th Zil Hijjah ; (c) to lead the prayer there should be the Imam of the time or his assistant ; (d) there should be Ehraam of the Hajj in both the prayers ; (e) Zohr should be prior to Asr ; (f) one should be able to join in some part of both the prayers ; if any of these conditions is missing, there will be no joining of the prayers and one will have to offer both the prayers separately ;
- (17) after the prayers of Zohr and Asr one should not stay in the mosque, because it is "Makrooh" ; he should immediately go to his place of stay and engage himself in supplications ; as far as possible one should be in company with the Imam near the Jable-e-Rahmat, stand facing the Qiblah, and make the supplication ; climbing on the Jabl-e-Rahmat is "Bid'at" ;
- (18) "Neeyat" (intention) is no condition for the Wuqoof of Arafaat ; it is therefore valid even without the "Neeyat" ;
- (19) standing in the Wuqoof is neither a condition nor obligatory ; it is merely "Mustahab", therefore one can do the Wuqoof by sitting, lying down, sleeping or awaking ;
- (20) along with supplications, one should also continue saying the "Talbiyah" till before the setting of the sun ; unless there is danger of any harm it is better to stand for supplications in the open sun having no shadow over the body ;
- (21) the women should stand separately, and should not mix themselves up with the men while making the supplications ;
- (22) purity from the state of impurity, menstruation or flow of blood after childbirth, is no condition for the Wuqoof of Arafaat ;
- (23) if anybody leaves the Arafaat before the sunset on the 9th Zil Hijjah, he will have to offer ransom for it ; but if one leaves before sunset and then again comes back before sunset and remains in the Arafaat till the sunset, there is no ransom on him.

Conditions of the Wuqoof of Arafat – The conditions for validity of the Wuqoof of Arafat are : (1) Islam ; (2) Ehraam of a valid Hajj ; (3) limits of Arafat ; (4) from the declining of the sun on the 9th Zil Hijjah till the dawn of the 10th Zil Hijjah.

Rukn of the Wuqoof of Arafat – The Rukn of the Wuqoof of Arafat is that one should be present in the limits of Arafat during the period of Arafah (i.e. from the declining of the sun on the 9th of Zil Hijjah till the dawn of the 10th Zil Hijjah), may it be for a moment, knowingly or unknowingly, agreed or forced, with or without “Neeyat” (intention), sleeping or awaking, in the state of consciousness or unconsciousness, staying or running ; if one does not enter the limits of Arafat during this period even for a single moment, there is no Wuqoof at all ;

Sunnats of the Wuqoof of Arafat - The Sunnats of the Wuqoof of Arafat are : (1) taking bath in the Arafat for Wuqoof,
 (2) delivery of the Khutbah by the Imam after the declining of the sun before the prayers of Zohr and Asr,
 (3) combining the prayers of Zohr and Asr,
 (4) doing of the Wuqoof immediately after the prayers,
 (5) returning from the Arafat along with the Imam, but if on account of rush one leaves Arafat before the Imam after the sunset, or leaves his place of stay before the Sunset but crosses the limits of Arafat after the sunset, that is also permissible.

Mustahabaat of the Wuqoof of Arafat – The “Mustahabaat” of the Wuqoof of Arafat are : (1) excessive reading of the “Talbiyah”, Supplications, Qur’an and Durud Sharif ;
 (2) doing the Wuqoof at the place where the Holy Prophet himself did ;
 (3) wholehearted attention ;
 (4) standing behind and near the Imam, facing the Qiblah, on the mount ;
 (5) making preparation of Wuqoof before the declining of the sun;

- (6) making the “Neeyat” of Wuqoof ;
- (7) raising the hands for supplications ;
- (8) making each supplication three times ;
- (9) beginning the supplication with the praise of Allah and salutation to the Holy Prophet, and ending the same in the same manner ;
- (10) to be pure from all impurities ;
- (11) standing in the open sun unless there is any reason for not standing as such ;
- (12) not to quarrel with anybody ;
- (13) doing good deeds, e.g., charity.

Makroohaat of the Wuqoof of Arafaat – The “Makroohaat” of the Wuqoof of Arafaat are : (1) delaying the Wuqoof after joining the prayers of Zohr and Asr,

- (2) standing on the road ;
- (3) lying down without reason at the time of Wuqoof ;
- (4) delivery of the Khutbah before the declining of the sun ;
- (5) doing the Wuqoof with un-attentiveness ;
- (6) to delay the returning from the Arafaat after the setting of the sun ;
- (7) leaving the Arafaat before setting of the sun ;
- (8) offering the prayers of Maghrib and Isha in the Arafaat or on the way ;
- (9) walking so swiftly that it may cause harm to others.

Doubt in the day of Arafah – if a company of people or two righteous persons say after Wuqoof that today is 8th Zil Hijjah and not 9th Zil Hijjah, then the Wuqoof will have to be repeated on the next day. Similarly, if on the 8th Zil Hijjah they say that today is 9th Zil Hijjah, then if there is still time for Wuqoof and the Imam and large majority of the people are able to do the Wuqoof, in the day or in the night, they should do so ; but if it is not possible, then the Wuqoof should be on the next day. But if on the 9th Zil Hijjah they say that it is 10th or 11th Zil Hijjah, it will not be accepted and the Wuqoof on the 9th Zil Hijjah will be valid (Mu’allimul Hujjaaj).

Supplication during the Wuqoof of Arafah – The following Supplication during the Wuqoof of Arafah is proved from the Holy Prophet

“LAA ELAHA ILLALLAHO WAHDAHU LA SHAREEKALA LAHU LAHUL MULKU WALAHUL HAMDU WAHUWA ALA KULLI SHAI’EN QADEER”

“ALLAHUMMAJ’AL FI QALBI NOORAO WAFI SAM’E NOORAO WABASARI NOORAN ALLAHUMMASHRAH LI SADRI WAYASSIRLEE AMRIO WA A’OZUBIKA MIO WASAWISIS SADRI WASHATATIL AMRI WAFITNATIL QABARI ALLAHUMMA INNEE A’OZUBIKAMIN SHARRI MA YALIJU FIN NAHARI WA SHARRA MA TAHUBBU BIHIRRIYAAHU”

“INNAMAL KHAIRU KHAIRUL AKHIRATI”

“ALLAH-O-AKBARO WALILLAHILHAMDU ALLAH-O-AKBAR WALILLAHILHAMDU ALLAH-O-AKBAR WALILLAHILHAMDU LAA ELAHA ILLALLAHU WAHDAHU LA SHARIKA LAHU LAHUL MULKU WALAHUL HAMDU ALLAHUMMAH DINI BILHUDA WANAQQINI BITTAQWA WAGHFIRLI FIL AKHIRATI WAL ULA”

Returning from Arafaat to Muzdalifah :

After the sunset, on the 9th Zil Hijjah, one should leave the Arafaat, and return to Muzdalifah. Coming to Muzdalifah through “Maazmeen” (the way through the two hills) is “Mustahab”, but one can come through other ways also, though it is “Khilaaf-e-Aulaa” (i.e. leaving the better course).

The Principles – (1) in returning from Arafaat one should walk a bit swiftly unless it be troublesome for others ; (2) returning from the Arafaat should not be before the Imam, but if the Imam makes the delay (which is against Sunnah) or on account of rush it

impossible to know whether the Imam has left or not, one should not wait for the Imam ; (3) if one leaves before the Imam, or before the Subset, but crosses the border of the Arafat after the sunset, there is no harm in it ; (4) to delay the return from Arafat without lawful reason is against the Sunnah ; (5) one should continue reading the “Talbiyah”, the Supplications and the Durud Sharif in the way to Muzsalifah ; (6) the prayers of Maghrib and Isha should not be offered in the way to Muzdalifah ; (7) it is “Mustahab” to leave the conveyance and walk on foot while entering the limits of Muzdalifah ; (8) taking bath for entry in Muzdalifah is “Mustahab” ; (9) one should stay with the people near “Jable-Qazah” or on any other place in the Muzdalifah, but not on the roads or all alone.

Prayers of Maghrib and Isha :

The prayers of Maghrib and Isha should be offered together in Muzdalifah, and it is “Mustahab” to offer the same immediately after arrival in Muzdalifah, at the time of Isha, unless there is any lawful reason for not doing so.

The Principles : (1) when the time for Isha prayer arrives, by one Azaan and one Iqamah, first the Maghrib and then immediately the Isha prayer should be offered ; in between the two prayers no Sunnah or Nafl prayer should be offered nor any work should be done. After the Isha prayer, first the Sunnah and Nafl prayers of Maghrib should be offered and then the Sunnah, Nafl, and Witr prayers of Isha should be offered. If there happens to be a long gap between the two prayers, there should be another Azaan and Iqamah for the Isha prayer ; (2) the “Neeyat” of Maghrib prayer should be of “Aadaa” (in time) and not of “Qazaa” (delayed) although the latter will also be valid ; (3) to offer the prayers of Maghrib and Isha together in company with others is not necessary, though it is better ; (4) the conditions governing the offering of Maghrib and Isha prayers together are : (a) there should be the Ehraam of Hajj, (b) it should be after the Wuqoof of Arafah, (c) it should be night of 10th Zil Hijjah till the dawn, (d) it should be within the limits of Muzdalifah, (e) the time

should be of Isha ; if one reaches Muzdalifah before the time of Isha, he should wait and offer the prayers after the time for Isha arrives, (f) first the Maghrib and then the Isha prayers should be offered, (g) if anybody offers the prayers of Maghrib and Isha in the way, he should repeat the same on arrival in Muzdalifah, but if one does not do so and the morning of 10th Zil Hijjah arrives, then the prayer offered earlier will be valid, and their "Qaza" will not be necessary, (h) if it is not possible to arrive in Muzdalifah till the morning of 10th Zil Hijjah, then Maghrib and Isha prayers should be offered separately at their times in the way, (i) if anybody forgets the way to Muzdalifah, he should delay the prayer till before the dawn of the 10th Zil Hijjah, (j) to offer the prayers of Maghrib and Isha together in the Muzdalifah is "Waajib" as against the prayers of Zohr and Asr offered together in the Arafat which is "Sunnah" ; there is also no need of the "Ameer" or his Assistant to lead the prayers as in the Arafat ; and to offer the prayers in company with others is also not necessary ; there is also no Khutbah (Sermon) before the prayers ; the Iqamah for both the prayers is only one.

Wuqoof in the Muzdalifah

To stay in Muzdalifah during the night of 10th Zil Hijjah till the dawn is "Sunnat-e-Mu'akkidah".

The Principles – (1) to remain busy in reading the Qur'an making the Supplications, offering the Nafl prayers, and reading the Durud Sharif throughout the night is "Mustahab" ; (2) after the dawn one should offer the Fajr prayer, if possible with the Imam, in company with others, or singly (though it is better to offer the prayer, in company with others), and then do the Wuqoof, if possible with the Imam near the Jable-e-Qazah, or anywhere else within the limits of Muzdalifah, (3) it is "Mustahab" to take bath for the Wuqoof in Muzdalifah after the Dawn, (4) Wuqoof is permissible before the Fajr prayer also but it is better to do it after the prayer, (5) in the Wuqoof of Muzdalifah also there should be the reading of "Talbiyah", the Supplication, the praise of Allah and the Durud Sharif, (6) there should be no stay in the valley of

Muhaasar, (7) the conditions governing the Wuqoof of Muzdalifah are ; (a) there should be the Ehraam of Hajj, (b) it should be after the Wuqoof of Arafah, (c) the time should be between the dawn and the sunrise on the 10th Zil Hijjah ; before the dawn and after the sunrise the Wuqoof is not valid, (d) all conditions governing the joining of prayers also apply to the Wuqoof in Muzdalifah, (8) Wuqoof during the time mentioned above, even though it be for a moment, staying or passing, sleeping or walking, in the state of consciousness or unconsciousness, knowingly or unknowingly, agreed or forced, will be valid, (9) if one does not do the Wuqoof and leaves Muzdalifah before the dawn, he will have to ransom it unless he is sick old or weak, (10) if a woman does not stay in Muzdalifah on account of rush, there is no ransom on her, but if a man does so he will have to pay ransom for it ; but if one leaves Muzdalifah after the dawn even in the darkness, there is no ransom on him, (11) if one reaches the Arafaat near the dawn and therefore cannot come to Muzdalifah till after the sunrise, there is no ransom on him.

Returning from Muzdalifah to Mina :

A bit before rising of the sun on the morning of 10th Zil Hijjah one should leave Muzdalifah and return to Mina reading the "Talbiyah". During the way he may walk with ease or swiftly, but when he comes to the "Muhassar" (a valley between Muzdalifah and Mina), he should cross it hurriedly as if running, may he be on foot or on the conveyance.

The Principles – (1) while leaving Muzdalifah, one should pick up seventy small pebbles of stone from there for throwing on the symbols of Satan in Mina which is technically known as "Rami". The pebbles can also be taken from the way to Mina, but should not be taken from the symbols of Satan, because it is "Makrooh-e-Tanziyah" to take them from there and do the "Rami" by them ; to take the pebbles from Masjid-e-Kheef or any other mosque and to do "Rami" by them is also "Makrooh-e-Tanziyah" ; (2) to take the pebbles from impure place and do "Rami" by them is also

“Makrooh” ; (3) to break big stones and prepare small pebbles from them is also “Makrooh ; (4) seven pebbles are thrown on the big symbol known as “Jamaratul Uqba” on the 10th Zil Hijjah, and seven are thrown on each of the three symbols (totalling twenty one) daily on the 11th to 13th Zil Hijjah ; (5) to throw big stones instead of small pebbles on the symbols, though permissible, is “Makrooh” ; (6) it is “Mustahab” to wash the pebbles before doing the “Rami” ; (7) to do the “Rami” by impure pebbles is “Makrooh”.

Stay in Mina from 10th to 13th Zil Hijjah :

The acts which a man has to do on the 10th to 13th Zil Hijjah during his stay in Mina are :

10th Zil Hijjah – (1) first to do “Rami” of the symbol of big Satan known as Jamaratul Uqba also known as Jamaratul Kubra, or Jamaratul Ukhra, (2) then to offer the sacrifice, (3) then to shave off the head or cut short the hairs, (4) then to put off the Ehraam and wear the usual clothes, and (5) then to go to Mecca and do the “Tawaaf-e-Ziyarat”, this Tawaaf can be done till the sunset of 12th Zil Hijjah.

11th to 13th Zil Hijjah – on each of these days one should do the Rami of all the three symbols of Satan, i.e., Jamaratul Uqba, Jamaratul Wusta and Jamaratul Aula. It may be noted that stay in Mina upto the 12th Zil Hijjah is compulsory, while stay on the 13th is optional, therefore if one does not want to stay on the 13th he should leave Mina before the sunset on the 12th. If one does not leave as such, then he should stay on the 13th also and do the Rami on all the three Jamaars. Further details will follow.

Rami (throwing pebbles on the Jamaar) on 10th Zil Hijjah :

In the middle way of Mina there are three pillars – symbols of Satan – known as the Jamarat or the Jamaar, and each one known as the Jamarah. Out of these the one on the side of Mecca is the big one known as Jamaratul Uqba (also known as Jamaratul

Kubra or Jamaratul Ukhra), then there is the middle one known as Jamaratul Wusta, and then near the Masjid-e-Kheef is the small one known as the Jamaratul Aula. Rami of all these symbols is Wajjib (obligatory). If anybody does not do the Rami, he has to pay the ransom (Damm) for it.

The Principles – (1) on the 10th Zil Hijjah the big one, i.e., the Jamaratul Uqba, alone is to be stoned ; (2) the time for Rami on the 10th is from dawn till dawn of the 11th ; and the “Masnoon” time is from sunrise till declining of the sun ; Rami from declining of the sun till sunset is “Mubaah”, and after the sunset it is “Makrooh”, it is also “Makrooh” after the dawn of the 11th. The old, weak and the sick as well as women are permitted to do the Rami in the night ; (3) one should stand for Rami near the Jamarah keeping Mina on his right and Ka’bah on his left and while throwing each of the pebbles say :

“BISMILLAHI ALLAH-O-AKBAR”

(4) while throwing the pebble to hold it by the thumb and the first finger is “Mustahab”, though it is permissible to hold it in any other manner also ; (5) to do the Rami of the big symbol on the mount is superior and that of the other symbols on foot is superior (6) one should stand for Rami about five yards (or more) away from the Jamarah ; standing on less than this distance is “Makrooh”; (7) to do the Rami by the right hand by raising it to the extent of making the pit of the arm visible is “Mustahab”.

Note : all these principles are merely “Mustahab”, and therefore one can do the Rami in any manner possible for him to do, particularly in the huge rush of the people, within the time limit fixed for it.

(8) one should stop saying the “Talibiyah” on throwing the first pebble on the big symbol on the 10th Zil Hijjah ; (9) if anybody shaves of his head before the Rami, or performs the Tawaaf-e-Ziyarat before Rami, shaving off the head and sacrifice, even then

he should stop saying the “Talibiyah”, and if one does not do Rami till the declining of the sun, he should not stop the “Talibiyah” till he does the Rami ; and if one does not do the Rami and the sun sets, he should stop the “Talibiyah” on setting of the sun ; (10) if one offers the sacrifice before the Rami, then if he is “Mufrid”, he should not stop the “Talibiyah” ; but if he is “Mutamatto” or “Qaarin”, he should stop the “Talibiyah”, (11) after the Rami of the big symbol one should not stand near the Jamarah.

Sacrifice

On the 10th of Zil Hijjah , after the Rami of the Jamaratul Uqba (big symbol), one should offer the sacrifice by way of thanks for the Hajj. For the “Mufrid” this sacrifice is “Mustahab”, and for the “Mutamatto” and “Qaarin” it is “Waajib”.

The Principles – (1) If the “Mufrid” first shaves off his head and then offers the sacrifice, there is no ransom on him ; but it is “Mustahab” for him to do Rami before sacrifice, and sacrifice before shaving off the head ; and for the “Mutamatto” and “Qaarin” it is “Waajib” to do the sacrifice before shaving off the head. (2) it is superior to slaughter the animal by himself ; but if it is not possible, then one should stand near the animal when it is being slaughtered ; it is “Mustahab”, and read the following :

“INNI WAJJAHTO WAJ HIYA LILLAZY FATA
RASSAMAWATI WAL ARZA HANIFAO WAMA ANA
MINAL MUSHRIKEENA INNA SULAWATI WA NUSUKY
WA MAHYAYA WA MAMATI LILLAHE RABBIL
A’LAMEEN LA SHARIKA LAHU WABI ZALIKA UMIRTU
WA ANA AW’WALUL MUSLIMEEN”

“ALLAHUMMA TAQABAL MIN”
“KAMA TAQABALTA MIN KHALILIKA IBRAHIMA
A’LAIHES SALAMU WA HABIBIKA MUHAMMADIN
SUALALLAHU A’ALIHE WA SALAMA”

(3) All principles which apply to the sacrifice on the Eidul Azha also apply to the sacrifice of Hajj ; (4) All animals which are sacrificable on Eidul Azha are also sacrificable on Bajj ; (5) Seven or less persons may share in camels, cows and buffalows, but the share of any should not be less than one-seventh ; (6) The animal should not be blind, or of one eye only, if it is blind by one-third or more of one eye, or more than one-third of its ear is cut off, or more than one-third of its tail is cut off, or it is lame by one leg and cannot walk on it, the sacrifice of such animal is not valid ; (7) if the animal has no tooth at all or more of its teeth have fallen down, its sacrifice is not valid ; (8) if the animal has no ear by birth, its sacrifice is not valid ; but if its ears are small by birth and are not cut off, its sacrifice is valid ; (9) if the animal has no horns by birth, its sacrifice is valid ; but if any of its horn has been broken and its "Maghz" (Kernal) is out, its sacrifice is not valid ; but if only a small portion of it is broken and the "Maghz" is not out, its sacrifice is valid ; (10) sacrifice of "Khassi" (sexually maimed) animal is valid, rather better ; (11) sacrifice of infirm and weak animal is not valid ; (12) Since there is no prayer of Eidul Azha in the Mina, therefore there is no condition that sacrifice should be after the prayer of Eidul Azha ; (13) The legs of the animal should be tied down and it should be laid down facing the Qibla while sacrificing it ; the knife should be very sharf, and one animal should not be slaughtered before another animal ; and while slaughtering one should say :

(14) after the slaughter the legs of the animal should be un-tied, and there should be prayer to Allah for acceptance of the sacrifice; (15) it is "Masnoon" to eat from the flesh of the slaughtered animal ; (16) for the foreigner Haji (pilgrim) who is not a resident of Mecca, the sacrifice of Eidul Azha is not Waajib ; but if he is a resident of Mecca, and sacrifice is due on him, then he should also offer sacrifice of Eidul Azha.

Shaving off the head or cutting short the hair :

To shave off the head is known as "Halq" and to cut short the hair is known as "Qasr". After the sacrifice one should do the "Halq" or "Qasr", and then put off the Ehraam and wear the usual clothes. The "Halq", or "Qasr" by about one part of the finger, of

one-fourth of the head is "Waajib", and of the entire head is "Mustahab", and "Halq" is superior to "Qasr".

