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## FOROO'UDDIN

### THE ARTICLE OF THE PRACTICE OF THE FAITH

In Islam deeds are as important as faith. Faith without deeds is useless. Similarly, deeds cannot be fruitful without the right faith.

Anything which is done honestly and with the purpose of obtaining the pleasure of God are religious deeds. But there are some duties which have been specially laid down by God for Muslim so that man should be able to build up a personal relationship with Him. There are prayers, fasting, charity etc. that will be explained one by one. If any one calls himself a Muslim and yet follows his own view other than the prescribed regulations, he is following his own creed and not that of the Lord and religion of Islam.

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The brief notes given here on the practical side of the faith are only the outline of the doctrines pre-

sented just to give the correct view of the practical side of Shia'ism which is nothing but the original Quranic Islam. For exact details, for the actual practice of each and every one of the articles, one must refer to Fegh'h the jurisprudence.

### THE PRELIMINARIES OF PRAYERS

The most important article of the practice of the faith is Prayer.

At this time we present ourselves before God, and by this we prove that we are His sincere and obedient servants. Therefore we have to know when, where and how to offer our Prayers. Before we offer prayers we have to take into account the following :

(1) **Cleanliness** of body as well as of mind,  
(2) **Place**, (3) **Dress**, (4) **Time** and (5) **Direction of Kaa'bah**.  
These are the preliminaries of prayers.

### CLEANLINESS (al-Taharah)

The first, the foremost demand of Islam on every one of its adherents, man as well as woman, is **Taharah**, i.e. cleanliness. Islam wants a muslim to be clean in words, thought, action, personality, external and internal. There is no religion which so strictly prescribes the systematic cleanliness as one of doctrines of the faith. There can be no prayer without the prescribed cleanliness.

One may pour over himself hundreds of gallons of water or dip himself in it for many number of times to any extent, but unless it is done in the divinely prescribed manner, the individual is not pure in true sense of the term as is essential to appear before the Lord while offering prayer to Him.

There are three methods of the cleanliness, called; **al-Wuzoo**, **al Ghusl** and **al-Tayammum**.

### (a) WUZOO OR ABLUTION

It should be in the following order : **Firstly**; Wash your face from the forehead down to the chin; pouring water from above the point where hair of the head normally begins to grow. See both the cheeks are equally washed.

It can be repeated twice and not thrice with intention of Wuzoo.

**Secondly**; Wash the right arm pouring the water from



above the elbow down to the finger tips. If the devotee is wearing a ring, etc., he must either take off or remove it so as to enable the water to run over the entire surface of the skin.

**Thirdly;** Wash the left arm the same as the right arm.

**Fourthly;** Pass once the top of one or three wet fingers of your right hand on the crown of your head down to hairline on the forehead.



**Fifth and Sixthly;** Wipe once the wet fingers of the right hand and of the left hand on (37) the right and



(37) According to the verse 5 : 7 of the Holy Quran and the explanation of the Holy Prophet and his Holy Ahul-Bait, Wuzoo has two washings and two wipings (mas'h). Refer to Kanzul-Ummal Vol. 5 p. 103 and Sunan of Ibne Majah, etc.

the left foot respectively. The direction should be from the toes to the ankle.

The wipings must be done with the same wetness of the hands, not use a new water.

**Note :** The water and the place used for cleaning must be one's own or with the permission of the owner.

All the above acts should be consecutive and the order of sequence strictly followed.

#### (b) AL-GHUSL (the bath)

Ghusl or the detail wash, can be performed in two forms;

1 — **Dipping** the whole body in the water so as to let the water reach all parts of the body; in other word, while dipping the body, it must be remembered that the whole body should be totally submerged.

2 — **Washing** the body regularly in three acts; **First** head and the neck, then pour water over the right shoulder so that the water reaches all parts of the right side of body, from shoulder to toes. Then repeat the same to the other side.

**Note :** While doing **Ghusl** or **Wuzoo**, if there be rings on the fingers, they may either be removed or be washed by rolling them so that the water reaches the surface covered by them. The intention of Wuzoo or Ghusl means that; **"I perform Wuzoo or Ghusl (naming the particular kind of Ghusl) in order to cleanse myself**

**from impurity and to make myself eligible for the prayer etc., seeking the nearness to God."**

There are many Ghusls but only seven are compulsory;

1 — **al-Janabah**, Washing after cohabitation, even without discharge of sperm, and after sperms have been discharged either while sleeping or awake, either automatically or by cohabitation. After this Ghusl, there is no need of wuzoo for prayers.

2 — **al-Mayyet**, bathing given to the dead Muslim.

3 — **Massul-Mayyet**, The bathing of one who touches a dead body before it is given due Ghusl.

4 — **al-Haiz**, (**menstruation**), bathing after the normal monthly period of menstruation minimum 3 days, maximum 10 days. During Haiz, women are not permitted to observe the prayers.

5 — **al-Istahazah**, Almost, the blood other than of menses and childbirth, is called Istahazah. The bathing after discharging this blood is necessary for prayer.

6 — **Al-Nefas**, The bathing after a woman's discharging blood at the delivery of child.

7 — **al-Nazr**, Any bathing that made compulsory by vow to God. There are many other Ghusls but are not compulsory, such as Friday and Festivals' Ghusls (Refer to the book "The Prayer").

### (c) **AL-TAYAMMUM**

The third method of the cleanliness, or the substitute for Wuzoo and Ghusl, is Tayammum.

When a worshipper is sick and cannot use water or when water is not available he is allowed a simpler way of purifying, called Tayammum. It consists of seven acts;

1, 2 — **Strike** both palms of hands on a clean dry



earth, and then pass them over the forehead up to nose, 3, 4 — **Pass** the left palm over the back of the right hand (**palm**), and vice-versa. 5 — Then strike as before, 6 — and Rub the back of the right palm with left palm, 7 — and vice-versa.

**Note :** Prayers can be performed with Ghusl, Wuzoo or Tayammum unless anything like passing of gas, urine, sperms or any other nature body function, which violates the cleanliness, it should be repeated.

Any deviation from the prescribed course makes the cleaning null and void, and must be rejected.

### **PLACE OF WORSHIPPER**

The second preliminary of prayer is that the place should be a levelled, clean and not an usurped one. It should be fixed and not moving, except in a plane, train or a steamer, i.e. while on long journeys.

## DRESS OF WORSHIPPER

The garment should not be impure, transparent, or made of parts of non-eatable animals (**according to the Islamic law**), such as furs, leather, bones, horns and teeth, etc.

For males, the covering from abdomen to knee is compulsory but the cover of the whole body is preferred. For female, the covering of whole body from head to foot is compulsory, save face (**i.e. from forehead to chin and from ear to ear**), and hands (**i.e. from wrist to the fingers**).

**Note :** For the male it is forbidden to put on pure silk, or rings and buttons made of gold or even golden. (**refer to Fegh'h**).

## THE TIME OF PRAYERS

The daily prayers have five times in a day.

1 — From dawn until a little before sunrise, for the dawn-prayer.

2 — From the time the sun passes the meridian up to a little before the sunset, for the noon-prayer.

3 — After offering the noon-prayer up to sunset for the after-noon prayer.

4 — from the sunset upto a little before mid-night, for the evening-prayer.

5 — After offering the evening-prayer to mid-night, for the night prayer.

**Note :** If under any unavoidable circumstances any prayer could not be offered during its time, such prayers

should be offered as soon as the cause for the delay or default is removed, and these prayers called '**al-Ghaza'** or defaulted.

There are some other compulsory prayers with special form which are detailed in Fegh'h, such as; Sings-prayer, Funeral-prayer, Pilgrim-prayer at Mecca, Parents-prayers which were defaulted in their life time, Oath Pledge and Friday prayer.