The Principles – (1) for "Halq" or "Qasr" one should sit facing the Qiblah ; (2) it should start from the right side ; (3) setting of the beard and cutting of the nails, etc., should be after the "Halq" or "Qasr" ; if done before, ransom will have to be paid ; (4) "Halq" is "Haraam" (prohibited) for the woman ; she should only cut all her hair by their ends by more than one part of the finger ; (5) the Sunnat for the man is to shave off the entire head or cut short the hair from all over the head ; to do it only upto the one-fourth of the head, though permissible, is "Makrooh-e-Tehrimah"; (6) at the time of "Halq" or "Qasr" read the following :

"BISMILLAHIL ALLAH-O-AKBAR WALILLAHIL HAMD"

(7) it is "Mustahab" to bury the cut down hair and the nail ; though it is also permissible to throw them but not in the bath room or toilet ; (8) after the "Halq" or "Qasr", read the following :

"ALHAMDU LILLAHIL LAZI ALA MA HADANA WA
AN'AMA ALAINA ALLAHUMMA HAZIHI NA SIATI
BIYADIKA FATAQABBAL MINNI WAGHFIRLI ZUNUBI
ALLAHUMMAKTUB LILIKULLI SHA'RATIN
HASANATAN WAMHU BIHA ANNI SAI'YE'ATAN
WARFALI BIHA DARAJATAN ALLAHUMMAGHFIRLI
WALILMUHALLIQEENA WALMUQASSIREENA YA
WASI'ALMAGHFIRATT' AAMEEN

(9) if there is any lawful reason for not doing the "Halq", e.g., razor or barber is not available, or there is wound in the head, then "Qasr" is Waajib ; and if "Qaar" is not possible for any lawful reason, e.g., the hair are too small, then "Halq" is Waajib ; (10) if one is bald headed, mere passing of the razor over his head is Waajib ; (11) if there are wounds on the head, then neither "Halq" nor "Qasr" is "Waajib", but the better course for him is that he should continue in the Ehraam till the evening of the 12th Zil Hijjah,

and then put it off ; (12) if anybody is in a jungle where no razor or scissors is available, it is no reason for not doing the "Halq" or "Qasr" ; (13) the period for "Halq" or "Qasr" is the "Ayyaame-e-Nahr" i.e. from the dawn of 10th to the sunset of 12th Zil Hijjah, and place for it is the "Haram" ; to do it at any other time or place makes one liable for ransom ; (14) at the time of "Halq" or "Qasr", one can do it by himself as well as of others, even in the state of Ehraam ; (15) after the "Halq" or "Qasr" all those things which were prohibited in the state of Ehraam become permissible, except that the wife becomes lawful only after the Tawaaf-e-Ziyarat.

Tawaaf-e-Ziyarat :

After doing respectively the Rami, the sacrifice, the "Halq" or "Qasr", and putting off the Ehraam and wearing the usual clothes, in Mina, one should come to Mecca and do the Tawaaf-e-Ziyarat. This is the "Rukn" or "Farz" of Hajj.

The Principles – (1) the period of Tawaaf-e-Ziyarat is from the dawn of 10th till the sunset of 12th Zil Hijjah, i.e., the Ayyam-e-Nahr ; to do it during this period is Waajib and after this period it is "Makrooh-e-Tehrimi and is subject to ransom ; it cannot be done before the dawn of the 10th also ; (2) if one has already done the Sa'ee of Hajj along with the Tawaaf-e-Qudoom, then there is neither Raml in this Tawaaf nor Sa'ee after it ; (3) if Sa'ee has not been already done, then in this Tawaaf there will be Raml in the first three rounds, and Sa'ee after it ; (4) Iztibaagh in this Tawaaf is only when one is in the state of Ehraam and not in usual clothes ; (5) if one forgets to do, or intentionally does not do, the Iztibaagh and Raml in the Tawaaf-e-Qudoom, then also Iztibaagh and Raml are not necessary in the Tawaaf-e-Ziyarat ; (6) if one did the Tawaaf-e-Qudoom in the state of impurity and also did Raml in it and Sa'ee after it, then to repeat the Sa'ee is "Waajib", to repeat the Raml is "Sunnah"; and if it was without ablution, then to repeat the Sa'ee is "Mustahab" ; (7) if one did the Tawaaf-e-Qudoom in the state of Ehraam of Hajj before the months of Hajj, and also did the Sa'ee, then this Tawaaf-e-Qudoom will be valid, but it will be "Makrooh-e-Tehrimi, and to repeat the Sa'ee will be "Waajib".

Conditions of Tawaaf-e-Ziyarat – The conditions for validity of the Tawaaf-e-Ziyarat are : (1) Islam, (2) Intelligence and power of discrimination, (3) state of the Ehraam of Hajj since before the Tawaaf ; (4) before it there should be the Wuqoof-e-Arafah ; (5) the “Neeyat” of it ; (6) the time and place of Tawaaf ; (7) it should be round the Ka’bah within the Masjidil Haraam; (8) doing Tawaaf himself on foot or on the mount ; if one becomes unconscious before wearing the Ehraam and does not regain consciousness upto the time of Tawaaf, then anybody can do the Tawaaf for him.

Waajibaat of Tawaaf-e-Ziyarat – The “Waajibaat” of Tawaaf-e-Ziyarat are : (1) doing the Tawaaf on foot unless there is any disability ; (2) beginning of the Tawaaf from the right side ; (3) doing seven complete rounds of it ; (4) purity and ablution ; (5) covering of the Satr-e-Aurat ; (6) doing it during the Ayyaam-e-Nahr.

Some more Principles – (1) doing of Tawaaf-e-Ziyarat after Raml and “Halq” or “Qasr” is Sunnat and not Waajib ; (2) this Tawaaf is neither vitiated by anything nor defeated, and therefore it may be done at any time during the life (though to do it during the Ayyaam-e-Nahr is Waajib) subject to the ransom (which becomes Waajib after the Ayyaam-e-Nahr) ; there is no “Badal” (alternative) for it except that one dies after the Wuqoof of Arafah, before doing this Tawaaf, and makes a will that his Hajj should be completed, in which case by the sacrifice of one camel or cow (which is Waajib) the Hajj will be completed ; this applies only to the one who comes for Hajj two three years after the Hajj became due for him, but not to the one who comes immediately after the Hajj becomes due for him, and in such a case no ransom will be due on him for not doing the Wuqoof or Muzdalifah, the Raml and the Sa’ee ; (3) this Tawaaf remains due throughout the life, therefore making of the Will as mentioned above is Waajib ; it is, however, a sin to delay it without lawful reasons ; (4) before this Tawaaf the wife does not become lawful for a man, even though years pass away ; (5) if this Tawaaf is done before the “Halq” or “Qasr”, the prohibitions of Ehraam continue inspite of

this Tawaaf till the "Halq" or "Qasr" is done, because it is the "Halq" or "Qasr" which finish the prohibitions and not this Tawaaf; (6) if a woman is unable to do this Tawaaf during its time (i.e. upto the sunset of 12th) on account of menstruation there is no ransom on her; but if she becomes pure and there is time to take bath and do the Tawaaf or at least four rounds of it before the sunset of the 12th, and she does not do so, she will have to pay the ransom; if a woman is expecting the menstruation but there is still time during which she can do the Tawaaf or at least four rounds of it, and she does not do so, even then she will have to pay the ransom if she becomes pure and does this Tawaaf after the Ayyaam-e-Nehr; (7) after the Tawaaf-e-Ziyarat one should return to Mina, and stay there till the 12th or 13th.

11th to 13th Zil Hijjah :

On all these days one should do the Rami of all the three Jamarat, viz., Jamaratul Uqba, Jamaratul Wusta and Jamaratul Aula; first the Aula, then the Wusta and lastly the Uqba should be stoned; the manner of stoning is the same as that of the Rami on the 10th.

The Principles – (1) after Rami of the Uqba one should return to his place of stay and remain in Mina, particularly during the nights, on all these three days; the stay during the nights in Mina is Sunnah; and to stay anywhere else, even in Mecca, is "Makrooh" but there is no ransom on it; (2) the time for Rami on the 11th and 12th is from the declining of the sun till the dawn of the next day; it is "Masnoon" till the sunset, and "Makrooh" from sunset till the dawn of the next day; (3) if one does not do the Rami of 11th till the dawn of 12th, he should do it as "Qaza" along with that of the 12th; and if one does not do the Rami of the 12th till the dawn of 13th, he should do it as "Qaza" along with that of the 13th; (4) if the Rami of 11th and 12th is not done during its time, then its "Qaza" as well as ransom will be due but if the Rami is not done at all, and the time of the "Qaza" also expires, then only the ransom will be due; (5) the time for "Qaza" is upto the sunset of the 13th, and therefore after it only ransom is payable; (6) one

can leave Mina after the Rami on the 12th before the sunset ; but if one does not leave as such, then after the sunset it is "Makrooh" to leave Mina ; and if he stays in Mina till the dawn of the 13th, then the Rami of 13th also becomes Waajib on him, and therefore if he leaves Mina on the 13th without Rami he will have to pay the ransom ; (7) the time for Rami on the 13th is from the dawn till the sunset, but from the dawn till the declining of the sun it is "Makrooh", and after it "Masnoon", and after the sunset the time of Rami totally finishes, thereafter even "Qaza" Rami of the 13th is not valid and only ransom is to be paid ; (8) the Rami of the 10th can be done on the night of 11th, and that of the 11th on the night of 12th, and that of the 12th on the night of 13th, because during the Hajj the nights of 11th, 12th and 13th are treated to be the nights of 10th, 11th and 12th respectively ; but the Rami of the 13th cannot be done on the night of 14th because the night of 14th is not treated to be that of the 13th and accordingly the Rami finishes on the sunset of the 13th ; but the Rami of any day cannot be done in the preceding night of it ; obviously because the time for Rami starts from the dawn on the 10th and 13th and on declining of the sun on the 11th and 12th ; (9) the Rami of the three Jamaraat should be done in the order mentioned above, viz., first the Aula, then the Wusta and lastly the Uqba ; this is the Sunnah ; if anybody does the Rami of Wusta and Uqba first and then of the Aula, he should repeat it and do it again according to the above order ; (10) the throwing of pebbles should be without gaps ; similarly there should be no gaps between the Rami of the three Jamaraats ; making of the gaps is "Makrooh".

Conditions of Rami – (1) throwing of the pebble is necessary, mere placing it on the Jamarah is not enough ; and though putting it on the Jamarah is enough but it is also "Makrooh" as being against the Sunnah ; (2) Rami should be by hand, throwing of the pebbles through any other means, e.g., by bow and arrow is not valid ; (3) the pebbles should fall near the Jamarah, at the most within a distance of three yards, otherwise it will not be valid ; (4) the pebble should fall by the act of the thrower himself ; if it falls first on any other man or animal and then automatically falls near the Jamarah, even then it will be valid, but if falls on account of

the act or movement of the other man or animal, then it will not be valid and another pebble will have to be thrown for it ; in case of doubt also another pebble should be thrown ; (5) seven pebbles should be thrown separately, i.e. one by one; if thrown all, or more than one, at one and the same time, it will be treated to be one only and six more will have to be thrown ; (6) Rami should be done personally by one himself ; if inspite of being able to do it himself one gets it done by another, it is not permissible ; if one is sick, he may request anybody else to do it for him, or if anybody is insane, or unconscious or a child, then also any other person can do it for him ; as regards sick, his request is necessary ; but as regards insane, unconscious or child no request for him is required; in case of disabled persons mentioned above, if possible, it is better to place the pebble on his hands so that he may himself throw it, otherwise it may be thrown by another person. Further, (a) the sick and disabled is one who cannot offer the prayer standing and who cannot come on foot or on the mount upto the Jamaraat for Rami, or the conveyance is not available ; (b) the other man should do his Rami first and then that of the sick or disabled one ; throwing one pebble for himself and one for the other, though permissible, is "Makrooh" ; (c) if after getting the Rami done by another person a person becomes able to do it himself, then to repeat the Rami already done is not necessary ; (d) if an idiot, insane, unconscious or child does not do the Rami at all, there is no ransom on him ; (7) the pebbles should be from the species of earth ; Rami by any other thing is not valid; it may be of stone, earth, lime, clay, rock, salt, sulphur, etc., but of the stone is superior ; Rami by silver, gold, iron, pearl, wood, sapphire, cornelian, etc., is not valid ; (8) Rami should be within the timings fixed for it as already mentioned ; (9) Rami by throwing of less than four pebbles is no Rami at all, and for it "Damm" is Waajib ; in case of four pebbles also ransom is payable ; (10) Rami should be of all the three Jamaraat, beginning from the Aula, then Wusta and lastly of Uqba.

Miscellaneous Principles – (1) Rami by a woman in the night is superior ; (2) Rami by another person for a woman on account of rush is not valid ; if a woman does not do Rami on account of

rush, she has to pay the "Fidyah" ; (3) if a woman or an old or disabled man does the Rami before sunrise on the 10th , or after sunset on the 11th and 12th, it is not "Makrooh" ; (4) the pebble should not be thrown at the symbol itself but at the place where the pebbles are gathered, if thrown at the symbol, it false down, it is valid ; but if it stays on the symbol at a spot more than three yards high from the ground it will not be valid ; (5) throwing more than seven pebbles on any Jamarah intentionally is "Makrooh", but in case of doubt, any number of pebbles may be thrown to make it seven valid thrown pebbles ; (6) one single pebble can be thrown seven times but it is against the Sunnah.

Returning from Mina to Mecca :

After the Rami on the 12th or 13th one should leave Mina and return to Mecca, and on the way to Mecca he should stay for a while on foot or on the mount, and make supplication, in the "Muhassab". The Sunnat, however, is to offer here the prayers of Zohr, Asr, Maghrib and Isha, then take rest or sleep for a while, and then come to Mecca. "Muhassab" is in between the two hills on the way to Mina near the graveyard of Mecca ; it extends from the entrance of Mecca upto the hill of "Ibrah". It is also known as "Abtah" or "Batha" or "Hasba", now known as "Ma'aabidah".

Tawaaful Widaa :

Before leaving Mecca one should do the Tawaaful Widaa. There is neither Iztibaagh nor Raml in it nor Sa'ee after it. After the Tawaaf two Rak'ats of Waajib-ut-Tawaaf should be offered, the Zam Zam should be drunk to fill and poured over the face and body, then kiss the portico of the Ka'bah, place the chest and right cheek over the "Multazim", hold the curtain of the Ka'bah with both the hands, weep and make supplication with complete devotion, do the Istilaam of Hajar-e-Aswad, and return on back steps, looking with grief the Ka'bah, stand on the outer door, particularly the Baabul Widaa, and read :

"RABBANA TAQABBAL MINNA INNAKA ANTAS
SAMIUL ALEEMU"

and

"ALLAHUMAJ ALHU HAJJAM MABRORAO WAZANBM
MAGHFARORAN"

The Principles : (1) Tawaaful Widaa is Waajib for "Aafaaqi" (outsider) pilgrim, whether he be "Mufrid, Mutamatto" or Qaarin". It is not Waajib on the residents of Haram, Hil or Meeqaat. It is also not Waajib for menstruating women, insane, minor, the one who has missed the Hajj (known as Faa'itul Hajj), the one who has been detained from the Hajj (known as "Mohsar") as well as the one who has come for Umrah only. (2) it is "Mustahab" for the residents of Haram, Hill or Meeqaat ; (3) if any foreigner makes the intention to stay permanently in Mecca or round about it, before the 12th Zil Hijjah, then this Tawaaf does not remain Waajib for him ; (4) if after the intention of permanent settlement in Mecca, one intends to go out on a journey, even then this Tawaaf is not Waajib for him; (5) without the intention of permanent settlement in Mecca this Tawaaf remains Waajib even though one lives in Mecca for years together ; (6) the time for Tawaaful Widaa starts after the Tawaaf-e-Ziyarat and remains till one leaves Mecca ; (7) if after this Tawaaf one stays in Mecca for some time more, then to do it again on leaving Mecca is only "Mustahab" and not "Waajib" ; (8) if a menstruating woman becomes pure before crossing the limits of Mecca, it is Waajib for her to return and do this Tawaaf ; but if she has crossed the limits of Mecca before becoming pure, then it is not Waajib on her ; but if she returns from the Meeqaat, it becomes Waajib ; (9) if anybody leaves Mecca without doing the Tawaaful Widaa, then if he has not crossed the Meeqaat it is Waajib for him to come back and do this Tawaaf (for this no Ehraam is needed) ; but if he has crossed the Meeqaat, then either he should send the "Damm" or come back in the Ehraam of Umrah, first do the Umrah, and then

the Tawaaful Widaa ; (10) no “Neeyat” particularly for this Tawaaf is necessary ; if one has done a Nafl Tawaaf after the Tawaaf-e-Ziyarat, it may amount to Tawaaful Widaa.

Hajj-e-Ifraad :

Hajj-e-Ifraad is the one with which Umrah is not associated, while an Aafaqi (foreigner) can do any of the three kinds of Hajj, viz., Ifraad, Qiraan, or Tamatto, the resident of Mecca, Haram and Hil can only do the Ifraad ; the other two kinds of Hajj are not allowed to him. The principles specifically applicable to Ifraad are : (1) the one doing the Hajj-e-Ifraad should do the Tawaaf-e-Qudoom and Sa’ee before going to Arafaat for the Wuqoof ; (2) after the Tawaaf-e-Qudoom and Sa’ee he should remain in the Ehraam till completing all the rites of Hajj ; and although he may do optional (Nfl) Tawaafs as many as he likes, he should not do the Umrah ; (3) if he has not done the Sa’ee with the Tawaaf-e-Qudoom, then in the Tawaaf-e-Ziyarat if he is in the Ehraam he should also do the Iztibaagh and Raml, and if he is in his usual dress he should only do the Raml ; and after the Tawaaf he should do the Sa’ee ; (4) Sacrifice is “Mustahab” and not “Wajib” for him ; (5) Tawaaful Widaa is “Wajib” for him if he is an Aafaqi (foreigner) and “Mustahab” if he is a Mecci, Hilli, or Meeqaatee specific principles have also been mentioned previously while dealing with different stages of Hajj. All other principles which apply to other two kinds of Hajj also apply to the Ifraad.

Hajj-e-Qiraan :

Literally, Qiraan means “to join two things”, and technically it means to join the Hajj and Umrah in one and the same Ehraam. As stated earlier, Hajj-e-Qiraan is not allowed to the residents of Mecca Haram and Hil. The principles specifically applicable to “Qiraan” are :

Conditions of Qiraan – (1) doing of complete Tawaaf of Umrah, or at least four rounds of it, in the months of Hajj ; if done before, it will not be valid ; (2) doing of complete Tawaaf of Umrah, or at

least four rounds of it before the Wuqoof of Arafah ; if not done as such, the Umrah should be done again after the Ayyaam-e-Tashreeq (i.e. 9th to 13th of Zil Hijjah) together with a "Damm". However, on account of leaving the Umrah, the Qiraan vitiates and so also its "Damm ; (3) wearing of the Ehraam of Hajj before doing complete Tawaaf of Umrah, or at least four rounds of it ; otherwise it will be "Tamatto" and not "Qiraan" provided it is done in the months of Hajj ; otherwise it will not be even "Tamatto", but "Ifraad" ; (4) wearing of the Ehraam of Hajj before vitiating the Umrah ; otherwise it will be "Ifraad" and not "Qiraan" ; (5) vitiating not the Hajj and Umrah by sexual intercourse ; otherwise, it will vitiate the "Qiraan" as well as the "Damm" of Qiraan.

The Principles – (1) to wear the Ehraam of Umrah and Hajj both at one and the same time on the Meeqaat is "Waajib" and not "Shart" (condition), therefore if on the Meeqaat one wears the Ehraam of Umrah, and then, before the four rounds of the Tawaaf of Umrah he intends to do the "Qiraan", he can wear the Ehraam of Hajj (i.e. make the "Neeyat" of Hajj) also and become a "Qaarin". Similarly, if he wears the Ehraam of Hajj on the Meeqaat and then intends to do the "Qiraan", he can wear the Ehraam of Umrah (i.e. make the "Neeyat" of Umrah) also before the Wuqoof of Arafah ; (2) wearing of both the Ehraams are, however, Sunnah for a Qaarin ; (3) wearing of the Ehraam of Hajj after the Tawaaf of Umrah, or of the Umrah after the Wuqoof of Arafah does not make anybody as "Qaarin" ; (4) if a Qaarin, after wearing the Ehraam, or after the Umrah, returns home in the state of Ehraam, it will not vitiate the "Qiraan" ; (5) sacrifice of animals by way of thanks is "Waajib" for a "Qaarin", which is known as "Damm-e-Qiraan", provided he is major sane, free and financially able to offer the sacrifice ; it is not Waajib on a minor or a slave ; (instead of sacrifice, fasting is Waajib for a slave) ; "Neeyat" of sacrifice is necessary ; sacrifice should be in the Haram particularly in the Mina (which is "Masnoon") and during the Ayyaam-e-Nahr ; the "Masnoon" time for sacrifice is after the sunrise on the 10th Zil Hijjah, and the Qaarin should do the sacrifice after the Rami and before shaving off the head ; since it

Waajib therefore if a Qaarin is not able to do the sacrifice during his life time he should make a will for it so that his legal heirs may do it from one third of his assets ; all principles of the sacrifice of Eidul Azha also apply to the sacrifice by a Qaarin ; those pilgrims who, after reaching Mecca, have made the "Neeyat" of staying there for more than fifteen days should also offer the sacrifice of Eidul Azha in addition to the Sacrifice of Hajj, it is Waajib for them ; (6) it is Waajib for a Qaarin to do first the Rami, then the sacrifice, and then the shaving of head ; (7) he may do the Tawaaful Ziyarat before, after, or in between, these three, but it is "Masnoon" to do it after shaving off the head.