## THE FIVE DAILY PRAYERS

Islam is unique in prescribing the offering of the various prayers on various occasions. The foremost and the unavoidable duty of a true Muslim is to offer regularly and punctually the prescribed prayers, more particularly, the daily prayers. The holy prophet said :

**« If God accepts one's prayer, other good deeds of his will also be acceptable to Him. But if one's prayer is rejected by God, his other good actions will be surely rejected. »**

Jaa'far al-Sade Q, 'the sixth holy Imam said;'

**« Any one of our Shias who does not recognise the importance of the prayers has denied our rights. ( One who disdained the daily prayers and has no regard for it, he does not belong to us (Ahlul-Bait), he is not our Shia (devotees). »**

Every prayer is divided into units called "al-Rak'ah". Each Rak'ah consists of (a) **Ghiam**, standing upright while reciting the text of the prayer. (b) **Rukoo'a**, bowing with recitation. (c) **Sujood**, falling into prostration twice with its recitation. (d) **Quood**, sitting with its recitation.

**The Dawn prayer**, consists of two Rak'ats. (its optional is 2 Ra. before it) **The Noon prayer**, consists of four Ra. (its optional is 8 Ra. before it) **The After-noon prayer**, consists of four Ra. (its optional is 8 Ra. before it). **The Evening prayer** consists of three Ra. (its optional 4 Ra. after it). **The Night prayer**, consists of four Ra. (its optional 2 sitting Ra. after it). But while in journey the 4 Ra. prayers will be reduced to 2 Ra. like Dawn prayer. The optional prayers of any kind must be performed in 2 Ra. separately, save the last Ra. of **Mid-night** prayer which called al-Vetr (**single**). It is only one Ra. The time of Mid-night prayer is between the mid-night and dawn. It consists of 11 Ra.

**« And (in a part) of the night forsake sleep for prayer, in addition to (what is incumbent on) thee, May be that exalteth thee thy Lord unto a position praised ». 17 ; 79 Quran.**

**Note :** compulsory, means; the religious directives performance of which is rewarded and wilful neglect of which is a great sin.

Optional, means; such recommendations, performance of which is rewardable and their omission is not punishable.

## THE CALL FOR PRAYER

Islam being a natural religion does not want any of its adherents in the practice of the faith to depend upon any artificial implements like the bell or the bugles or the trumpets for the announcement of the start of the congregational prayer.

It does not require any chairs, tables or altars in the Mosque. Such implements might be available to some people and might not be available to others, and the non-availability of the implement might become a valid excuse for not discharging any of the spiritual duties imposed upon the individual or the people as a whole.

The call for prayer in Islam is natural. It is sufficient if any one of the believers calls for the prayer in his own voice.

Naturally calling other believers to perform a duty to God like a prayer, has a reward from God.

## THE AZA'N'S VERSES

The call for prayer called **Aza'n**, it will be said before the daily prayers. Every verses of the Aza'n is pregnant with meaning which draw the attention of those who hear it, to the ideal of his faith : It consists 18 verses :

**Allaho-Akbar**

الله اكبر

i.e., God is the Greatest; it will be repeated four times.

**Ash'hado an la'ilah ilallah,**

اشهدان لاله الاالله



i.e., I bear witness that there is no god but God; it will be repeated two times.

**Ash'hado anna Muhammadan-rasoolu'llah,**

اشهدان محمدا رسول الله

i.e. I witness that Muhammad is the apostle of God; to be repeated two times.

**It is commendable to say twice Ash'hado anna Aliyan waliyullah,**

اشهدان عليا ولي الله

i.e. I bear witness that Ali (son of Abu-Talib) is the Vicegerent of God. (This clause is not an integral part of Aza'n and Igha'mah, but it is optional, such as saying of "Peace be on the prophet Muhammad and his descendants.").