Specific principles relating to "Qiraan" have also been mentioned previously while dealing with different stages of Hajj.

All other principles which apply to other two kinds of Hajj also apply to the "Qiraan".

Hajj-e-Tamatto :

Literally, "Tamatto" means "to gain benefit", and technically it means first to wear the Ehraam of Umrah in the months of Hajj perform the Umrah and put off the Ehraam, and then again to wear the Ehraam of Hajj and perform the Hajj, it is known as "Tamatto" because between the Umrah and the Hajj, one puts off the Ehraam and makes all those things lawful for himself which were prohibited on account of the Ehraam of Umrah. This benefit is not available to a "Qaarin".

It may be noted that "Qiraan" is superior to "Tamatto" and "Tamatto" is superior to "Ifraad".

In this form of Hajj one should first wear the Ehraam of Umrah only, perform the Umrah and then put off the Ehraam, and thereafter wait for the time of Hajj. During this period he may stay in Mecca or round about Mecca but should not return to his homeland before performing the Hajj. But if he also carries with him the "Hudi" (animal for sacrifice), then after performing the

Umrah he should not shave off his head or cut short his hair, continue to remain in the Ehraam, maintain the prohibitions of Ehraam, and on the 8th of Zil Hijjah make the "Neeyat" of Hajj and proceed to perform the Hajj.

Specific principles applicable to "Tamatto" are :

Conditions – (1) the "Mutamatto" should be an Aafaqi (foreigner) ; a resident of Mecca or within the limits of Meeqaat is not permitted to do the "Tamatto" ; (2) the complete Tawaaf or at least four rounds of it should be done in the months of Hajj ; thus if anybody does four rounds of Tawaaf before the sunset on the last day of Ramazaan, and three after the sunset, he will not be a "Mutamatto" ; on the other hand if he does only three or less number of the rounds before the sunset and four or more after the sunset his "Tamatto" will be valid ; the Ehraam can, however, be worn before the sunset on the last day of Ramazaan, or even before ; (3) doing of complete Tawaaf of Umrah or at least four rounds of it before the Ehraam of Hajj ; if anybody does less than four rounds and wears the Ehraam of Hajj (i.e. makes the "Neeyat" of Hajj) also, it will be "Qiraan" and not "Tamatto" ; (4) doing of Umrah and Hajj in one and the same year ; if one does not do so, i.e. does Umrah in one year and Hajj in the other year, even though he stays in Mecca, it will not be "Tamatto" ; (5) Umrah and Hajj should be in one and the same journey ; if one does the Umrah in the months of Hajj, then puts off the Ehraam and returns to his homeland and then again comes and performs the Hajj, it will not be "Tamatto" ; but if he returns home before the Tawaaf-e-Umrah, or before shaving off his head after the Tawaaf-e-Umrah, then comes back and performs the Hajj, it will be "Tamatto" ; if he comes out of Haram after shaving off his head, but remains within the limits of Meeqaat and then comes back and performs the Hajj, it will be "Tamatto" if after performing the Umrah and putting off the Ehraam one goes to Medinah, as now it is common, then according to Imam Muhammad and Imam Abu Yusuf, while returning to Mecca he should again wear the Ehraam of Umrah and perform the Umrah, then

then put off the Ehraam, and then again wear the Ehraam of Hajj on the 8th of Zil Hijjah otherwise it will not be "Tamatto" (according to Imam-e-Azam, the wearing of the Ehraam of Umrah while returning from Medinah is not necessary) ; (5) if after performing the Umrah one stays temporarily in Mecca or at any place within the Meeqaat, and then performs the Hajj, it will be "Tamatto", but if he stays permanently, it will not "Tamatto" ; (6) the Umrah should not be made "Faasid" (vitiated), otherwise the Hajj after it will not be "Tamatto" ; (7) the Hajj should not be made "Fassid" after the Umrah, otherwise it will not be "Tamatto" ; (8) one should not be in Mecca without Ehraam when the month of Hajj begins, or he should not have done four or more rounds of Tawaaf of Umrah before the months of Hajj begins ; otherwise he should go out of Meeqaat, wear the Ehraam of Umrah, and then come to Mecca, and perform the Umrah, in the months of Hajj, then it will be "Tamatto" ; (9) the Ehraam of Umrah should precede the Ehraam of Hajj.

Kinds of "Tamatto" – Hajj-e-Tamatto is of two kinds, viz., (1) the one in which the pilgrim brings the "Hudi" (animal for sacrifice) with him, and (2) the one in which he does not bring the "Hudi" with him. In both cases he will first perform the Umrah, during the months of Hajj, but, after the Umrah, the former will not put off the Ehraam, and will continue in it, and on the 8th of Zil Hijjah he will make the "Neeyat" of Hajj and after performing the Hajj, he will come out of the Ehraam ; while the latter will put off the Ehraam after the Umrah, and then wear the Ehraam of Hajj on the 8th of Zil Hijjah.

The Principles – (1) sacrifice of animals by way of thanks is "Waajib" for a Mutamatto ; it is known as "Damm-e-Tamatto"; it is superior for a Mutamatto to bring the "Hudi" (animal for sacrifice) with him ; (2) the one who brings the "Hudi" with him should neither shave off his head nor put off the Ehraam after the Umrah, but should remain in Ehraam, and on the 8th of Zil Hijjah make the "Neeyat" of Hajj and after completing the Hajj put off the Ehraam ; (3) the Mutamatto can do more Umrahs after the first one before the Hajj ; (4) the Mutamatto should wear the

Ehraam of Hajj in the Haram ; it is better to wear it in the Masjidil Haraam ; (5) the Mutamatto can, after wearing the Ehraam, on the 8th of Zil Hijjah, do an optional (Nafl) Tawaaf with Iztibaagh and Raml, and then the Sa'ee of Hajj, in which case he will not have to do the Sa'ee with the Tawaaful Ziyarat ; (6) Tawaaf-e-Qudoom is not Waajib for a Mutamatto.

Alternative for Damm-e-Qiraan and Damm-e-Tamatto :

Sacrifice of animals is Waajib on a Qaarin as well as Mutamatto. But if he is financially unable to arrange for an animal, and has no animal with him, to sacrifice, then he should keep the fasts for ten days – three before the 10th of Zil Hijjah, preferably on the 7th, 8th and 9th, and the remaining seven after the Ayyaam-e-Tashreeq. If on account of the fear of becoming weak, one keeps the first three fasts even earlier he may do so. the fasts may be kept continuously as well as with gaps, but it is superior to keep continuously. The seven fasts may be kept in Mecca or any where else, but it is superior to keep them on return to his house. These fasts may also be kept continuously or with gaps, but to keep them continuously is superior.

The conditions – As regards the first three fasts the conditions are : (1) the Qaarin should keep these fasts after wearing the Ehraam of Umrah and Hajj, and the Mutamatto should keep them after wearing the Ehraam of Umrah, ; (2) these fasts should be kept in the months of Hajj; (3) these fasts should be kept before the 10th of Zil Hijjah ; (4) the “Neeyat” for these fasts should be made from the preceding nights (5) the financial disability to arrange for an animal should be upto the Ayyaam-e-Nahr.

The Principles – (1) if the first three fasts are not kept before the 10th of Zil Hijjah, and the 9th of Zil Hijjah has passed away, then fasting is not allowed and one will have to give a Damm ; if he is unable to arrange for a Damm then and there, he should shave off his head and come out of the Ehraam, and thereafter give one Damm for Qiraan and one Damm for coming out of Ehraam

before the sacrifice ; and if the Ayyaam-e-Nahr pass away, then one more Damm for it will also be due ; (2) if one starts fasting, and he becomes able to arrange for an animal before the Ayyaam-e-Nahr, or before shaving off the head during the Ayyaam-e-Nahr, then fasting is disallowed and he should offer the sacrifice ; but if after the Ayyaam-e-Nahr, or after the shaving off his head during the Ayyaam-e-Nahr, he becomes able to arrange for an animal then sacrifice is Waajib and he should keep the remaining seven fasts ; if one keeps the first three fasts and does not come out of the Ehraam and the Ayyaam-e-Nahr pass away and he is unable to arrange for an animal, even then there will be no Damm due on him, he should keep the fasts ; (3) if inspite of being able to arrange for an animal, one keeps the first three fasts, and the animal remains alive till the 10th of Zil Hijjah, the sacrifice will be Waajib for him ; but if the animal dies before that date, then his first three fasts will be valid and he should keep the other seven fasts after the Ayyaam-e-Nahr.

Umrah :

Literally, Umrah means “visiting”, and technically it means to wear the Ehraam of Umrah from Meeqaat or Hil and do the Tawaaf of Ka’bah and Sa’ee of Safa and Marwah. It is also known as “Hajj-e-Asghar. Subject to availability of the means it is Sunnat-e-Mu’akkidah” to perform the Umrah, once in the life.

The Procedure – After entering into the state of Ehraam * of Umrah from the Meeqaat or the Hil, one should enter the Masjidil Haraam, reading the “Talbiyah”, preferably through the Baabul Umrah, then finish the “Talbiyah”, do the Istilaam of the Hajar-e-Aswad and do the Tawaaf of Ka’bah, completing the seven rounds of it, each time also doing the Istilaam of the Hajar-e-Aswad, and the Rukn-e-Yamani, then offer two Rak’ats Waajib-ut-Tawaaf , ** then do the Sa’ee of Safa and Marwah, then shave off the Head or cut short the hair, and then put off the Ehraam.***

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* as per details previously given.
ibid.

** ibid.

Umrah and Hajj – The conditions and commands of Umrah are like those of Hajj. All those things which are “Halaal”, “Haraam” “Masnoon”, “Makrooh” or “Mubaah” in Hajj are also the same in the Umrah. The difference between two, however, are (1) there is specific period fixed for the Hajj, while Umrah can be done at any time during the year excepting the five days of Ayyaam-e-Tashreeq viz., from 9th to 13th of Zil Hijjah, during which Umrah, is “Makrooh-e-Tehreemi”, (2) Hajj is “Farz” while Umrah is not “Farz”; (3) Hajj can be missed but there is no question of missing the Umrah; (4) there are Wuqoof-e-Arafah, Wuqoof-e-Muzdalifah, joining of the prayers, Khutbah, stay in Mina, Rami, Sacrifice, Tawaaf-e-Qudoom and Tawaaful Widaa in the Hajj, but these are not in the Umrah, (5) for vitiating the Umrah, or doing the Tawaaf in the state of impurity in the Umrah, sacrifice of a goat is enough, but it is not enough in the Hajj; (6) the Meeqaat of Umrah for all those present in Mecca or the Hil is the Hil, but for the Hajj the residents of Mecca have to wear the Ehraam in the Haram, and the Aafaaq (foreigners) from the Meqaat; (7) in the Umrah the “Talbiyah” is finished from the beginning of the Tawaaf while in the Hajj it is finished on the Rami of Jamaratul Uqbah on the 10th of Zil Hijjah.

Faraa’iz of Umrah- there are two “Fara’iz” in the Umrah, viz., (1) the Ehraam, and (2) the Tawaaf; and for the Ehraam there are two “Fara’iz”, viz., “Talbiyah” and “Neeyat”, and for the Tawaaf there is only one “Farz” viz., “Neeyat”.

Waajibaat of Umrah – there are two Waajibaat or Umrah, viz., (1) Sa’ee between Safa and Marwah, and (2) shaving off the head or cutting short the hair.

The Principles – Umrah can be done at any time during the year except the five days of Ayyaam-e-Tashreeq, viz., 9th to 13th of Zil Hijjah; during these days it is “Makrooh-e-Tehreemi” (Durre Mukhtaar); (2) if a man wears the Ehraam of Umrah before the Ayyaam-e-Tashreeq, but does not get the Hajj, it is not “Makrooh” for him to do the Umrah, during these days, though

the “Mustahab” for him also is that he should do the Umrah after these days ; (3) if a man wears the Ehraam of Umrah during these days, the doing of Umrah becomes binding on him ; but since wearing of the Ehraam of Umrah during these days is “Makrooh-e-Tehreemi”, it is Waajib for him to give up the Umrah, so that he may save himself from the sin, and do the Umrah and offer the Damm after these days ; but if he does not give up the Umrah, and performs it in these very days, the Umrah will be complete but he will have to offer a Damm for doing the “Makrooh-e-Tehreemi” ; but if he wears the Ehraam of Umrah during these days and performs the Umrah after these days, then Umrah, will be complete and no Damm will be due on him, but this is not good because in such condition the putting off of the Ehraam was Waajib ; (4) doing of Umrah in the month of Ramazaan is “Mustahab”, rather superior ; it is equal to an Hajj ; the Holy Prophet has said that the reward of Umrah done in the Ramazaan is equal to the Hajj done with him ; (5) if Umrah is started in Shaa’baan and completed in Ramazaan, then if four or more rounds of the Tawaaf are done in the Ramazaan it will be treated of Ramazaan and not of Shaa’baan ; (6) the Meeqaat of the residents of Mecca for wearing the Ehraam of Umrah is the Hil, and the superior place for it is the ‘Tan’eem” and next to it “Ja’raanah”, and the Aafaaqi (foreigners) should wear the Ehraam of Umrah from the Meeqaat; (7) doing more than one Umrah is “Mustahab” and not “Makrooh” ; (8) doing more Tawaafs is superior to doing more Umrahs.

Blessings of Umrah – the Holy Prophet has said, “do Hajj and Umrah, together because both these remove the poverty and sin as the oven removes dirt of iron, silver and gold (Tirmizi) ; and that, “the reward of Umrah, during the month of Ramazaan, is equal to an Hajj”, and according to another report, “it is equal to the Hajj done with me” (Ibne Majah) ; and that, “those who do the Umrah, and Hajj are the guests of Allah ; if they make any supplication, He accepts it, and if they seek forgiveness, He grants it”(Ibne Majah).

“Janayaat” (Violations of the Prohibitions) and their “Jaza” (Penalties) :

The word “Janayaat” is plural of “Janayat”, which literally means “fault”, and technically it means to violate the prohibitions of the Ehraam.

The violations of Ehraam are eight, viz., (1) use of perfume ; (2) wearing of stitched clothes ; (3) covering of the head and or face ; (4) removing the hair or removing or killing the lice ; (5) cutting the nail ; (6) sexual intercourse ; (7) leaving the Waajibaat of Hajj ; (8) hunting the animal of land.

The violations of the Haram are two, viz., (1) to give trouble to or hunt the animals of the Haram ; and (2) to cut off the trees or grass of the Haram.

Basic Principles – if a fault is without reason and complete, Damm is Waajib ; if it is without reason and incomplete, Sadaqah (charity) is Waajib ; if it is with reason and complete, Damm, or fasting, or Sadaqah is Waajib – either may be fulfilled ; if it is with reason and incomplete, Fasting, or Sadaqah is Waajib – either may be fulfilled ; (2) in case of Janayaat-e-Haram and hunting of the animals of land, one may purchase an animal of its value and slaughter it, or give its value in Sadaqah, or keep fasts ; (3) in case of Janayaat-e-Ehraam, before the performance of Umrah, there are two penalties on the Qaarin (because he is in the Ehraam of Umrah as well as Hajj) ; and one penalty on the Mufrid (because he is the Ehraam of Hajj only) ; but if the Qaarin crosses the Meeqaat without Ehraam, only one Damm is Waajib on him ; (4) where the word “Damm” is used for the penalty it means a goat or sheep or ram or one – seventh share in a cow or camel, and all principles of sacrifice of Eidul Azha apply to it ; (5) Cow or camel as a whole is due only in case of Tawaaf-e-Ziyarat during menstruation or flow of blood after childbirth, and sexual inter-course before shaving off the head after the Wuqoof of Arafah ; (6) where the word “Sadaqah” is used for the penalty it means

one-half "Saa" of wheat or one "Saa" of barley, and where the quantity of Sadaqah is mentioned, it is to be taken as such ; "Saa" is equal to three and a half Seers ; (7) violations of the prohibitions of Ehraam, even though with reason, incur the penalties ; (8) if Waajibaat of Hajj are left over without reason, penalties are due ; but if they are left over on account of any reason no penalties are due.

Conditions for penalties – (1) penalties are due against a Muslim, major and sane person ; non-Muslims, minors and insane persons are exempted from penalties ; but if one becomes insane after entering into the state of Ehraam and commits violations of Ehraam, then whenever he becomes sane, may be after many years, he will have to fulfil the penalties ; (2) it is not Waajib to fulfil the penalties forthwith, though it is superior to do so ; but it is Waajib to fulfil them before death ; in case of non-fulfilment one should make a Will for their fulfilment after his death ; the legal heir may also of their own fulfil them on behalf of the deceased, but it is not permissible for them to keep the fasts on his behalf ; (3) Janayaat incur penalties even though they are intentional, unintentional, knowingly or unknowingly, agreed or forced, waking or sleeping, during unconsciousness or intoxication, whether one is rich or poor, does by himself or at the instance of anybody else, may he be abled or disabled ; (4) in case of an intentional violation, one should also repent and seek forgiveness for it in addition to the fulfilment of the penalty ; intentional violation is a grave sin, and on account of it the Hajj remains unaccepted.

Perfume, Henna, hair dye and oil – (1) there is no penalty on smelling the flower or perfuming fruit, but it is "Makrooh" ; (2) there is penalty on using the perfume, may it be intentional or unintentional, agreed or forced ; (3) use of perfume on the body, clothes, bedding as well as use of perfumed oil, hair dye, food, drink, or washing of the body or hairs by perfumed thing, all are prohibited ; (4) use of perfume by men and women both in the state of Ehraam is prohibited ; (5) if a major and sane person

applies perfume on any big organ of the body, viz., head, calf, face, beard, thigh, hand, hand-palm ; or on more than one organ, the Damm will be due ; but if immediately after the application it is washed away, or it is applied on small organs, viz., nose, eye, ear, finger, etc., then the Sadaqah is due ; (6) if the perfume used is in big quantity, then even if it is on small organs, the Damm will be due ; (7) if perfume is used before the "Neeyat" of Ehraam, and thereafter it reaches on another organ also, or its smell continues there is no Damm due, and its smelling also is not "Makrooh" ; (8) if perfume is applied at one place, even though on the entire body, only one Damm will be due ; but if it is applied on different places, then for each place a separate Damm will be due ; (9) if it is applied on different parts of the body, all of which collectively form a big organ, then also one Damm will be due, otherwise only the Sadaqah ; (10) if a person in Ehraam applies perfume to another in Ehraam, then for the former it is prohibited and on the latter a penalty will be due ; (12) if perfume is applied to the cloth which is already on the body or perfumed cloth is used, then if the perfume is on one "balisht" (about nine inches) square or more of the cloth and the cloth is used for one day or night, then a Damm will be due ; but if it is less than that, or the use is of lesser period, then only Sadaqah will be due ; (13) if the cloth used is also stitched one which is prohibited, then there will be double penalty – one for stitched cloth and the other for the perfume ; (14) if perfume is tied down in a corner of the sheet of cloth, and it is in big quantity and is kept for a day or night, then a Damm will be due ; but if it is in lesser quantity or is not kept for a day or night, then only Sadaqah is due ; (15) if a cloth dyed with saffron or "Kusoom" is worn one day or night, then a Damm will be due ; but if it is used for less than one day or night, then only Sadaqah will be due ; (16) if "dhooni" (smoke) of anything is given to a cloth and it catches the perfume of it in big quantity and it is worn for a day or night, a Damm will be due ; but if the perfume caught by the cloth is less, or the cloth is used for a lesser period, then only Sadaqah is due ; but if the cloth does not catch the perfume, there is nothing due ; (17) if one enters a house having "dhooni" (smoke) of anything, and his cloth does not catch

the perfume, even if perfume comes from the cloth, nothing is due ; (18) if "dhooni" (smoke) of anything is given to the cloth before the Ehraam, nothing is due ; (19) use of pillow coloured with saffron or "Kusoom" is "Makrooh" ; (20) if the cloth after catching the perfume is immediately removed from the body, or the perfume is washed away, nothing is due on it ; but if the body catches the perfume, then penalty becomes due immediately ; if one gives the penalty but neither removes the perfumed cloth from the body nor wash away the perfume, then again the penalty will be due ; the cloth should be washed by a person not in the Ehraam ; if the man in Ehraam washes it, then he should only pour water on it and should not wash it by his hands, so that his hands may not catch the perfume ; (21) if perfume is eaten, then if it reaches the entire mouth, a Damm will be due ; but if it does not reach the entire mouth, then only Sadaqah is due; (22) if perfume is cooked in the food, then if the perfumed thing is more, then Damm is due ; even though the perfume is not coming out; but if it is less, then even though perfume is coming out, nothing is due ; but it is "Makrooh" ; (23) spices used in cooking the food and eating are permissible; (24) if perfume is mixed with the drink, then if it is obvious, then a Damm is due ; but if it is hidden, then only Sadaqah is due ; but if it is drunk repeatedly, then also Damm is due ; whether it is cooked or uncooked makes no difference ; (25) cold drinks having no mixture of perfume are permissible ; but if perfume is mixed, even in a small quantity, then Sadaqah is due ; (26) Ashnaan (a kind of grass) if mixed by perfume is declared to be Ashnaan or soap by a knower of it, is subject to Sadaqah ; but if it is declared to be perfume, then it is subject to Damm ; use of mere soap is permissible but if it is used for removal of the dirt it is "Makrooh" ; (27) eating of "Halwaa Maza'far" is permissible ; (28) eating of cardamom and clove in the betals is "Makrooh", but no penalty is due ; (29) if medicine having perfume is used on any part of the body equal to or more than a big organ, then a Damm is due ; but if it is less than that, then Sadaqah is due ; (30) if the perfumed medicine is repeatedly used on one or the same wound, or another wound arising in the presence of the former, then only one penalty is due ; but if another wound arises after the former has been healed, then for it

a separate penalty is due ; (31) if olive oil or sesamum oil applied to a big organ or more than that, by way of perfume, then Damm is due ; if it is applied to an organ less than that, then Sadaqah is due ; no penalty is due for eating, or using by way of medicine, either of the two oils, (32) there is no penalty on applying the olive oil or sesamum oil on the wounds, or middle parts of the fingers, or pouring in the ear and nose ; (33) if perfumed oil is used on a complete organ, then a Damm is due ; but if it is used on a portion less than that, then Sadaqah is due ; (34) use of fat, ghee, almond oil, oil of "Sarsun" for eating and applying, are permissible ; (35) use of pure perfumes, even though by way of medicine, makes a penalty due (36) if perfumed antimony is used, then Sadaqah is due ; but if it is used more than twice, then a Damm is due, unperfumed antimony is permissible ; (37) if thin "hinna" is applied by way of hair dye on one-fourth or more part of the head, for one day or night, then only one Damm is due ; but if the "hinna" is thick, then two Damm are due ; but if it is applied for less than one day or night, then one Damm and one Sadaqah is due ; this is for the man ; for a woman only one Damm is due ; the double penalty for a man is because he is not to cover his head ; but since a woman is permitted to cover her head, there is only one penalty for her ; (38) Damm is due for applying the "hinna" on the beard or the hand-palm ; (39) if thick oil dye is used which covers the head, and remains for one day or night, then Damm is due ; if it remains for less than one day or night, the Sadaqah is due ; but if it is thin, then no penalty is due, though it is better to do the Sadaqah ; (40) if the hair dye is used for the headache, penalty is due ; (41) if thick gum or any thing else is applied on the head which cover it, before the Ehraam, then it is not permissible to let it remain after the Ehraam; if it is thin which does not cover the head, then there is no harm in it, but after Ehraam it is also "Makrook" (Fatawa-e-Alamgiri; Durre Mukhtaar, Raddul Mukhtaar).

Stitched clothes – use of stitched clothes is prohibited for a man during the state of Ehraam ; it includes a cloth stitched, or woven, as well as pasted by anything , which may cover the body or any organ of the body ; (2) if a man wears stitched cloth, as it is

usually worn, for a day or night, or more than that, then a Damm is due ; if it is worn for one hour, Sadaqah of one-half "Saa" of wheat is due ; if it is less than one hour, then a handful of wheat is due ; if he wears it for many days continuously, even though he puts it off in the night or the day with the intention of wearing it again, then also only one Damm is due ; but if he puts it off with the intention of not wearing it again and thereafter again wears it, then another penalty will become due ; (3) the day or night means the duration of time equal to a day or night ; thus from middle of the day till middle of the night, or from middle of the night till middle of the day is equal to a day or a night ; (4) if one wears the stitched cloth for a day or a night and then offers the Damm but does not put off the cloth, then another Damm will be due ; but if Damm is not given and use of the cloth is continued for days together, then after putting it off only one Damm will be due ; (5) if more than one clothes, e.g. shirt, trousers, turban, etc., are used for one and the same need, or without any need, in one and the same or more than one meeting, for a day or a night, then only one Damm is due ; but if one thing is used for a need and another without need, then two penalties will be due ; "one and the same need" implies all the needs which arise at one and the same time ; e.g., turban for headache, shirt and trousers for cold, etc., (6) if more than one shirts are worn or more than one head covering e.g., cap and turban, are used, or both are used in one and the same meeting for one and the same need, only one penalty will be due ; but it is a sin to use double shirts, or trousers, or head coverings without need; (7) if Ehraam is worn on stitched clothes, Damm is due ; (8) if one wears any stitched cloth on account of fever or any other decease, and after recovery, while he has not put off that cloth, immediately becomes sick again, then two penalties will be due ; i.e. one for each illness ; and if after recovery he does not put off that cloth and after a gap of time again becomes sick, then three penalties will be due, i.e., one for use of stitched cloth for the first illness, second for using the cloth even after the recovery and third for using the cloth for the second illness ; in other words, for each use of stitched cloth for illness makes one liable to penalty ; (9) if one uses the cloth on account

of need and thereafter becomes sure that the need no more exists but continues to use it for one day or night, then a Damm is due ; and if the use is of less than one day or night, then Sadaqah is due ; (10) if the fever is periodical and continues for a long time with gaps in between, or there is an existing danger from an enemy, and therefore one has to put on and put off the stitched clothes from time to time, this will be treated only one cause, and only one Damm will be due ; but if the nature of the decease changes or some other enemy comes forward, then each time it will be a separate cause and separate Damm will be due ; (11) if stitched cloth is not used in its usual form of use, then no penalty is due ; (12) if a gown is merely put on the shoulders, and neither the button are closed nor the hands are put in its arms, then no penalty is due ; but if buttons are closed and or hands are put in its arms and are kept as such for one day or night, then a Damm will be due, but if the period is less than that then Sadaqah will be due; (13) if no cloth for use as lower sheet is available except a trouser and it is not big enough and is worn as usual without tearing it off, then a Fidyah will be due ; but if it is big enough and can be torned off and used as a sheet, and still it is used without tearing it off in the usual way for one day or night, then a Damm will be due ; if the period is less than that, then Sadaqah will be due ; (14) the woman can wear stitched clothes ; there is no penalty on her ; (15) if a man in Ehraam makes another man in Ehraam wear stitched clothes, then on the former is a sin and on the latter there is a penalty ; (6) if shoes or socks are used, their upper portion upto below the middle raised bones of the feet should be cut off so that the feet remain uncovered as in chappals which do not cover the middle raised bones of the feet ; for use of shoes or socks covering the feet for one day or night a Damm will be due ; and if the use is for a lesser period, then Sadaqah will be due ; (17) to wear the shoes or socks, even after cutting their upper portions, when one also has the chappals which do not cover the middle raised bones of the feet, is "Makrooh" ; (18) wearing of sweatres, coats and caps are also disallowed (Fatawa-e-Alamgiri ; Durre Mukhtaar ; Raddul Mukhtaar).

Covering of the face and the head – (1) In the state of Ehraam, a man is not permitted to cover his face and head, and a woman, is not permitted to cover her face. If the face or the head, or at least one-fourth of it, is covered by anything by which it is usually covered, whether stitched or unstitched, intentionally or un-intentionally, agreed or forced, waking or sleeping, with reason or without reason, by ones own self or by anybody else, penalty becomes due ; (2) if covering is of one-fourth or more of the head and face, and is for one day or night, then a Damm will be due ; if it is less than one-fourth, or the duration is less than that, then Sadaqah is due ; (3) if the head or face is covered by anything not usually used for covering it, then nothing is due ; (4) if wet dirt is rubbed over the head, then penalty will be due ; (5) if somebody else covers the head or face of a man in Ehraam while he is sleeping, then if it is without a reason a Damm is due ; but if it is with reason, then penalty subject to the option is due on the man in Ehraam (Fatawa-e-Alamgiri ; Durre Mukhtaar ; Raddul Mukhtaar).

Shaving off or cutting the hairs – (1) Shaving off or cutting short the hair by razor, scissors, plucking, hair removing soap, lotion or powder, burning, or any other process, is prohibited, may it by self or by anybody else, agreed or forced, intentional or unintentional ; (2) if hair of one-fourth or more of the head or beard are removed before the time for putting off the Ehraam, then a Damm is due ; if it is of less than one-fourth then Sadaqah is due ; (3) if a woman cuts of the ends of one-fourth or more of her hair before the time for coming out of the Ehraam, a Damm is due on her ; if it is less than one-fourth, then Sadaqah is due ; (4) for removal of the hair from the entire neck, arm – pit, down the navel, a Damm is due ; for less than that Sadaqah is due ; (5) for removal of the hair from the entire chest, thigh, calf, mustache, Sadaqah is due ; (6) if there is cupping after shaving off the place of it, Damm is due ; but if there is only shaving off and not cupping, Sadaqah is due ; (7) if a bald-headed man has hair on one-fourth of his head and he shaves them off , a Damm is due ; if it is less than one-fourth, and the duration is less than that, then Sadaqah is due ; (8) if the head and other parts of the body, or the entire body, are shaved off in one and the same sitting, only one

Damm is due ; in case of different sittings, a Damm for each sitting will be due (9) if one part of the body is shaved off, the Damm for it is given, and then another part is shaved off, then another Damm for it will be due ; (10) if one-fourth of the head is shaved off in each of the four sittings, and Damm is not given in between, then only one Damm will be due ; (11) if the head is shaved off in piecemeal from different parts of it, then if totally it comes equal to one-fourth or more, then a Damm will be due ; if less than one-fourth, then Sadaqah is due ; (12) if some hair are burnt while cooking the food, Sadaqah should be given ; if they are burnt during sleeping, or fall down due to a disease, then nothing is due ; (13) if three hair fall down during ablution, or in any other way, Sadaqah of one handful of wheat should be given, if one plucks them himself, then for each hair Sadaqah of one handful of wheat should be given ; and if the hair are more than three, then Sadaqah of one-half "Saa" of wheat should be given ; (14) if a man in Ehraam shaves off one-fourth or more the head of another man in Ehraam, then on the former Sadaqah, and on the latter a Damm will be due ; (15) if a man in Ehraam shaves off the head of a man not in Ehraam, then on the latter nothing is due, but the former should give some Sadaqah ; but if a man not in Ehraam shaves off the head of a man in Ehraam, then there is Damm on the latter and the former should give Sadaqah of one-half "Saa" of wheat ; (16) if "paryaal" is removed from the eye, nothing is due ; (17) if a man in Ehraam shaves off or cuts short the mustache or the nail of another man, whether in Ehraam or not, then he may give whatever Sadaqah he may like (Fatawa-e-Alamgiri ; Durre Mukhtaar ; Raddul Mukhtaar) .

Cutting the nails – (1) if nails of all the four hands and feet are cut in one sitting, then a Damm will be due ; if cut in four different sittings, then four Damm will be due ; if nails of one hand are cut in one sitting and of the other hand is another sitting, then two Damm will be due ; (2) if less than five nails are cut, or five nails in total from different organs are cut, or sixteen nails in total, i.e. four from each of the four organs, are cut, the Sadaqah of one-half "Saa" of wheat will be due for each nail ; but if the total of the Sadaqah comes to equal to the value of a Damm, then it

should be reduced, or a Damm should be given, (3) nothing is due on removing a broken nail, (4) if one cuts off his hand with the fingers and nails, nothing is due, (5) if a man in Ehraam cuts the nails of another man in Ehraam, the principles applicable to shaving off the head apply to it; (6) the principles are the same whether the nails are cut by knife, nail cutter, teeth, or by any other process. (Fatawa-e-Alamgiri).

Note – (1) if the fault is on account of a lawful reason, and Damm becomes due, then there is the option that one may give the Damm, or give three “Saa” wheat to six poor persons, or fast for three days, even though he is rich; but if Sadaqah is due, then the option is that one may give Sadaqah or fast for three days; but if the fault is without lawful reason, then there is no such option, and then a Damm or Sadaqah, whichever may be due, will have to be given; (2) the lawful reasons are: fever, extreme winter, extreme summer, wound of any kind, headache of any kind, lice, cupping, danger to life on account of disease or winter, taking arms for fighting; (3) to offer the Damm before the fault is not enough; it is a condition to offer it after the fault; (4) Sadaqah means giving by way of charity one – half “Saa” of wheat or wheat flour, or one “Saa” barley or barley flour, or dates, or raisins; or the price thereof.

Kissing, embracing, sexual intercourse– (1) Kissing, embracing, or touching any woman or a boy, on account of sex, or doing of sexual act at any part of the body except the front private parts, or joining with each other the private parts, makes a Damm obligatory, whether there is or not the discharge of semen, but the Hajj will not be vitiated; (2) nothing is due for looking at a woman, or thinking of her, with sex, even though there occurs the discharge of semen; (3) Damm becomes due on account of masturbation, sexual intercourse with animal, dead woman, minor girl not fit for sexual intercourse if semen is discharged; but the Hajj is not vitiated; in case of no discharge of semen even Damm is not due; (4) if sexual intercourse is done with a woman, and the front part of the penis enters into the private part of her, may it be while sleeping or waking, intentional or unintentional, agreed or

forced, with reason or without reason, discharge or no discharge of semen, or the woman enters the cut off private part of a man or animal into her private part, before the Wuqoof of Arafah, the Hajj is vitiated and Damm becomes due ; if man and woman both were in the Ehraam, then on each of them a separate Damm becomes due, and goat will be enough ; and they will have to perform the remaining rites of Hajj, maintain the prohibitions of Ehraam, and pay penalty for any fault, if committed, and will not come out of the Ehraam without performing all the remaining rites ; and perform the Qaza Hajj next year, even if vitiated Hajj be optional, and it will not be obligatory to remain away from the wife in the next Hajj, but if one fears sexual intercourse with her, then it is not "Mustahab" to remain away from her ; (5) if the sexual inter-course is done after the Wuqoof of Arafah, but before shaving off the head and the Tawaaf-e-Ziyarat, the Hajj is not vitiated but sacrifice of a cow or camel will be obligatory, goat will not be enough ; (6) if it is done after shaving of the head but before the Tawaaf-e-Ziyarat but before shaving off the head, the Hajj is not vitiated but sacrifice of a goat will be obligatory ; (7) nothing is due on account of sexual intercourse after shaving off the head and Tawaaf-e-Ziyarat ; (8) if sexual intercourse is done twice before shaving off the head or the Tawaaf-e-Ziyarat, and the second time the intention was not to come out of the Ehraam, then if both acts are done in one and the same meeting, then sacrifice of a cow or camel will be due ; but if it is done in two different meetings, then for the first act sacrifice of a cow or camel, and for the second act sacrifice of a goat will be due, but if the second act was done to come out of the Ehraam, then sacrifice of a cow or camel only will be due, even though the act were in two different meetings ; (9) if sexual intercourse is done with one woman or more than one woman in one meeting, before the Wuqoob-e-Arafah, only Damm is due ; but if it is done in different meetings, then a Damm for each meeting will be due ; (10) if Qaarin does sexual intercourse after the Umrah and the Wuqoof of Arafah, but before shaving off the head and Tawaaf-e-Ziyarat, his Umrah and Hajj do not vitiate but sacrifice of a cow or camel and a goat becomes obligatory on him, in addition to the sacrifice of Hajj ; (11) if a Qaarin does sexual intercourse after

the performance of complete or major part of the Tawaaf of Umrah, but before the Wuqoof of Arafah, then only Hajj is vitiated and not the Umrah, and he will have to perform the Qaza Hajj and also offer the sacrifice of two goats – one for vitiating the Hajj and the other for sexual intercourse during the state of Ehraam, and there will be no sacrifice of Hajj due on him ; and if he does it after shaving off the head, but before doing the complete or major part of the Tawaaf-e-Ziyarat, the sacrifice of two goats will be due ; and according to some scholars (supported by Ibne Hummaam) sacrifice of a cow or camel will be due for the Hajj and nothing will be due for Umrah ; and if he without shaving off the head does four rounds of Tawaaf-e-Ziyarat, and without shaving off the head does the sexual intercourse, then sacrifice of two goats will be due ; (12) if an insane or boy approaching puberty does the sexual intercourse, the Hajj and Umrah both vitiate, but there is no penalty or Qaza due on him ; performance of the remaining rites also is not necessary for him, but it is “Mustahab” to make him perform them ; (13) principles relating to sexual intercourse in the state of Ehraam are the same for men and women, free as well as slave ; (14) if in the state of sexual intercourse one wears the Ehraam, it will be valid but the Hajj will be invalid and performance of the rites will be necessary; (15) if the Hajj of a Mufrid vitiates, then the Qaza of the Hajj only is due on him and not of the Umrah; (16) if sexual intercourse is done during the Umrah before completing four rounds of the Tawaaf, the Umrah vitiates and sacrifice of a goat becomes due ; he should also complete all the rites of Umrah and then put off the Ehraam, and also perform Qaza of Umrah ; but if it is done after four rounds, then Umrah will not vitiate but sacrifice of a goat will be due ; (18) if during Umrah one does more sexual intercourse in different meetings, then for each meeting sacrifice of a goat will be due ; (19) if sexual intercourse is done, during the Umrah, after the Tawaaf and before the Sa’ee, or after Tawaaf as well as Sa’ee but before shaving off the head, the Umrah does not vitiate but sacrifice of a goat will be due ; but if the act is done after shaving off the head also, then nothing is due, (Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar) .

Leaving the “Waajibaat” of Tawaaf – (1) if complete, or major part of Tawaaf-e-Ziyarat is done without ablution, then a Damm is due ; if Tawaaf-e-Qudoom or Tawaaf-e-Widaa or Tawaaf-e-Nafl or lesser part of the Tawaaf-e-Ziyarat is done without ablution, then for each round one half “Saa” of wheat should be given as Sadaqah and if the value of total comes to the price of a Damm, then it may be reduced a bit ; but if the Tawaaf is repeated after performing the ablution, then the Sadaqah as well as Damm will not be due ; (2) if there was any filth on the body or clothes while doing the Tawaaf, of any kind, nothing will be due, but it is “Makrooh” ; (3) if complete or major part of the Tawaaf-e-Ziyarat is done during sex polution, menstruation or flow of blood after childbirth, sacrifice of a cow or camel is due ; if other kinds of Tawaaf are done in such state, then sacrifice of a goat will be due ; and if in either of these cases the Tawaaf is repeated after purification, then nothing will be due ; (4) repetition of the Tawaaf done during impurity is Waajib and that of the one done without ablution is “Mustahab” ; if Sa’ee was already done after the Tawaaf, its repetition with the repeated Tawaaf is not necessary ; (5) if Tawaaf-e-Ziyarat is done during impurity and thereafter Tawaaf-e-Widaa is done during purity, then if the latter is done during the Ayyam-e-Nahr, then it will be treated as the Tawaaf-e-Ziyarat, and a Damm will be due for leaving the Tawaaf-e-Widaa ; and if another Tawaaf is also done after it, then the last one will be treated as the Tawaaf-e-Widaa and Damm will not be necessary ; if the Tawaaf-e-Widaa is done after the Ayyaam-e-Nahr, even then it will be treated as the Tawaaf-e-Ziyarat, but two Damm will be due – one for delay in the Tawaaf-e-Ziyarat and other for leaving the Tawaaf-e-Widaa ; and if another Tawaaf is also done after it, then it will be treated as the Tawaaf-e-Widaa, and only one Damm will remain necessary, viz., for delay in the Tawaaf-e-Ziyarat ; (6) if Tawaaf-e-Ziyarat is done without ablution in the Ayyaam-e-Nahr and after it Tawaaf-e-Widaa is done with ablution in the Ayyaam-e-Nahr, then the latter one will be treated as Tawaaf-e-Ziyarat ; but if the Tawaaf-e-Widaa is done after the Ayyaam-e-Nahr, then it will not be treated as Tawaaf-e-Ziyarat and a Damm will be due ; (7) if Tawaaf-e-Umrah, complete or incomplete, is done without ablution in the state of sex polution, menstruation or flow of blood after

blood after childbirth, a Damm will be due ; (8) in Tawaaf-e-Umrah, there is neither Sadaqah nor sacrifice of a cow or camel ; complete or incomplete Tawaaf also makes no difference ; the principles remain the same ; (9) if any Waajib of Umrah is left over, neither sacrifice of a cow or camel become due nor Sadaqah ; only Damm becomes due ; but if the prohibitions of Ehraam are violated in the Umrah, then Sadaqah becomes due as in the Ehraam of Hajj (10) if one, two or three rounds of the Tawaaf-e-Ziyarat are left over, a Damm becomes due ; but if Tawaaf-e-Widaa is done in the Ayyaam-e-Nahr, then remaining rounds of Tawaaf-e-Ziyarat will be completed from the rounds of the Tawaaf-e-Widaa , and a Damm will not be necessary ; and for each of the left over rounds of Tawaaf-e-Widaa one-half "Saa" of wheat will be due as Sadaqah ; and if the Tawaaf-e-Widaa is done after the Ayyaam-e-Nahr, then also remaining rounds of Tawaaf-e-Ziyarat will be completed from the rounds of Tawaaf-e-Widaa , and one Sadaqah for each of the left over rounds of Tawaaf-e-Ziyarat will be due on account of the delay, and another Sadaqah for each of the left over rounds of the Tawaaf-e-Widaa will be due ; (11) if Tawaaf-e-Ziyarat as a whole, or four or more rounds of it, is or are left over, then the wife will not be "Halaal" for a man until he performs it ; there is no alternate compensation for it ; and if he does sexual intercourse with her, then for each act done in a different meeting a separate Damm will be due ; (12) if one, two or three rounds of Tawaaf-e-Widaa or Tawaaf-e-Qudoom are left over, then for each round Sadaqah will be due ; and if four or more rounds are left over, then a Damm will be due; but if Tawaaf-e-Qudoom is left over as a whole, then nothing will be due, but it is "Makrooh" to do so ; (Fatawa-e-Alamgiri, Raddul Mukhtaar) .

Leaving the "Waajibaat" of Sa'ee – (1) if the Sa'ee as a whole, or four more rounds of it, is or are left over, or done without reason on the conveyance, then the Hajj will be valid but a Damm will be due ; and if less than four rounds are left over or done without reason on the conveyance then Sadaqah for each of the left over rounds will be due ; and if the rounds are repeated on foot, then Damm or Sadaqah will not remain due ; and if the

Sa'ee or rounds of it are left over or done on the conveyance, on account of a lawful reason, then nothing will be due ; (2) if Sa'ee is done before the Tawaaf, and it is not repeated, then a Damm will be due ; (3) if Sa'ee is done in the state of impurity or without ablution, it is not necessary to repeat it (see Fatawa-e-Alamgiri , Durre Mukhtaar and Raddul Mukhtaar).

Leaving the “Waajibaat” in the Wuqoof-e-Arafah – (1) if any-body leaves the Arafat before the sunset, a Damm will be due ; if he return before the sunset, the Damm does not remain due ; but if he returns after sunset, it is of no use and the Damm remains due ; (2) even if the leaving of Arafat is a forced one, as for example the conveyance on which he is mounted takes him out, the Damm becomes due (Fatawa-e-Alamgiri).

Leaving the “Waajibaat” in the Wuqoof of Muzdalifah – If the Wuqoof of Muzdalifah on the morning of 10th of Zil Hijjah is left without a lawful reason, then a Damm will be due ; but if it is left for a lawful reason, or a woman leaves it for fear of the rush, then there is no penalty (Jauharah).

Leaving the “Waajibaat” of Rami – If no Rami is done on all the four days ; or any day's Rami is totally left, may it be on the 10th of Zil Hijjah ; or major portion of the Rami is left, e.g., four pebbles on the 10th, or eleven pebbles on the other days ; then in all such cases a Damm will be due ; but if lesser number of pebbles on each day is left, e.g., three or less on the 10th or ten or less on other days, then for each pebble Sadaqah will be due; if the total price of the Sadaqah comes equal to the price of a Damm then the Sadaqah may be reduced a bit (Fatawa-e-Alamgiri , Durre Mukhtaar ; Raddul Mukhtaar) .

Leaving the “Waajibaat” of shaving off or cutting the hair – (1) if shaving off or cutting the hair is done out of the Haram, or after Ayyaam-e-Nahr, or before the Rami, or the Qaarin or Mutamatto does it before the sacrifice, in all these cases a Damm becomes obligatory ; (2) shaving off or cutting the hairs in Umrah also should be within the Haram, otherwise a Damm will be due ;

there is however no time limit for it ; (3) if in the Hajj anybody shaves off or cuts short the hair after the Ayyaam-e-Nahr and outside the Haram, then two Damm will be due – one for the delay and the other for doing it outside the Haram ; (4) if in Umrah, anybody goes out of Haram and then comes back and shaves off or cuts short the hair within the Haram, no Damm will be due ; but if in the Hajj anybody goes out of Haram and then comes back and shaves off or cuts short the hair after the Ayyaam-e-Nahr, one Damm for the delay will be due on him (Durre Mukhtaar and Raddul Mukhtaar).

Leaving the “Waajibaat” of sacrifice – if a Qaarin or the Mutamatto offers the sacrifice before the Rami, a Damm will be due on him, because it is Waajib for them first to do the Rami, then offer the sacrifice and then shave off or cut short the hair ; as regards the Mufrid, sacrifice is not Waajib for him. (Durre Mukhtaar and Raddul Mukhtaar).

Hunting the animal of the land – (1) animal of the land is the one which is usually born on the land, and animal of the sea is the one which is usually born in the water ; (2) in the state of Ehraam hunting of the animal of land (except those mentioned hereafter) is prohibited and penalty becomes due for it ; but hunting of the animal of the sea is not prohibited ; (3) it is also prohibited for a “Mohrim” to tell by the word of mouth or point at an animal for hunting ; on it also penalty becomes due ; telling by the word of mouth or pointation is governed by five conditions, viz., (a) that his word or pointation is accepted by the other person as true ; but if he rejects his word or pointation as false, and even then hunts, there will be no penalty due on the “Mohrim” ; (b) if the other person was already having the knowledge of the animal, there will be no penalty on the “Mohrim” for his word or pointation ; (c) if the other person does not hunt immediately after the word or pointation of the “Mohrim”, no penalty will be due on the latter ; (d) if the “Mohrim” comes out of the Ehraam after the word or pointation, and before the other person hunts the animal, there will be no penalty on the “Mohrim”, and (e) if the other person does not catch or kill the animal at the very place on which it was told

or pointed at by the "Mohrim", no penalty will be due on the "Mohrim" ; (4) it is not necessary for the other person that he should also be in the Ehraam ; (5) if the other person who is not in the Ehraam hunts the animal told or pointed at by the "Mohrim" exactly in terms of the above mentioned five conditions, then penalty will be due on the "Mohrim" only ; (6) if the "Mohrim" gives a knife, arrow, spear, etc., to the hunter for slaughtering the animal, or asks him to hunt it, the penalty will be due on the "Mohrim" ; but if the other person could slaughter the animal without the knife, etc., given by the "Mohrim", then no penalty will be due on the "Mohrim" but this is also "Makrooh" ; (7) for hunting of the animal of land, even though the animal itself is "Haraam", penalty becomes due ; (8) Excepting the wolf and dog, if a kite, scorpion, snake, mouse, wild dog, cat, ant, mosquito, chameleon, fly, lizard, wasp, mongoose, all poisonous and creeping animals and insects, is or are killed, no penalty becomes due, may it be in the Haram or the Hil ; but to kill anything which does not cause harm is not permissible ; (9) if any wild animal attacks a "Mohrim", in the Haram or outside the Haram, or it attacks a person not in Ehraam in the Haram, then if it is possible to save himself from it, or it does not actually attack, and even then it is killed, then penalty of the price of one goat will be due ; and if it was owned by anybody, then compensation to him will also be payable ; but if it is not possible to save himself from it, then there is no penalty for killing it ; and if any animal which is "Halaal" is killed, then in any case penalty will be due ; the wild animal should be one which is not "Halaal" for eating, and of which the killing by a "Mohrim" is permitted ; (10) for killing the pigeon having feathers on its legs also penalty is due ; (11) the principles of hunting apply in respect of those animals or birds which are usually killed by hunting ; therefore slaughtering and eating the goats, cows, buffaloes (in some countries, e.g., Sudan, wild buffaloes are treated as animals of hunt), chickens and hens, household animals and birds, etc., by a "Mohrim" are permissible, and no penalty is due on it ; (12) slaughtering of wild duck is not permitted because it is a bird of hunt and on its killing penalty becomes due ; (13) household duck is permissible, (14) slaughtering and eating the goat born from a deer is permissible for a

“Mohrim” ; (15) if a man not in the Ehraam hunts and slaughters an animal outside the limits of Haram, even though for a “Mohrim”, its eating is permissible for the “Mohrim”, the condition, however, is that there should have neither been telling by the word, nor pointation, nor command for its hunting and slaughtering by the “Mohrim” (16) deer or any other wild animal, even though brought up as a household animal, is in any case of the group of wild animals of which the killing is prohibited for the “Mohrim”; and camel or any other household animal, even though runs away as a wild animal, is in any case of the group of household animals of which the killing and eating is permissible for the “Mohrim” ; (17) if anybody fixes a tent and any wild animal strikes with it and dies, nothing becomes due for it ; (18) if any animal is wounded, or its hair or wings are plucked, but the animal does not die, then the damage caused to it will have to be compensated ; (19) if any animal is wounded in its own benefit, e.g., in getting a bird from the clutches of a cat, and there was no intention of causing it a wound, then, even though the animal dies, there is no penalty for it ; (20) if an animal is wounded in such a manner that it can neither walk nor fly to save itself, then its full price will have to be paid ; and if thereafter it is also killed, then another penalty will also be due ; but if it is killed before payment of the first penalty, then only one penalty will be due ; (21) if after being wounded an animal disappears, and it is not known whether it is alive or dead, then it is better to give its full price; (22) if an animal is wounded and it dies, then penalty is due for it ; but if it does not die and its wound heals up, even then compensation for the wound will have to be paid ; (23) if an animal dies on account of the wound before payment of the compensation for the wound, then full price of it will be paid ; but if it dies after payment of the compensation for the wound, then full price of it will not be due ; (24) if a wounded animal disappears, or the hunter goes away after causing the wound to it, and after some time finds it as dead, then if the idea is that it died on account of some other cause and not the wound, then only compensation for the wound will be due; but if the idea is that it died on account of the wound, then full price of it will be due ; if nothing is known, then it is better to pay the full price of it ; (25) if a man not in Ehraam causes wound to

an animal outside the Haram, and after being wounded the animal enters the Haram and there any "Mohrim" or "Non-Mohrim" causes another wound to it, and it dies on account of both the wounds, then its price on account of the second wound will be due and nothing will be due for the first wound ; (26) if an egg of the hunted animal is broken, then if the egg is valid, then price of it will be due ; but if it is not valid then nothing will be due ; (28) if an egg of the animal of hunt is broken and there comes out from it a dead one, then if it died on account of breaking the egg, then its price will be due ; but if it died for any other reason, then nothing will be due ; and if nothing is known then it is better to give the price of it ; (28) if an egg of the animal of hunt is placed below a hen, then if no chicken comes out and the egg spoils, then penalty will be due ; but if a chicken comes out, then nothing will be due ; (29) if an animal of hunt is made to run away from the egg and the egg spoils, then penalty will be due ; (30) if the hair of an animal of hunt are shaved off, or it is milked and the milk is drunk, then the price of the hair or the milk as the case may be will be due. (Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar, Jauhara).

Hunting the animals of the sea – hunting of the animal which is born in the sea and lives on the land, e.g., the frog, Kaikra, Nako, Tortise, is permissible, but eating of any animal of the sea, except the fish is prohibited (Ibid).

Penalty for the hunted animal – (1) two righteous Muslims, besides the hunter, should fix the price of the hunted animal, keeping the following principles in view, viz., (a) the price should be according to the price extant in the place of hunting ; and if that is not possible, then the price of the nearest vicinity where the hunted animal could be sold ; (b) the price should be with reference to the place and time of hunting ; (c) the price should be according to the inherent qualifications of the animal ; but if is owned by anybody, then price will be according to the training given to it by its owner ; (2) after getting the price determined, there is option to purchase from it an animal and slaughter it in the Haram, or purchase grain and distribute it among the poor ones at

any place, each getting of the quantity of one Sadaqatul Fitr, or keep fast at any place, one for each Sadaqatul Fitr ; if the grain falls short of Sadaqatul Fitr, then it may be given to any one poor person, or one fast may be kept ; instead of giving the Sadaqatul Fitr, it is also "Mubaah" to feed a poor person ; while distributing the price as Sadaqatul Fitr, among the poor ones it may be kept in mind that each poor should get exactly of the quantity of one Sadaqatul Fitr, if given less it will not be valid, and if given more the quantity above the Sadaqatul Fitr will be Nafil and not Waajib ; (3) Sadaqatul Fitr may also be given to one and the same person daily ; (4) Sadaqatul Fitr, by way of penalty should not be given to ones own parents, grand parents (paternal as well as maternal), and or children ; (4) the principles of Sacrifice apply to slaughtering the animal by way of penalty, and its meat may be given to one or more poor ones ; (5) it is permissible to keep the fasts inspite of being able to slaughter an animal or pay the Sadaqatul Fitr ; (6) it is also permissible to join all the three in one penalty, as for example if the price is so much that three animals can be purchased from it, then one animal may be slaughtered, and for the other Sadaqatul Fitr may be paid, and for the third one fasts may be kept ; (7) as regards the grain the price of the hunted animal is relevant, and as regards the fasts the price of the grain is relevant ; (8) if two or more "Mohrim" hunt the animal, each will have to pay the full price of the animal separately ; and if all are Qaarin then two penalties will be due on each of them ; (9) if two persons cause separate wounds to an animal, then on each of them penalty will be according to the loss resulting in the price of the animal by the wound caused by him ; this will be in addition to the sharing equally the remaining price of the animal ; (10) if any minor, insane or non-believer also takes part along with the "Mohrim" in the hunting, then nothing will be due on the former, but full penalty will be due on the "Mohrim" (11) to kill the lice by himself, or get it killed by anybody else, or to catch it and throw it on the ground, are all the same, and for each penalty becomes due ; (12) it is also prohibited to tell about the lice by the word of mouth, or point at it ; if on telling or pointing, any lice is killed then also penalty becomes due ; (13) if a "Mohrim" kills the lice on the body of a "Non-Mohrim", or kills a lice found on the

ground, and not on the body, then nothing is due ; (14) if a “Non-Mohrim” kills a lice in the Haram, nothing is due on him ; (15) locust is also of the group of the animals of hunt, therefore for killing it in the state of Ehraam, or in the Haram, penalty becomes due, and its penalty is also like that of killing the lice ; (16) if the locust is killed intentionally, or even unknowingly it is trodden down by the feet, penalty becomes due ; but if the entire way is filled with the locust and there is no other way to go out, then if the locusts are trodden down under the feet, then nothing is due (Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar).

Selling, purchasing, slaughtering, etc., the hunted animal – (1) if a “Mohrim” hunts an animal and sells it, even to a “Non-Mohrim”, it is invalid; similarly it is invalid to purchase an hunted animal for the “Mohrim” even though the seller is “Non-Mohrim”; (2) it is invalid in the state of Ehraam to gift a hunted animal, to make a Will for it, or give it for the dower or for the “Khula”, the animal be alive or slaughtered ; (3) if a “Non-Mohrim” catches and sells an animal of the Haram, it is invalid, may he sell it in or out of the Haram, to a “Mohrim” or a “Non-Mohrim” ; similarly the purchasing of such an animal is also invalid ; (4) if after the sale the hunted animal dies, then if both the seller and the purchaser are “Mohrim” then penalty will be due on both ; but if one of them is a “Non-Mohrim” and the bargain was not in the Haram, then penalty will be on the “Mohrim” only ; and the purchaser will also give “Zimaan” to the seller ; and if both are “Non-Mohrim” and the bargain was made in the Haram, then penalty will be on both ; (5) if a “Mohrim” after the Ehraam, or a “Non-Mohrim” in the Haram, sells the hunted animal, the bargain will be cancelled ; and if the animal dies, or the purchaser disappears after purchasing it, the penalty will be paid by the seller ; (6) to eat the animal slaughtered by a “Mohrim” is prohibited for the “Mohrim” himself as well as for other “Mohrim” and “Non-Mohrim” ; similarly the animal slaughtered in the Haram is also prohibited, whether it is slaughtered by a “Mohrim” or “Non-Mohrim”, but according to some scholars if a “Non-Mohrim” slaughters an animal of the Haram it is permissible provided its “Kaffarah” (ransom) is paid, and after payment of the penalty

whatever is eaten from it, there is no compensation for it except that one should seek forgiveness for it ; (7) if a "Mohrim" slaughters an hunted animal and eats something out of it before payment of the penalty, then the penalty only will be enough and there will be no compensation for the eaten up portion ; and if he eats after payment of the penalty, then in addition to the penalty the compensation for the eaten up portion will also be due ; there will be no difference if he eats himself or his dog eats from it ; but if any other "Mohrim" or "Non-Mohrim" eats from it, there will be nothing due on him, but he should seek forgiveness for it ; (8) if a "Mohrim" fries the egg of an hunted animal or a locust, or milks a hunted animal, and eats or drinks it after payment of the penalty, nothing by way of compensation will be due on him, but he should seek forgiveness for it, but its eating or drinking is "Makrooh" for a "Mohrim" and permissible for the "Non-Mohrim"; (9) if a "Non-Mohrim" hunts and a "Mohrim" slaughters, or a "Mohrim" hunts and the "Non-Mohrim" slaughters, in either case eating of such an animal is prohibited ; similar is the position if a man before wearing the Ehraam hunts an animal, and after wearing the Ehraam slaughters it, or hunts in the state of Ehraam and slaughter after putting off the Ehraam ; (10) if nothing is available for eating or drinking, and there is danger to life, then even a "Mohrim" can eat and drink from the hunted animal subject to payment of the penalty ; (11) penalty becomes due even for hunting on account of extreme need (Ibid).

Hunting of the animals of Haram – (1) hunting of the animals of Haram is prohibited to "Mohrim" as well "Non-Mohrim", they can only kill those animals and insects which are permitted by the Shari'ah ; (2) if a "Mohrim" kills an animal of Haram, only one penalty on account of the Ehraam will be due ; there will be no other penalty on account of the Haram ; (3) if a trained animal of anybody is killed, then compensation to its owner will be on basis of the training, and penalty on account of the Haram will be the price of the animal in its ordinary state ; the penalty will not change on account of the training ; (4) if a "Mohrim" or "Non-Mohrim" makes an animal of the Hil enter the Haram, the animal then will be treated to be the animal of Haram and on its

killing penalty will be due ; (5) if an animal is standing and all or any of his legs are or is in the Haram, it will be treated as the animal of Haram and on its killing penalty will be due ; but if all of its legs are in the Hil and the head in the Haram, nothing will be due on its killing ; but if it is lying down in the Hil with any part of its body in the Haram, it will be treated as the animal of Haram ; (6) if an animal is sitting on the branch of a tree of the Haram, then if it is likely to fall down in the Haram, then it will be the animal of the Haram ; but if it is likely to fall down in the Hil, then it will be the animal of the Hil ; (7) if an animal is sitting on the branch of a tree of which the branch is in the Haram and the root in the Hil, then it will be treated to be the animal of the Haram ; (8) if anybody kills and catches an animal flying over the Haram, penalty will be due on him ; (9) if a deer is made to run out of Haram, and it gives birth to a fawn, and both die, then "Zimaan" of both will be due ; but if "Zimaan" of the deer is paid and thereafter it gives birth to a fawn, then there will be no "Zimaan" for the fawn but it will have to be brought back to the Haram ; (10) if an animal itself comes out of the Haram, then it is permissible to catch it ; but if it has not itself come out but has been made to come out by somebody, then it is not permissible to catch it ; (11) if animal of the Hil itself enters the Haram or it is made to enter the Haram by somebody, it will be treated to be the animal of the Haram, may it be owned by anybody or not ; (12) if a "Non-Mohrim" catches an animal of the Haram and hands it over to another "Non-Mohrim", and he to a third "Non-Mohrim", who slaughters it, then everybody of them will have to pay the full price of it ; (13) if anybody leaves a dog on a wolf in the Haram and it kills any animal of the Haram or a net is spread for the wolf and any animal of the Haram gets entangled in it and dies, or if anybody fixes a tent and any animal of the Haram strikes with its rope and dies, or if anybody diggs a well in his own land and an animal of the Haram falls in it and dies, no penalty will be due in either case ; (14) if the young ones of an animal of the Haram are in the Haram but the animal itself is in the Hil and a "Non-Mohrim" catches it and it dies, nothing will be due on it ; if the young ones also die in the Haram, "Zimaan" for them will be due ; (15) if a "Mohrim" has some birds in his house, and he closes his

house and goes to Mina, and if the birds die on account of thirst, penalty will be due ; (16) if the hunted animal of the Haram is eaten by two "Non-Mohrim", the price of only one animal will be due jointly on both of them (Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar) .

Catching and Leaving the animal of hunting – hunting of the animal is prohibited when (1) the hunter is in the Ehraam, or (2) the hunter is in the Haram, or (3) the animal is in the Haram. In all these cases the animal is exempted from hunting as well as catching. The principles relating to it are : (1) if a "Mohrim" catches the animal in the Hil, or a "Non-Mohrim" catches the animal in the Haram, he cannot become the owner of it, and will have to leave it, may it be in the cage, house, or hand ; if he does not leave it and it dies, then penalty will be due ; (2) if a "Mohrim" catches an animal and another "Mohrim" gets it released, nothing becomes due on either of them ; but if the other one kills it, then penalty will be due on each of them ; and the catcher can recover his penalty from the killer if he has paid it in cash, but if he has fasted, then he cannot recover the penalty in cash from the killer ; if the killer is a minor or insane, then there will be no penalty on him; if the catcher himself kills the animal, then the penalty will be on him alone ; (3) if a "Non-Mohrim" catches an animal in the Hil, and then wears the Ehraam, the animal will continue to be his property ; but while in the Ehraam if he keeps the animal in his hand and it dies, then penalty will be due on him ; (4) if a "Mohrim" or "Non-Mohrim" enters into the Haram while he has a hunted animal in his hand, it is obligatory for him to leave it ; but if the hunted animal is in his house, or it is in a cage, then it is not obligatory to leave it ; (5) if anybody having an hunting animal leaves it free when he enters the Haram and the animal kills any pigeon of the Haram, then nothing will be due on him ; but if he leaves it free so that it may kill any animal of the Haram, penalty will be due on him (Ibid).

Cutting the grass or trees of the Haram – (1) the vegetations of the Haram, with reference to the penalties, are of four kinds, viz., (a) vegetations which are generally sown and reaped, e.g., wheat,

barley etc., (b) vegetations which are not generally sown, e.g., peeloo ; (c) vegetations which are generally sown, but which have not been sown by any person and have grown by nature ; (d) vegetations which are not generally sown, and have not been swon by any person, but have grown naturally e.g., keeker. There is no penalty on cutting down the first three, but if these are the property of somebody, then their price will have to be paid to him; the penalty is on cutting the fourth one, may it be owned by anybody or not ; dry trees, and azkhar grass may, however, be cut down and made use of ; (2) if the grass of Haram is cut down, its price will be due ; (3) dry grass, dry tree, and azkhar (dry as well as fresh) can be cut down ; (4) to pluck the leaves of any tree is permissible provided it does not cause loss to it ; (5) if any tree of the Haram is property of anybody, then for cutting it two penalties will be due, one will be given to the owner as price of it and the other will be given as penalty on account of the Haram ; but if the owner himself cuts it, then he will have to pay only the penalty ; (6) trees bearing the fruit can be cut, but if they are owned by anybody, then permissible of the owner is necessary ; (7) if grass of wood is damaged on account of fixing the tent, or oven, or walking on conveyance or on foot, then nothing is due ; (8) if the root is in the Haram, the trees will be of the Haram, may its branches be in the Hil, if the root is in the Hil, it will be of the Hil, may its branches be in the Haram ; if half of its roots are in the Haram and half in the Hil, it will be of the Haram ; (9) by the price of the tree or the grass one may purchase the wheat and give it as charity to the poor ones at the ratio of one-half "Saa" each, or purchase an animal and slaughter it ; after payment of the "Zimaan" the tree or grass will be the property of the one who cut it down, and it will be permissible for him to use it, but it will be "Makrooh-e-Tehrimah" to sell it, and if he sells it, then it will be obligatory for him to give its price by way of charity ; the purchaser can however sell it ; (10) it is not permissible to make a "Miswaak" from a fresh tree of the Haram ; (11) to cut the trees or grass of the Haram is prohibited to the "Mohrim" as well as "Non-Mohrim", and penalty becomes due on both ; if two "Mohrim" jointly cut the tree or grass of the Haram, then on both jointly one penalty will be due ; on the Qaarin also one penalty will

be due ; (12) it is not permissible to keep the fast as penalty of the tree ; (13) if after cutting the grass again grows of the same size, then the penalty finishes, but if it remains short of its previous size, then "Zimaan" of the difference will be payable ; and if the root of it becomes dry, then full price of it will be payable ; (14) it is also prohibited to cut down the thorns but for it no "Zimaan" becomes due (Ibid)

Conditions governing the penalties – the penalties are either (1) Damm, or (2) charity, or (3) Fasting, and each one of these are governed by conditions as follows.

Conditions of a Damm— there are nine conditions for the validity of the a Damm, viz., (1) one should be owner of it ; if another's animal is slaughtered and its price is paid to him or his permission is obtained after slaughtering the animal, then a Damm will not be valid ; (2) the animal should be of the group of animals permitted for sacrifice ; (3) the animal should be fit for sacrifice ; (4) there should be no defect in the animal prohibiting its sacrifice ; (5) the "Bismillah" should be recited before slaughtering ; (6) there should be actual slaughtering of the animal ; if given alive by way of charity, it will not fulfil the requirement of a Damm ; it may however be given to a poor one with the condition that he should slaughter it and then it will be a charity for him ; (7) slaughtering should be after the penalty becomes due ; (8) slaughtering should be in the Haram ; (9) the one who slaughters should be a Muslim or of the People of Book ; (10) one should not eat from the meat of the slaughter animal ; it should be given as charity or left on the spot ; (11) one should not himself destroy or sell the meat after the slaughter, otherwise to give its "Zimaan" as charity will be obligatory ; if after the slaughter the meat is stolen, nothing will be due ; if it is destroyed before the slaughter, then another one in its place will have to be slaughtered ; if the meat of Damm-e-Qiraan, or Damm-Tamatto, or Damm-e-Nafl is destroyed, nothing

becomes due ; (12) if the meat is given to non-deserving persons in the presence of the poor ones, its price should be given by way of charity ; the meat should not be given to the infidels also even if they are "Zimmis" ; (13) there should be the "Neeyat" of Damm

before slaughtering ; (14) none should join who has no intention of nearness or reward ; (15) the condition of Ayyaam-e-Nahr does not apply to the Damm ;

Note : (a) the meat can be given to any one or more poor ones, may they belong to Haram or not ; it is superior to give to the more needy ones ; (b) it is not permissible to give the price instead of slaughtering the animals ; if one eats out of it or destroys it then it is obligatory to give the price of the eaten up or destroyed portion by way of charity ; (c) Damm actually means a goat.

Conditions of Charity – there are eight conditions for payment of the charity, viz., (1) there should be one-half “Saa” of wheat or its flour, or one “Saa” of barley, or its flour, or one “Saa” of dates or raisins, less than that will not be valid ; (2) the condition of weight applies to wheat, barley, dates and raisins only ; as regards any other grain, e.g., rice, it should be of the value of one-half “Saa” of wheat or its flour, or one “Saa” of barley or its flour or one “Saa” of dates or raisins ; bread, cheese, etc., should also of the same price ; even the price in cash may also be given; (3) none of the poor ones should be given less than one-half “Saa” of wheat, or its equivalent mentioned above ; if the charity as a whole comes to less than that quantity, then it may be given to any one poor person, similar is the position as regards payment of charity in cash ; (4) it should be given to the deserving person ; the one liable to pay Zakaat, the Hashimite, ones own slave, infidel even if a Zimmi, husband and wife, parents and children, are not entitled to it ; it may be given to brothers and sisters, uncles and aunts (paternal as well as maternal) ; if after payment one proves to be not deserving, unless he is one’s own slave, the payment will be valid, (5) the poor one may also be served food to his fill two times ; may he be a minor nearing puberty ; (6) the two times may be morning and evening of the same day or any one time for two days ; (7) the poor one should be hungry and should be fed to his fill ; feeding to the fill, and not any particular quantity, is the condition ; it is also permissible that one time the poor one may be fed and for the other time he may be given the price of the food or one-fourth “Saa” of wheat or its equivalent mentioned above ;

(8) the "Neeyat" of giving the charity should be at the time when it is given ; if made before or after the "Neeyat" will not be valid.

Note : (a) it is not necessary to serve curry with the bread of wheat, but if the bread is of barley, then curry should also be served ; (b) the poor one may be one and the same who may be given the charity to the extent of one-half "Saa" of wheat or its equivalent daily, or fed two times for one Sadaqah ; if charity of two or more poor ones is given to one only at one and the same time, it will be treated to be one only ; Sadaqah (charity) means one-half "Saa" of wheat or its equivalent mentioned above, unless any specific quantity is mentioned.

Conditions of fasting – there are five condition of fasting by way of penalty, viz., (1) specific "Neeyat" of penalty ; (2) "Neeyat" from before the dawn of the preceding night ; (3) the "Neeyat" should mention that it is for Damm-e-Tamatto" or "Halq" etc., ; (5) fasting should not be in the month of Ramazaan, or on the Eidain, or during the Ayyaam-e-Tashreeq ;

Note : (a) it is not necessary that fasting of penalty should be continuous, or in the Ehraam or in the Haram ; (b) but fasting of Qiraan during the months of Hajj after the Ehraam of Hajj and Umrah, and fasting of Tamatto after the Ehraam of Umrah, is necessary.

Wearing of two Ehraam :

Combining of two Ehraams is not permitted. but if anybody does so, then both will become necessary for him, but performance of both at one and the same time will not be permitted ; one of the two will be left over and the Qaza of Hajj will be in the next year and Qaza of the Umrah will be after the first Umrah, and a Damm for leaving over will also be due. The details are as follows :

Ehraams of two Hajj – if Ehraam of two Hajj are worn at one and the same time, or first the Ehraam of one Hajj is worn and

then also of the other Hajj, and there is still time for Wuqoof of Arafah, then both the Hajj becomes necessary, and in the former case one Ehraam and in the latter case the second Ehraam will be given up, and it will be given up when one proceeds towards Mecca ; and if one does not immediately proceed towards Mecca and stays for some days and during it he commits any fault , or he is detained from the Hajj, then two Damm will be obligatory, because he is in two Ehraam, and if he also has sexual intercourse with his wife, then three Damm will become due – one for the Ehraam and two for the sexual intercourse, and in such condition when he will proceed towards Mecca one Ehraam will be treated as given up without any intention ; (2) Qaza of the Hajj of which the Ehraam is given up will be due for the next year and one Umrah and one Damm for giving up the Ehraam will also be due ; (3) if anybody wears the Ehraam of Hajj and after the Wuqoof of Arafah he shaves off his head on the Youm-e-Nahr, i.e., 10th of Zil Hijjah, and then wears the Ehraam for another Hajj, then second Hajj will become obligatory for the next year and during the complete year till performance of the second Hajj he will have to remain in the Ehraam, and nothing will be due by way of Damm ; but if he wears the second Ehraam before shaving off the head, then second Hajj will be due and he will also have to offer two Damm – one for joining two Ehraams and the other for the fault if he will shave off the head for coming out of the first Ehraam ; and if he does not shave off the head, then for delay in it, and if he shaves off the head after the Ayyaam-e-Nahr, then three Damm will be due – one for joining the Ehraams, second for fault on the second Ehraam and third for delaying the shaving off of the head ; (4) if one wears the Ehraam for Hajj and it is missed, and then also wears the Ehraam for another Hajj, it will be necessary to give up the second Ehraam and offer one Damm for it, and it will be obligatory for him to perform two Hajj and one Umrah, and he should perform the Umrah in Ehraam of the first Hajj and come out of it by doing the “Neeyat” of it during the shaving off of the head after the Umrah, (Mu'allimul Hujjaaj).

Ehraams of two Umarhs – (1) if Ehraam of two Umrahs are worn at one and the same time, or first Ehraam of one Umrah is

worn and then, before finishing the Sa'ee of the first Umrah, Ehraam of the second Umrah, is also worn, then both the Umrahs become necessary, and in the former case the first Ehraam and in the latter case the second Ehraam will be given up, and for giving up one Damm will be due and Qaza of the second will be obligatory which may be performed at any time ; and if the second Ehraam is worn after the "Sa'ee" of the first Umrah, but before shaving off the head, then second Umrah also becomes obligatory and it should not be given up but a Damm for joining the Ehraam will be due ; and if he shaves of the head before the second Umrah for coming out of the Ehraam of the first Umrah, then a second Damm will also be due for fault on the second Ehraam ; but if he shaves off the head after the second Umrah, then only one Damm will be due (ibid).

Ehraam of Hajj and Umrah – (1) wearing of the Ehraam of Hajj and Umrah at one and the same time, known as "Qiraan", is "Masnoon", rather "Afzal", for the Aafaqi (i.e. outsider) but "Makrooh" for the residents of Mecca or the Meeqaat. If a Mecci or Meeqaati wears the Ehraam of both, then he should give up the Umrah and perform the Hajj only ; (2) combining of Hajj and Umrah is in two ways, viz., (a) first the Ehraam of Umrah is worn and then before the Tawaaf of Umrah, or after it but before coming out of Ehraam, the Ehraam of Hajj is also worn, (b) first the Ehraam of Umrah is worn and then before the Tawaaf-e-Qudoom, or after it, the Ehraam of Hajj is also worn, the former is "Mustahab" for the Aafaqi (outsider) but "Makrooh" for the Mecci or Meeqaati ; and the latter is "Makrooh" for both, but worst for the Mecci or Meeqaati (ibid).

Ehraam of Hajj over the Ehraam of Umrah – if an Aafaqi (outsider) wears the Ehraam of Umrah, and then before doing majority of the rounds of Tawaaf also wears the Ehraam of Hajj, he will becomes a "Qaarin and Damm-e-Qiraan will be due on him; and if after doing majority of the rounds of the Tawaaf in the month of Hajj he, before returning to his homeland, performs the Hajj in the same year, it will be "Tamatto" and if he does not

perform the Hajj or performs it in the same year but after going to, and coming back from, his homeland, then it will be "Ifraad" (provided he goes after coming out of the Ehraam); and if a Mecci or Meeqaati, before the Tawaaf of Umrah, wears the Ehraam of Hajj, he should give up the Umrah and offer a Damm for it ; and if he does both, he will have to give the Damm for joining both ; and if he wears the Ehraam of Hajj after four or less rounds of Tawaaf, then he should give up the Hajj and offer a Damm and one Hajj and one Umrah will also be due on him ; and if after the Umrah he also performs the Hajj the same year, then Qaza of Umrah will not be due, and if he performs both, it will be permissible, but he will have to offer a Damm for joining them (ibid).

Ehraam of Umrah over the Ehraam of Hajj – (1) if a Mecci firstly wears the Ehraam of Hajj and then also wears the Ehraam of Umrah, it is obligatory for him to give up the Ehraam of Umrah ; if he does not do so and performs the Umrah, it will be valid but he will have to offer a Damm for it ; (2) if an Aafaqi (outsider) firstly wears the Ehraam of Hajj and then also wears the Ehraam of Umrah, then if he does so before the Tawaaf-e-Qudoom then he will become a "Qaarin" and Damm-e-Qiraan will be obligatory for him ; but this is a bad practice, and if he wears the Ehraam of Umrah, after beginning or completing the Tawaaf-e-Qudoom then also he will become a "Qaarin" but it is a very bad practice ; and for him it is "Mustahab" to give up the Umrah, (3) if the Ehraam of Umrah is worn during the Ayyaam-e-Tashreeq and Ayyaam-e-Nahr, before or after shaving off the head to come out of the Ehraam of Hajj, it will be obligatory for him to give up the Umrah, and Qaza of it as well as a Damm will also be due ; but if he does not give up the Umrah, and performs it then it will be valid but a Damm for joining them will be due (ibid).

Note : for giving up the Hajj or Umrah, "Neeyat" is necessary, except in two cases, viz., (1) wearing of two Ehraam of Hajj before missing the Wuqoof of Arafah, and (2) wearing of Ehraam of second Umrah before the "Sa'ee" of first Umrah ; in these two cases the Hajj or Umrah will be taken as given up even

without “Neeyat” when the man will proceed towards Mecca.

Vitiating the Ehraam of Hajj or Umrah – it is not permissible to vitiate or change the Ehraam of Hajj or Umrah after wearing it. Vitiating means to wear the Ehraam of Hajj and then not perform the Hajj, or change it to the Ehraam of Umrah and perform the Umrah ; or after wearing the Ehraam of Umrah not to perform the Umrah, or change it to the Ehraam of Hajj (ibid).

Ehsaar (detained) :

Literally, “Ehsaar” means prohibited or detained, but with reference to the Hajj it means to be detained from performing the Wuqoof and Tawaaf of Hajj or the Tawaaf of Umrah. Detention can be on account of : (a) an enemy-may he be Muslim or non-Muslim ; (b) a beast which cannot be overpowered ; (c) imprisonment or order of the ruler ; (d) disability to walk ; (e) illness ; (f) non-availability of the husband or “Mehram” for a woman after she wears the Ehraam and is at a distance of three or more day’s journey from Mecca ; (g) finishing of the funds for the journey ; (h) non-availability of the conveyance and disability of the person to go on foot ; (i) non-availability of conveyance inspite of having funds for it and disability to go on foot ; (j) the husband not permitting the wife to go far a Nafil (optional) Hajj or Umrah when she has worn the Ehraam without his permission ; similar is the case as regards the slave ; (k) beginning of the “Iddat” on account of death of the husband or divorce after wearing the Ehraam inspite of having a “Mehram”. If any of these things happens after wearing the Ehraam, and before the Wuqoof of Arafah, the person is known as the “Mohsar” ; but if it happens after the Wuqoof then he or she will not be a “Mohsar”.

Note : (i) if a Qaarin or Mufrid is able to do either of the Wuqoof or Tawaaf, he will not be a Mohsar ; if he completes the Wuqoof and is detained from the Tawaaf-e-Ziyarat, he may after shaving off the head come out of the Ehraam, and perform the Tawaaf-e-Ziyarat at any time during the life time, but after the Ayyaam-e-Nahr a Damm will be due on him ; and if he is

Detained from the Wuqoof then he should wait till the time it finishes ; when it finishes he should perform the Umrah and put off the Ehraam ; (ii) if a "Mohrim" is detained even in Mecca from Wuqoof as well as Tawaaf-e-Ziyarat, he is also a "Mohsar", detention from either of the two does not make a man "Mohsar", the detention should be from both, viz., Wuqoof as well as Tawaaf.

Principles – The principles governing the "Mohsar" are : (1) when any person becomes a "Mohsar" he should wait for removal of the detention, and if after removal of the detention he still has time to do the Wuqoof of Arafah, he should do it, otherwise after the time of Arafah he should perform the Umrah and come out of the Ehraam ; and if he is not in a position to wait, then if he has worn the Ehraam of Hajj only, or Umrah only, then he should send somebody with the money to offer sacrifice for him in the Haram and also fix for it the time and date and then stay there or return to his house, it is not necessary for a "Mohsar" to shave off the head for coming out of Ehraam ; he will be out of Ehraam at the time and day fixed for the sacrifice (Raddul Mukhtaar, Ghuniah, Zubdatul Manasik) ; but it is better to also shave off the head ; if the "Mohsar" is a "Qaarin" ; he will have to offer two sacrifices – one for the Ehraam of Hajj and the other for the Ehraam of Umrah ; (2) if one comes out of the Ehraam before the time and day fixed for the sacrifice, or commits any fault resulting in penalty, or the sacrifice is offered in the Hil and not in the Haram, then "Kaffarah" for the fault will be obligatory ; (3) if the sacrifice is offered earlier than the time and day fixed for it, the "Mohsar" will also be free from the Ehraam from the time of sacrifice ; but if the sacrifice is offered after the time and date fixed for it then it will not be permissible to be free from the time fixed for the sacrifice ; (4) it is not necessary that the sacrifice of "Ehraam" should be in the Ayyaam-e-Nahr, but it is necessary that it should be offered in the Haram unless it is not possible to send the animal or price of it for slaughtering in the Haram ('Ainul Hidayah) ; but if without any lawful reason the animal is slaughtered in the Hil and not in the Haram, then another animal will have to be slaughter in the Haram. (Fatawa-e-Alamgiri, Durre Mukhtaar ; Raddul Mukhtaar) .

Qaza of Hajj and Umrah, after removal of the Ehsaar – (1) if a “Mohaar” comes out of Ehraam of Hajj after the sacrifice of Ehsaar, and after the removal of detention there is still time for Hajj, he should wear the Ehraam again and perform the Hajj ; but if the time for Hajj is finished, then he should perform one Qaza Hajj and Umrah thereafter ; and if he is a “Qaarin”, then one Hajj and two Umrah will be due on him as Qaza ; (2) if he comes out of the Ehraam of Umrah, then he should perform one Qaza Umrah only at any time he may like ; (3) if he comes out of the Ehraam of a Nafl (optional) Hajj, and the time of Hajj finishes, he will have to offer a Qaza Hajj with the “Neeyat” of Qaza (4) if he comes out of a Farz (obligatory) Hajj, then “Neeyat” of Qaza is not necessary ; if after the “Ehsaar” he comes out of Ehraam after performing the Umrah, then Qaza Umrah will not be necessary for him ; (5) Qaza is due on every kind of Hajj, even if it is invalid, but on the slave the Qaza becomes obligatory when he becomes free. (Mu’allimul Hujjaaj).

Removal of the Ehsaar after sending the animal for sacrifice – (1) if the Ehsaar (detention) is removed before sending the “Damm-e-Ehsaar” (animal for sacrifice), and Hajj is possible, then to go for Hajj is obligatory ; but if the Ehsaar is removed after sending the animal for sacrifice, and it is possible to get the Hajj as well as animal unslaughtered, then to go for Hajj is obligatory, and slaughtering of the animal as “Damm-e-Ehsaar” does not remain necessary ; and if it is not possible to get both, or only Hajj is possible and to get the animal unslaughtered is not possible, then it is permissible to come out of the Ehraam, but if one goes for Hajj it is better for him ; and if Hajj is not possible, one can only get the animal unslaughtered, then there is option to go or not to go ; (2) if the Ehsaar of a “Qaarin” is removed after sending the animal, and it is not possible to get the Hajj or the animal unslaughtered, then it is not obligatory for him to go ; he has the option to put off the Ehraam then and there or go to Mecca, perform the Umrah and then put off the Ehraam in which case in the Qaza the second Umrah will not be obligatory ; (3) if the Ehsaar of a man going for Umrah is removed before, or after

sending the animal, and it is possible to get the animal unslaughtered, then it is obligatory for him to go ; but if it is not possible to get the animal unslaughtered, then it is not obligatory to go, and he can perform the Umrah at any time he may like (Ibid).

Ehsaar after Ehsaar – if a “Mohsar” sends the animal for sacrifice and his Ehsaar is removed, but thereafter another Ehsaar comes in, then if he knows that if the second Ehsaar would not have come in, he would have got the animal unslaughtered, he may extend the “Neeyat” of the animal sent for the first Ehsaar to the second Ehsaar also and it will not be necessary to send another animal for the second Ehraam ; but if he does not so extend his “Neeyat” and the animal of the first Ehsaar is slaughtered, then another animal will have to be sent for the second Ehsaar (Ibid).

Alternative for “Damm-e-Ehsaar” – (1) if a “Mohsar” has no animal or money for it, or none is available with whom he may send the animal or the price of it, then he will have to remain in the Ehraam till he gets an animal slaughtered in the Haram or him-self goes to the Haram and performs the Umrah ; (2) it is not permissible to keep the fast or give charity instead of “Damm-e-Ehsaar” ; Imam Yousuf, however, is of the view that wheat may be purchased from the price of the animal and it may be distributed among the poor ones at the ration of one-half “Saa” to each of them, and if charity is not possible then one fast for each one-half “Saa” may be kept ; and then put off the Ehraam ; (2) if at the time of wearing the Ehraam one makes the intention that he will not give the “Damm-e-Ehsaar” if he is detained, even then he will have to give it ; (3) if a “Qaarin” sends the price of two animals but it does not suffice and only one animal is purchased then he will also have to get one more animal slaughtered ; (4) if a woman wears the Ehraam of Nafil (optional) Hajj without the permission of her husband, and even though a “Mehram” is available to go with her but the husband does not permit her, she becomes a “Mohsar”, and the husband has the right to make her come out of the Ehraam without waiting for the slaughtering of the

animal, and one Damm, one Hajj and one Umrah will be obligatory for the woman ; but if in the case of a Farz Hajj when there is no "Mehram", the husband detains her, she will not come out of the Ehraam unless the animal is slaughtered (Ibid).

Missing of the Hajj :

If a man, after wearing the Ehraam of Hajj, is not able to do the Wuqoof of Arafah even for a short time during the period from the declining of the sun on the 9th Zil Hijjah till the dawn of 10th Zil Hijjah, he is said to have missed the Hajj. The principles applicable to missing of the Hajj are : (1) if a man misses the Hajj, intentionally or unintentionally, then he should give up all performances of the Hajj, perform the Umrah, in the same Ehraam and put it off ; (2) if he is a "Mufrid" and misses the Hajj and then comes out of Ehraam after performing the Umrah, then only Qaza Hajj is obligatory on him, and no Umrah, or Damm or Tawaaf-e-Widaa is obligatory for him ; (3) if he is a "Qaarin" and he has not performed the Umrah before missing the Hajj, then he should first do one Tawaaf and one Sa'ee of Umrah, and then another Tawaaf and Sa'ee for missing the Hajj and then after shaving off the head come out of Ehraam, and thereafter only Qaza Hajj will be obligatory for him, and neither Damm-e-Qiraan nor Umrah will be obligatory for him, and he should give up the "Talbiyah" on the Tawaaf after which he will put off the Ehraam ; (4) if he is a "Mutamatto", then "Tamatto" will be vitiated by missing the Hajj, and Damm-e-Tammato will not remain due, and he will come out of the Ehraam after doing the Umrah, and then perform the Hajj next year ; (5) Tawaaf-e-Widaa and sacrifice do not remain obligatory for the one who misses the Hajj ; (6) these principles apply to all kinds of Hajj (Ibid).

Qaza Hajj :

Qaza Hajj becomes obligatory on account of : (1) missing the Wuqoof of Arafah, (2) Ehsaar (detention) from Wuqoof of Arafah, (3) vitiating the Hajj by sexual intercourse, and (4) giving up of the Ehraam of Hajj after wearing it (Ibid).

Hajj Badal :

If one makes anybody else to do the Hajj for him it is known as "Hajj Badal". The former is known as the "Aamir" and the latter is known as the "Maamoor". The principles relating to it are : (1) if Hajj becomes obligatory for anybody and he also has the time to perform it, but he does not perform it, and thereafter he becomes disabled to perform the Hajj, then it becomes obligatory for him to make anybody else to perform the Hajj on his behalf during his life time, or through a Will after his death in which case making of a Will also becomes obligatory for him ; but if he does not get the time for performing the Hajj or he dies on his way to Hajj *, then neither Hajj remain obligatory for him nor making of the Will ; (2) Causes of disability are : death, imprisonment, illness from which recovery is not expected, old age, blindness, non-availability of "Mehram" for a woman – the disabilities should continue till death.

Conditions of Hajj Badal :

In case of a Nafil (optional) Hajj the conditions are that the "Aamir" should be a Muslim, intelligent and having the power of discrimination (viz., Islam, 'Aql and Tameez).

In case of Farz (obligatory) Hajj there are twenty conditions viz., (1) Hajj should have become obligatory on the "Aamir" before he makes anybody else to perform the Hajj for him ; (2) The "Aamir" should have become disabled to perform the Hajj after Hajj became obligatory for him ; (3) The disability of the "Aamir" should continue till death; (4) The "Aamir", or after his death his legal heirs, should ask anybody else to perform the Hajj on his behalf ; the legal heirs may get the Hajj performed on account of a Will or even without a Will ; the legal heirs may also themselves perform the Hajj on behalf of their deceased

--*** This applies when he goes for Hajj in the same year in which Hajj becomes obligatory ; if he goes in the next years the making of the Will becomes necessary for him.

predecessors even without their Will or permission ; (5) the expenses of the Hajj should be borne by the "Aamir" or his legal heirs ; (6) the "Maamoor" should make the "Neeyat" of Hajj on behalf of the "Aamir" at the time of wearing the Ehraam, or at the most before beginning the performances of Hajj ; if he makes the "Neeyat" after beginning the performance of Hajj, then it will not be the Hajj for the "Aamir" and the "Maamoor" will have to return the expenses given by the "Aamir" to him.

Note : (a) the "Neeyat" may be by heart, though it is better to do it by the word of mouth ; (b) in case the name of "Aamir" is forgotten, then in the "Neeyat" the "Aamir" only may be mentioned ; (c) in case Badal is done on the request of an "Aamir" on whom Farz Hajj was obligatory without mentioning in the "Neeyat" the kind of Hajj, then it will be the Farz Hajj ; but if the kind of Hajj is mentioned then it will be according to the kind ; (7) the Ehraam of Hajj Badal can be on behalf of one "Aamir" only ; in case Ehraam for two "Aamir" is worn, then it will not be for any of them ; it will be of the "Maamoor" himself and he will have to return expenses of both ; and after the Hajj the "Maamoor" will not have the option to declare it on behalf of any one of them; if anybody performs Hajj with the intention of extending its "Sawaab" (virtue) to two persons or to his own parents, without their request, he may do so ; (8) the Ehraam should be for one Hajj only ; if firstly one wears the Ehraam for his "Aamir", and then also wears another Ehraam for himself, then it will not be the Hajj of the "Aamir" unless the second Ehraam is given up ; (9) the "Aamir" should himself perform the Hajj on behalf of the "Maamoor" he cannot get it performed by third person unless the "Aamir" has already given such authority to him ; (10) if "Aamir" says that only such and such person should do the Hajj Badal on his behalf, and none else, then if the "Maamoor" dies, none else can do the Hajj for him ; but if there is no such condition then if the "Maamoor" dies, any other person may do the Hajj for the "Aamir" ; in case of Will, the Hajj may be done by the person named in the Will, but if he refuses to do the Hajj then anybody else may be asked by the executor of the Will to do the Hajj ;

(11) if one-third of the assets left by the deceased can suffice, the "Maamoor" should go for Hajj from the homeland of testator ; if that is not possible then from the Meeqaat, and if even that is not possible then the Will is invalid because it cannot be acted upon ; (12) if one-third of the assets can suffice, the "Maamoor" should go on the conveyance ; if he goes on foot, it will not be the Hajj of the "Aamir" and the "Maamoor" will have to return the money ; if, however, the money given falls short and therefore the "Maamoor" goes on foot, it will be permissible ; the principle is that if majority of the amount spent is of the "Aamir" and more of the distance is covered on the conveyance, then it will be the Hajj of the "Aamir", otherwise not ; (13) the journey should be for Hajj or Umrah as mentioned by the "Aamir" ; (14) the Ehraam should be worn from the Meeqaat of the "Aamir" if the "Maamoor" wears the Ehraam of Umrah from the Meeqaat and then wears the Ehraam of Hajj from Mecca, and performs the Hajj, it will not be the Hajj of the "Aamir" (15) "Maamoor" should not act against the direction of the "Aamir" ; if the "Aamir" gives direction for "Ifraad" and the "Maamoor" performs the "Tamatto" or "Qiraan", it will be the Hajj of the "Maamoor" and not of "Aamir" and "Zimaan" will have to be paid to the "Aamir"; the "Maamoor" can do "Qiraan" with the permission of the "Aamir" but he will have to offer the Damm-e-Qiran from his own money, to offer it from the money of the "Aamir" is not permissible ; the "Maamoor" cannot do "Tamatto" even with the permission of the "Aamir"; if he will do, then though the "Zimaan" will not be due on the "Maamoor" but the Hajj itself will be of the "Mamoor" and not of the "Aamir" ; (15) if the "Maamoor" makes the Hajj invalid by doing sexual intercourse before the Wuqoof of Aarafah, the Hajj will not be of the "Aamir" and "Zimaan" will be due on the "Maamoor" and the "Maamoor" will do the Qaza Hajj at his own expenses, and there will not be due the Qaza Hajj on the "Aamir" ; (17) if the "Maamoor" misses the Hajj, it will not be the Hajj of the "Aamir", and if the Hajj was missed due to the fault of the "Maamoor" then he will also have to pay the "Zimaan" for it ; (18) "Aamir" and "Maamoor" should both be Muslims ; in case of a Will it is not necessary that the "Wasi" should also be a Muslim ; (19) "Aamir" and "Maamoor",

and in case of a Will the "Wasi", should also be "Aaqil" (intelligent); (20) "Maamoor" should have the knowledge of the performances of Hajj.

Note : (a) it is not permissible to get the Hajj performed on wages; if anybody does the Hajj on wages, then the Hajj will be of the "Aamir" and the "Maamoor" will have to return the wages to the "Aamir", he will be entitled to the expenses only; (b) the "Maamoor" who has not himself already performed the Hajj which was obligatory for him can do Hajj Badal for anybody else but it is "Makrooh", (c) woman can perform Hajj Badal on behalf of a man or a woman provided her husband gives the permission and there is a "Mehram" to go with her, but it is better that a man should do the Hajj Badal; (d) it is better to get the Hajj Badal performed by a learned man who knows all about the Hajj and who has also already performed his own obligatory Hajj; (e) the learned ones differ as regards the performance of Hajj Badal by a boy nearing puberty, and therefore it is better not to get it done by him; (f) Hajj Badal by a slave with the permission of his or her master, though permissible, is "Makrooh" (9) if "Maamoor" misses the Hajj on account of his own fault, then "Zimaan" will be due on him; and if he performs the Hajj next year out of his own expenses, then the Hajj for the "Aamir" will be valid, but if the fault is not of the "Maamoor" then no "Zimaan" will be due on him; he may do the Hajj next year for the "Aamir", though it will not be obligatory for him to do so; (h) the "Maamoor" can give the Damm-e-Ehsaar from the money of the "Aamir" (i) it is "Makrooh" to do the Hajj Badal for a deceased by journey on the back of an ass when it is more troublesome and lengthy; and it is better on a camel than a horse or a mule; (j) to go for journey on motor vehicle, rail, ship or aeroplane is permissible; (k) if the "Maamoor" does not perform the Hajj the same year he is asked by the "Aamir" to do it, but performs it the next year, then though it will be the Hajj of the "Aamir" but "Zimaan" will be due on the "Maamoor"; (l) after the Hajj it is better for the "Maamoor" to return to the homeland of the "Aamir", but if he stays in Mecca it will also make no difference (Fatawa-e-Alamgiri, Durre Mukhtaar Mu'allimul Hujjaaj).

Expenses for the Hajj Badal – (1) so much money should be given to the “Maamoor” as may usually suffice for the expenses of a common man for the journey to, and return from, Mecca including boarding, lodging and other expenses of the Hajj ; (2) the expenses include the price of the Ehraam, conveyance, food, house rent, and other usual necessities of life ; (3) “Maamoor” cannot spend for feeding anybody else, or give charity, or advance loan out of the money given by the “Aamir” unless the latter gives permission for it ; (4) “Maamoor” cannot purchase water for ablution or bath, or spend for cupping or medical treatment out of the money of the “Aamir” unless permitted by him, (5) if the “Maamoor” stays for sometime in the way on account of his need, the expenses for it will be his own ; (6) if the “Maamoor” stays in Mecca after the Hajj even beyond the limit generally fixed for the pilgrims, the expenses will his own ; (7) if the “Maamoor” reaches Mecca before the month of Zil Hijjah, he cannot spend from the money of the “Aamir” till the arrival of Zil Hijjah unless permitted by him ; (8) the “Maamoor” is not allowed to go through a route not used by the pilgrims at the expenses of the “Aamir” unless permitted by him ; (9) if the “Maamoor” commits a fault he cannot give the penalty from the money of the “Aamir” unless permitted by him; (10) if the “Maamoor” does the “Tamatto” or “Qiraan”, the expenses for the sacrifice will be his own, and if he does so without the permission of the “Aamir” then he will also have to pay the “Zimaan” ; (11) if the “Maamoor” does the Umrah, after the Hajj, he may do so at his own expenses ; (12) the “Aamir” can take back his money from the “Maamoor” before he puts on the Ehraam, but not thereafter ; (13) after returning from Hajj the “Maamoor” should return whatever remains in balance with him to the “Aamir” or his legal heirs unless the latter forgo it ; (14) the “Maamoor”, instead of going himself, can send anybody else for Hajj Badal, on account of illness or any other reason, if he is given such a permission by the “Aamir”, otherwise not ; (15) if a “Maamoor” has a servant with him, and it is usual for men of his status, then he may also give wages of the servant from the money of the “Aamir”.

“Waseeyat” (Will) for Hajj Badal – (1) if Hajj becomes obligatory for a man, and he also gets time for it, but does not perform the Hajj, then it is obligatory for him to make a Will for getting the Hajj performed for him after his death ; if he does not make the Will and dies, he will be sinful ; (2) if he goes for Hajj the same year when Hajj became obligatory for him, and dies in the way, he will not be held responsible for not making the Will; (3) if the deceased made no Will, and after him his legal heirs or anybody else performs the Hajj for him, then according to Abu Hanifah it will be valid ; but if he had made a Will, then without permission of the legal heirs the Hajj will not be valid ; (4) if the disabled “Aamir” or his legal heirs ask anybody to perform the Hajj for the deceased, but do not pay the expenses then the Farz Hajj will not be valid ; but if after spending by himself the “Maamoor” recovers the expenses from the legal heirs, then the Hajj will become valid ; (5) the conditions of Hajj Badal also apply to the Hajj by a Will ; (6) the Hajj can only be from one-third of the assets left by the deceased, the legal heirs may, however, spend more out of their own money ; (7) the balance remaining with the “Maamoor” after the Hajj expenses should be returned to the legal heirs unless they forgo it ; (8) if one-third of the assets permit, the “Maamoor” should go for Hajj from the homeland of the deceased, or from the place fixed by the deceased, or from the place from where it is possible within the limit of the one-third assets ; (9) if the deceased had no homeland, then the “Maamoor” should go from the place the deceased died ; (10) if the deceased had more than one homelands then the “Maamoor” should go from the homeland nearest to Mecca ; (11) if the executor of the Will gets the Hajj done from any other place, although Hajj could be done from the homeland of the deceased within the limit of one-third of his assets, the “Zimaan” will be on him, and it will be his Hajj, and for the deceased another Hajj will have to be done ; but if the other place is so near to the homeland of the deceased that one can go to and come back from it before the night, then Hajj will be of the deceased and there will be no “Zimaan” on the executor ; (12) if the deceased himself fixes the amount to be given to the one who performed the Hajj Badal for him, then it is not permissible for the executor of the Will to

himself perform the Hajj ; but if the deceased simply says that Hajj should be performed for him, and nothing more, then the executor himself can do the Hajj or get it done by anybody else ; but if the executor himself is one of the legal heirs and he has distributed the assets among all the legal heirs, then if all legal heirs are major and they will agree he may perform the Hajj, otherwise not ; (13) if the deceased makes a Will that Hajj should be performed from his assets and that the balance of expenses remaining with the "Maamoor" should be given to him, such a Will is valid and the "Maamoor" can have the balance ; (14) if the "Maamoor" becomes sick and spends all money given to him, it is not obligatory for the executor to send more money for return of the "Maamoor" ; (15) if after the Wuqoof of Arafah the "Maamoor" dies, the Hajj of the deceased will be valid ; but if he returns without doing the Tawaaf-e-Ziyarat, then his wife will not be permissible from him till he goes back and performs the Tawaaf-e-Ziyarat out of his own expenses (16) if the "Aamir" permits, the "Maamoor" can take a loan in case of need, and the "Aamir" will have to pay it ; (17) if the money is lost in or near about Mecca, and the "Maamoor" spends from his pocket, he can get it from the assets of the deceased, (Mu'allimul Hujjaaj).

Vow of Hajj or Umrah :

Hajj or Umrah become obligatory on account of a Vow. The principles governing Hajj or Umrah on account of a Vow are : (1) if one says : Hajj or Umrah is on me for Allah, or makes it conditional on the happening of any event, it amounts to a Vow and Hajj or Umrah becomes binding, and there is no Kaffarah as an alternative for it (Fatawa-e-Alamgiri) ; (2) if one makes the Vow to wear the Ehraam or go to Mecca, Hajj or Umrah becomes obligatory for him and he has to choose either (Ibid) ; (3) if one makes the Vow to go for Hajj on foot, it is binding on him to remain on foot till the Tawaaf-e-Ziyarat, and if he uses the conveyance throughout or major part of the process of Hajj he will have to offer a Damm, and for a lesser part of it a proportional part of the price of a goat will have to be given by way of charity ; similarly if the Vow to go on foot is for Umrah, then upto the shaving of the head one should be on foot (Durre

Mukhtaar ; Raddul Mukhtaar) ; (4) if the Vow is for more than one Hajj or Umrah in a year all become obligatory (Fatawa-e-Alamgiri);

Hudi (animal for sacrifice) :

“Hudi” is that animal which a pilgrim takes to the Haram for sacrifice in the Name of Allah for the Pleasure of Allah. It is either a camel, or a cow (including buffalow), or a goat (including a sheep or a ram). No other animal is included in the definition of “Hudi”. The camel is also known as “Budnah”. In the order of superiority the camel comes first, then the cow, and then the goat. Goat (including sheep and ram) is for one man and camel and cow (including buffalow) are for seven persons each for “Hudi” ; the camel should be of five years, cow or bufallow of two years, and goat of one year ; sheep or ram of more than months looking like that of one year is also permissible, if the price of a goat is more than the price of one-seventh share in a cow, then goat is better ; other wise one-seventh share in the cow is better. (Durre Mukhtaar ; Raddul Mukhtaar ; Fatawa-e-Alamgiri ; Mu'allimul Hujjaaj).

Use of “Hudi” – the “Hudi” should not be used for riding, or loading, except in case of an unavoidable need ; if on account of user in case of a need any damage is caused to it, then charity equal to the damage should be given to the poors. If milking of the “Hudi” is necessary to save it from any harm, then it may be milked and the milk, or if drunk by himself then its price, should be given to the poors. If the Hudi gives birth to an offspring, then the offspring, or its price, should be given by way of charity ; and if the offspring is slaughtered then its meat should be given as charity ; and if one eats out of it, then charity to the extent of eating should be given to the poors, or another “Hudi” out of the price of the offspring should be purchased and sacrificed. If the offspring dies of itself, then also its price should be given as charity. (Ibid).

Carrying away of the “Hudi” – if the “Hudi”, while carrying away, is pushed from behind, it is known as “Sooq” ; and if it is pulled from the front, it is known as “Qood” ; and “Sooq” is

better than "Qood". If the "Hudi" is a camel or a cow, and is of "Qiraan", "Tamatto", "Nazr" or "Nafl", then it is better to put a "Qalawa" of skin round its neck ; to put a "Qalawa" round the neck of a goat is not "Masnoon" ; similarly to put a "Qalawa" round the neck of animal for "Ehsaar" or "Janayat" (penalty) is also not "Masnoon", "Ash'aar" i.e. slight cutting of the skin of the hump of a camel, not resulting in injury to its flesh or coming out of blood, is permissible rather better ; it is also better to take the "Hudi" to the Arafaat (Ibid).

"Zibha" and "Nahar" – "Zibha", i.e. slaughtering is in respect of cows and goats, and "Nahar" is in respect of the camels, and the procedure of "Nahar" is that while the camel is in standing position, its left leg is tied down and an spear is burst into its neck, and when after loss of blood it falls down on the ground then it is cut into pieces as in case of cows and goats. "Zibha" is better in case of cows and goats and "Nahar" is better in case of camels. It is better that one should himself do the "Zibha" or "Nahar". Sacrifice of "Tamatto" and "Qiraan" should be within the Ayyaam-e-Nahr ; prior to it, it will be invalid and after it a Damm will be due by way of penalty for the delay ; sacrifice of "Nafl" is not necessary during the Ayyaam-e-Nahr, though it is better to do it in these days ; sacrifice of "Nazr" can be at any time during the year. All kinds of "Hudi" should be slaughtered within the limits of Haram, not particularly in the Mina (Ibid).

Disposal of the meat of the "Hudi" – in case of "Qiraan" and "Tamatto" it is permissible for one to eat from the meat of his own "Hudi" ; in case of "Nafl" also if the "Hudi" is slaughtered in the Haram, one can eat out of it, but if it is slaughtered out side the Haram, then neither one can himself eat out of it nor give it to the rich ones to eat, otherwise "Zimaan" will be due ; in case of "Janayat", "Ehsaar" or "Nazr" neither one can eat himself nor give to the rich ones to eat ; disposal of the meat of "Hudi" should be on the principles applicable to "Sacrifice" ; it is not necessary, though better, to distribute it among the poors of the Haram ; one-third of the meat of the "Hudi", if permissible to the owner, can be used by the owner himself, and one-third should be given

to the poor ones ; but if it is not permissible for the owner then the entire meat should be given to the poor ones ; every thing of the "Hudi" including its skin should be given as charity, nothing should be given out of the "Hudi" as wages to the slaughter ; its meat may, however, be given to him by way of gift ; if one wishes to keep the skin for his own use, then its price should be given by way of charity (Ibid).

Defects making "Hudi" unfit for sacrifice – all defects which make an animal unfit for sacrifice of Eidul Azha also make a "Hudi" unfit for sacrifice ; an animal which is totally blind, or is blind of one eye, or has lost one-third or more sight of an eye, or whose one-third or more of the ear or the nose or the tail is cut off, is not permissible; if an animal is lame by one leg and cannot walk on it, it is not permissible, but if it can walk on it also, though as a lame, then it is permissible ; if an animal has no teeth but even then eats the grass, it is permissible, otherwise not ; if an animal ; if an animal has no ears, or one ear, by birth, it is not permissible ; and animal having small ears by birth is permissible ; if an animal has no horns by birth, or the horns have been broken, it is permissible, but if the horns are broken upto the Kernal, then it is not permissible ; an animal sexually maimed is permissible ; it is rather better ; an extremely weak animal is not permissible ; "*Khinsa*", * "*Bhainga*"*** animal and the animal which totally lives upon eating the filth is not permissible ; an animal which is mad or is suffering from itch is permissible provided it is fat and eats the grass, otherwise not ; a sick animal which eats the grass and is also pregnant is permissible, but if the delivery is very near then it is "Makrooh" ; if a goat has only one udder and the other one is missing, it is not permissible ; but if a camel or a cow has only one udder it is permissible, but if both the udders are missing, then it is also not permissible ; if a hand or a leg of an animal is cut off, or it cannot suckle its offspring , or a goat of which one udder has become dry, or a camel or cow of which both the udders have become dry, it is not permissible ; an animal which is unfit for sexual intercourse , or gives birth to an

* the one having the qualities of both male as well as female *** cross eyes

offspring, or which is not milky, it is permissible (ibid).

Note : the defect should be before the sacrifice ; if any defect arises during the slaughtering, it does not make the animal impermissible ; if an animal has any defect which finishes before the slaughtering, it is permissible ; if animal, when purchased is safe and sound, but any defect making it impermissible arises subsequently, then if it is an obligatory (Wajib) sacrifice another animal should be purchased and sacrificed ; but if it is an optional (Nafl) sacrifice, or any particular animal was mentioned in the Vow (Nazr), then inspite of defect it is permissible, irrespective of the fact whether the animal was defective when purchased or the defect arose later on ; and in such a case there is no "Zimaan" also for the defect (ibid).

Conditions validating the sacrifice of the "Hudi" – the conditions which validate the sacrifice of a "Hudi" are : (1) sacrificing with the intention of nearness to, and reward from, Allah, and not for mere eating of the meat, otherwise it will not be a valid offering of the "Hudi" (2) sacrificing with the intention of "Hudi", and not mere sacrifice, also specifically mentioning the kind of it, viz., "Qiraan" or "Tamatto"; and the intention must necessarily be before or at the time of slaughtering, though it may be at heart and not by the word of mouth ; intention made after the slaughtering will not be valid and accordingly the offering of "Hudi" also will not be valid ; (3) reciting of "Bismillah" before or at the time of slaughtering by the owner as well as by the slaughterer (both) is necessary ; reciting by one will be not be enough, otherwise the "Hudi" will not be valid ; if after reciting the "Bismillah" the animal runs away, then after catching it again the "Bismillah" should be recited at the time of slaughtering it ; if after reciting of the "Bismillah" the knife is changed, it will not be necessary to recite it again, there should be no longer gap and no doing of many acts between the recitation of "Bismillah" and the actual slaughtering ; no supplication instead of "Bismillah" is permissible ; reciting of the "Al-Hamdo Lillah" or "Subhanallah" with the intention of "Tasmiah" is permissible ; without such intention slaughtering is not valid ; the "Mustahab" words at the

time of slaughtering are ; “Bismillah-e-Wallah-o-Akbar” (4) the one offering the “Hudi” should also be the owner of it ; if a stolen animal is slaughtered, then if its before-slaughter price is given to its real owner, it will be valid, though the man will still remain sinful ; and if the after-slaughter price is given then it will not be valid ; if after the slaughtering anybody comes forward and proves that the animal belonged to him and not to the one who had sold it to the slaughterer, then if the real owner rectifies the sale, the slaughter will be valid, otherwise not ; if one slaughters the animal having under his care as a trust of anybody else, then if he pays the price of it to the real owner it will be valid, otherwise not ; if two persons slaughter the “Hudi” of each other, then “Hudi” of each will be valid, and they may exchange the meat after the slaughter ; but if they come to know of it after eating, both may forgive each other ; but if they do not forgive each other, then they should give each other the price of the meat which may be given to the pious as charity. (ibid).

Destroying or dying of the “Hudi” – if on the way, before entering the limits of Haram, or before the time of slaughtering, the animal is about to die, then if it is an optional (Nafl) “Hudi”, it should be slaughtered and its meat should be given to the poor ones; neither the owner nor any rich one should eat out of it otherwise its price will have to be given to the poor ones ; in such a case no other “Hudi” is obligatory. Similarly, for an specified “Hudi” also no other “Hudi” is obligatory ; but if the “Hudi” is obligatory (Wajib), then one may dispose it off in any manner, another “Hudi” becomes obligatory in its place ; if any defect making the “Hudi” unfit for sacrifice arises before the sacrifice, then in case of optional (Nafl) “Hudi” no other “Hudi” in its place is necessary ; if any defect arises in the “Hudi” after reaching the Haram, then if the defect is great then it may be slaughtered and given to the poor ones and the owner should not himself eat out of it ; but if the defect is small then besides the poor ones he may also eat out of it ; if the “Hudi” is stolen or lost, and another one has been purchased and after putting the “Qalawa” round its neck it is directed towards the Haram, and thereafter the former is also found, then either both should be

slaughtered (this is better), or the former one should be slaughtered and latter one should be sold away, or the latter one should be slaughtered and the former should be sold away, but in such a case if the price of the latter one is less than that of the former then the difference of the price should be given by way of charity (ibid).

“Hudi” of the Vow (Nazr) - “Hudi” also becomes obligatory on account of a Vow ; and if any particular animal is mentioned in the Vow then it is also obligatory to slaughter that very animal ; it is not permissible for the maker of the Vow himself to eat out of the “Hudi” or give it to any rich one to eat ; it is not permissible to slaughter the “Hudi” of a Vow at any place other than the Haram, but during the days of Ayyaam-e-Nahr it is “Masnoon” to slaughter it at Mina (ibid).

The Zam Zam :

Zam Zam is a well of overflowing water near the Ka’bah within the Masjidil Haraam. It was made open by Allah the Almighty through the angel Gabriel for Hazrat Isma’il and his mother Hazrat Hajirah. “Zam Zam” literally means “abundance”, and this well is known as “Zam Zam” because it is overflowing with water for the last over four thousand years. It is also known as “Tayyebah”, “Sayyedah”, “Saalimah”, “Kaafiyah”, “Munisah”, etc.,

Regarding the “Zam Zam” water, the Holy Prophet has said that the best water on earth is the water of “Zam Zam” in which there is diet as well as cure (of diseases) (Tabrani, on the authority of Abdullah Ibne Abbas). The Holy Prophet has also said that “Zam Zam” water is for all that for which it is drunk ; whoever drinks it for cure of any disease, Allah the Almighty cures his disease through it ; whoever drinks it on account of hunger, Allah the Almighty removes his hunger through it ; and whoever drinks it for any other purpose, Allah the Almighty fulfils his purpose through it (Al-Jaame-as-Sagheer, by Suyuti, on the authority of Jaabir).

It is "Mustahab" as well as sign of Faith to drink the "Zam Zam" water in abundance ; it is "Ibadat" to look at the "Zam Zam" water with the intention of "Qurbat" (nearness) ; to take bath or perform ablution with "Zam Zam" water for achieving the blessing is permissible ; neither any impure thing should be washed by it nor any impure one should take bath with it ; removal of impurity by it is "Makrooh" ; to wash oneself with it after the privy is according to some "Makrooh" and according to some "Haraam"; to take it to other places and give it to the people to drink is "Mustahab" , and to sprinkle it on the patients is also permissible ; if one has the "Zam Zam" water with him, and no ordinary water for ablution or bath, then it is Waajib for him to make ablution or take bath with the Zam Zam water, and not do the "Tayammum" (ibid).

Visit to Medinah :

Medinah is a prominent city at a distance of about 500 Kelometers in the north of Mecca. It was previously known as "Yasrib" but when the Holy Prophet migrated to it and permanently settled there he named it as "Medinah". It is also known as "Taibah". The Holy Prophet said : I have been commended to migrate to a city which will gain superiority over all other cities ; people call it Yasrib but it is Medinah ; it will purify the people as the oven purifies the iron (Bukhari and Muslim, on the authority of Abu Hurairah) ; and that angels guard the ways of Medinah, the Dajjal (Anti-Christ) and plague will never enter in it (ibid) ; the Holy Prophet has also said ; whoever of my Ummah will bear the hardships of Medinah I will be his intercessor on the Day of Judgment (Bukhari and Muslim, Tirmizi, on the authority of Abu Hurairah) ; and Medinah is better for the people if they only know (Muslim, on the authority of Sa'd) ; and if anybody leaves Medinah, Allah will bring here one better than him (ibid). The Holy Prophet also made many supplications for betterment of the climate of Medinah, and blessings in its dates, Mudd and Saa, just as Prophet Ibrahim prayed for Mecca (Muslim, on the authority of Anas and Sa'eed) ; the Holy Prophet condemned those who defraud the Medinites, threaten them, or cause them any

harm (Bukhari and Muslim, on the authority of Sa'd ; Ibne Hibbaan, on the authority of Jabir ; Tabrani, on the authority of Abaadah bin Saabit, Saa'ib bin Khallaad and Abdullah bin Umar); the Holy Prophet has also said ; whoever will die in Medinah I will intercede for him (Tirmizi, Ibne Majah, Ibne Hibbaan, Baihaqi, on the authority of Abdullah ibne Umar).

Mecca and Madinah – There is Ijma of Ummah on the point that Mecca and Medinah are better than all other cities of the world. But as regards the superiority of one over the other, the Hanafiah are of the view that Mecca is superior to Medinah. This is also the view of Imam Shaafe'ee and Imam Ahmad bin Hambal. But Imam Maalik is of the view that Medinah is superior to Mecca. This difference of opinion is, however, as regards the two cities as a whole. There is agreement of all that the place where the Holy Prophet is taking rest (in his grave) is better than the entire world, including Mecca, Masjidil Haraam, Ka'bah, and even 'Arsh and Kursi (Mu'allimul Hujjaaj).

Haram of Medinah – According to Hanafiah, Medinah is not "Haram", but according to the other three Imams Medinah is also Haram. The Holy Prophet has himself said : Ibrahim declared Mecca as Haram and I declare Medinah also as Haram (Mishkat, 2612/5, 2625/18). According to Hazrat Ali, the Holy Prophet declared the area between "Jabal-e-'Eer"* and "Jabal-e-Sor"*** as Haram of Medinah (Mishkat, 2608/1). Therefore hunting and cutting of trees and grass within the limits of the Haram of Medinah is also prohibited (Mishkat, 2609/2, 2612/5, 2628/21).

Presence in Medinah – In the Holy Qur'an it is said, "and had they, when they wronged themselves, come to you (O Prophet), and asked forgiveness of Allah, and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful" (*Nisa*, 4:64).

* A well known Hill of Medinah. *** A small Hill behind the mountain of Uhud.

The Holy Prophet has said : whoever performs the Hajj and then visits my grave after my death, it is as though he has seen me in my life (Mishkat, 2636/29) ; and whoever visits my grave, his intercession becomes obligatory on me (Daara Qutni, Bazaar, Fathul Qadeer) ; and whoever visits me after my death, it is as though he has seen me in my life (Baihaqi) ; and whoever performs the Hajj and does not visit me, he gives me harm (Sharhe Lubaab, on the authority of Ibne 'Adi).

Reaching Medinah :-

Throughout the journey to Medinah one should recite the "Durood Shareef", and on coming to the out-skirts of the city recite the following supplication :-

“ALLAHUMMA INNA NAS ALUKA FI SAFARINA HAZAL
BIRRA WATTAQWA WA MINAL AMALIMA TARZA
ALLAHUMMA HAUWINALAINA SFARANA HAZA WA
ATWI ANNA B'UDAHU ALLAHUMMA INNEE
A'OZUBIKA MIO W'ASAA'ESSAFARI WA KABATIL
MANZARI WA SOO'EL MUNQALIBI FIL MALI WAL AHLI
WAL WALADI”

Then while entering the city, recite :

“ALLAHUMMA ANTASSALAMU WA ELAIKA
YARJI'USSALAMU FAHAIYINA RABBANA BISSALAMI
WA ADKHILNA DARASSALAMI TABARAKAT RABBANA
WATA'ALAITA YA ZALJALALI WALIKRAMI RABBI
ADKHILNI MUDKHALA SIDQIO WA AKHRIJNI
MUKHRAJA SIDQIO WAJ ALLI MILLADUNKA
SULTANAN NASEERAN WAQUL JAA AL HAQQU WA
ZAHAQAL BATILU INNAL BATILA KANA ZAHUQAN
WANUNAZZILU MINAL QURANI MA HUWA SHIFAA'O
WARAHMATULLIL M'UMINEENA WALA
YAZEEDUZZALIMEENA ILLA KHASARAN”

Entry in the Masjidun Nabavi :-

Then while entering the Masjidun Nabavi, first put the right foot inside the mosque, and recite :

“ALLAHUMMA SALLE ALA SAIYIDINA MUHAMMADIO
WA ALAA ALI SAIYIDINA MUHAMMADIN
ALLAHUMMAGHFIRLI ZUNUBI WAFTAHLI ABWABA
RAHMATIKA ALLAHUMMAJ ALNIL YAOMA MIN
AOJAHI MAN TAWAJAHA ELAIKA WA AKRABI MAN
TAKARRABA ELAIKA WA ANJAHI MAN DA’AKA
WABTAGHA MARZATIKA”

Presence before the Holy Prophet :-

Then come with utmost humility and respect, reciting the "Durood Shareef", at the front side of the Shrine of the Holy Prophet, known as the "Muwajeh Shareef", and offer the Salutation as follows :-

“AS SALAM-O-ALAIKA YA RASOOLILLAHE AS SALAM-O-ALAIKA YA HABIBAL LAHE AS SALAM-O-ALAIKA YA KHAIRA KHALQILLAHE AS SALAM-O-ALAIKA YA KAHIRATALLAHE MIN JAMI'E KHALQILLAHE AS SALAM-O-ALAIKA YA SAYEDA WULDI AA'DAMA AS SALAM-O-ALAIKA AYYUHAN NABIYYU WARAHMATULLAHE WABARA KATUHU YA RASOOLALLAHE INNI ASHHADU ALLAILAHA ILLALLAHO WAHDA'O LA SHARIKA LAHO WA ASHHADO ANNAKA ABDOHU WA RASOOLOHUWA ASHHADO ANNAKA YA RASOOLALLAHE QAD BALLAGHTAR RISALATA WA ADDAYTAL AMANATA WA NASAHTAL UMMATA WAKASHAFTAL GHUMMATA FAJAZAKALLAHU ANNA KHAIRAN JAZAKALLAHU ANNA AFZALA WA AKMALA MA JAZAYA BIHI NABIYYAN AN UMMATIHE ALLAHUMMA AA'TEHEL WA SELATA WAL FAZUILATA WAD DARAJATAL RAFIATA WAB ASHUL MAQUMAL MAHMUDAL LAZY WA ATTAHU INNKA LA TUKHLIFULMEE AADA WA ANZELHUL MANZILAL MUQARRABA INDAKA INNAKA SUBHANAKA ZUL FAZLIL A'ZEEM”

Along with, and after, one's own Salutation, the Salutation on behalf of others should also be presented to the Holy Prophet, mentioning their names as follows :-

“AS SALAM-O-ALAIKA YA RASOOL ALLAHE MIN FULA'INIBNI FULANIN YASTASHFI'O BIKA ELA RABBIKA”

And if their names are forgotten, then in the following words :-

“AS SALAM-O-ALAIKA YA RASOOL ALLAHE MIN JAMI'E MAN AOSANI BISSALAMI ALAI

Then, with the Blessings of the Holy Prophet, make the following Supplication :-

“YA RASOLL ALLAHI AS ALUKASH SHAFATA WA
ATAWASSALU BIKA ILALLAHI FI ANA AMURTA
MUSLIMAN ALA MILLATIKA WA SUNNATIKA”

Then come in front of the face of Hazrat Abu Bakr Siddique, and offer the Salutation to him as follows :-

“AS SALAM-O-ALIKA YA KHALIFATA RASOOLILLAHE
WA SANTIYA HU FEL GHARI WARAFEE QAHU FEL
ASFARI WA AMENAHU ALAL ASRARE ABA BAKRI NIS
SIDDIQUE JAZAKALLAHU AN UMMATI MUHAMMADIN
KHAIRAN”

Then come in front of the face of Hazrat Umar and offer the Salutation to him as follows :-

“AS SALAM-O-ALAIKA YA AMEERALMU’MINEENA
UMRAL FAROOQIL LAZY A’AZZAL LAHU
BIHELISLAMA IMAMAL MUSLIMEENA MARZIYYAN
HAYYAN WA MAYYITAN JAZAKAL LAHU AN UMATI
MUHAMMADIN KHAIRAN SUALALLAHU ALAIHE WA
SALAMA”

Then come to the space in between Hazrat Abu Bakr Siddique and Hazrat Umar and offer the Salutation as follows :-

“AS SALAMU ALIKUMA YA ZUAJE’AYE
RASOOLILLAHE SUALLALLAHU ALAIHE WA SALAMA
WA ZERAEHE JAZAKUMALLAHU AHSANAL JAZAA’E
JE’NA KAMA NATAWASSALU ELAA RASOOLILLAHE
SUALLALAHU ALIHE WA SALAMA LE YASHFA’A LANA
WA YAD’OO LANA RABBANAA AY’YUHYANA ALAA
MILLATEHE WA SUNNATEHE WA YAHSHURNA FE
ZUMRATEHE WA JAMI’AL MUSLIMEENA AMEENA”

Then again come to the “Muwajeh Shareef”, praise Allah the Almighty, read the “Durood Shareef”, and say :-

“WALAO ANNAHUM IZZALAMOO ANFUSAHUM
JAA’OOKA FASTAGHFARULLAHA WASTAGHFARA
LAHUMUR RASOOLU LAWAJADULLAHA TAUWABAR
RAHIMAN”

Other prominent places in the Masjidun Nabavi – Other important places in the Masjidun Nabavi are (1) the Riaz-ul-Jannah, (2) the Mimber of the Holy Prophet, (3) the Ustuwana Hananah, (4) the Ustuwana Hars, (5) the Ustuwana Wufood, (6) the Ustuwana Abi Lababah, (7) the Ustuwana Sareer, (8) the Ustuwana Jibreel, (9) the Ustuwana Aa’isha (Mu’allimul Hujjaaj).

At each of these places two Rak’ats of Nafl (optional) prayer should be offered and supplication should be made.

Other important places of Medinah :-

Other important places of Medinah are (1) Jannatul Baqi, (2) Uhud, (3) Masjid Quba, (4) Masjid Jumu’ah, (5) Masjid Ghamamah, (6) Masjid Suqya, (7) Masjid Fatha and other five mosques at the place of “Khandaq” (Trench), (8) Masjid Zubaab, (9) Masjid Qiblatain, (10) Masjid Fazeeh, (11) Masjid Bani Quraizah, (12) Masjid Bani Zafeer, (13) Masjidul Ijabah, (14) Masjid Sajdah, (15) Masjid Abbi, (16) Masjid Bani Haraam, (17) Masjid Abu Bakr, (18) Masjid Ali, (19) Masjid Umme Ibrahim, (20) Beer Arees, (21) Beer Ghars, (22) Beer Baza’ah, (23) Beer Bussa, (24) Beer Haa, (25) Beer ’Ahan, (26) Beer Usman, (27) Beer Aana, (28) Beer A’awaaf, (29) Beer Anas, (30) Beer Hazarim, (31) Beer Suqys, (32) Beer Abi Ayyub, (33) Beer Urwa, (34) Beer Zardaan, (35) Beer Al-Qaweem, (36) Beer Al-Safiyah, (37) Beer Bawata, (38) Beer Fatimah and (39) Beer Shifa (Ibid)

All these places should be visited, and in the mosques two Rak'ats of Nafil (optional) prayers should be offered, and from the wells the water should be drunk.

Note : For more details and personal problems, the Hidayah, the Bahar-e-Shari'at or any other detailed book on Fiqah, may be seen, or any jurist may be consulted.