**Hayya alas-salah,**

حي على الصلاة

i.e. Hasten to the prayer; to be repeated two times.

**Hayya alal-fala'h,**

حي على الفلاح

i.e. Hasten to the success; to be repeated two times.

**Hayya ala-khairal amal**

حي على خير العمل

i.e. Hasten to the best deed; to be repeated two times. (This verse was a part of Aza'n in the lifetime of the prophet, but the second caliph Omar, omitted it by his own view (Refer to Sharhuttajreed of al-Qooshchi, died 879 A.H.), while the verse of Assalato-Khairon-menannowm' was not a part of Azan, but the caliph Omar, inserted it by his own view:\*

\* (Al-Muvatta'a of Malik, Sunan of Abu-Dawood, Sahih of al-Termazi.)

**Allaho-Akbar**

الله اكبر

i.e. God is the Greatest God; to be repeated two times.

**La'ilaha illallah,**

لا اله الا الله

i.e. There is no god but God; to be repeated two times.

When Aza'n is said, the individual intending to pray, stands erect, and recites the "Ighamah" or the declaration of the prayer.

The verses of the Ighamah are the same as in the Azan, excepting that two numbers of the first and one number of the last verses have to be omitted. After **Hayya ala Khairal amal**; the clause of **Ghad ghamates salah.**

قد قامت الصلاة

i.e. Indeed the prayer has been established; has to be inserted, and to be repeated two times. The call for other prayers is only to say **Assalah** thrice.

## THE FORMATION OF PRAYERS

After the **Ighamah**, the prayer will be started By saying first **Allaho-akbar** (called **Takbeeratul-ihra'm**).

While saying this the body of the individual must be motionless, faced towards the Gheblah (**the holy Kaa'bah at Mecca**), and should stand erect, determine in his heart the intention as to which prayer and how many Rak'ats, compulsory or optional he intends to perform. While standing motionless, the first chapter of the Quran should be recited :

**Besmellaher rahmanr rahim,** بسم الله الرحمن الرحيم

i.e. In the name of God the Beneficent the Merciful.

**Alhamdo lellahe rebbel a'lamin,** الحمد لله رب العالمين

i.e. Praise is God's, the Lord Cherisher of the world.

**Arrahmaner rahim,** الرحمن الرحيم

i.e. The Beneficent, the Merciful

**Ma'leke youmeddin,** مالك يوم الدين

i.e. the Master of the day of Judgment.

**Iyyaka naa'bodo wa iyyaka nastaein,** اياك نعبد و اياك نستعين

i.e. Thee alone do we worship, and of Thee only do we seek help.

**Ehdenas-seratal mustaghim,** اهدنا الصراط المستقيم

i.e., Guide us on the Right Path.

**Seratallazina anamta alaihem,** صراط الذين انعمت عليهم

i.e., The path of those upon whom Thou hast bestowed Thy bounties.

**Ghair-el-maghzoobe alaihem,** غير المغضوب عليهم

i.e., Not the path of those whom fell Thy wrath,

**wa lazza'lleen,** ولا الضالين

i.e., Nor of those gone astray.

After reciting this chapter, the individual must recite any one other complete chapter from the Quran. Generally short Soorah, such as the 112th Soorah is recited :

**Besmellaher rahmaner rahim,** بسم الله الرحمن الرحيم

i.e., In the name of God the Beneficent the Merciful,

**Ghul howallaho ahad, allahossamad, lam yaled wa lam yolad, wa lam yakun lahoo kofowan ahad.**

قل هو الله احد ، الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد .

i.e. Say, He, God is one alone. God is perfect (nothing He needs to be added to Him nor to be taken of Him)

He did not beget, nor He was begotten, nor can there be any one like unto Him. After reciting the second Soorah, raise both hands upto the ears and say **Allaho-akber**, i.e. God is the Greatest. And get into **Rokoo'a** (bowing) and recite once or more :

**Subhana rabbeial azeeme wa behamdeh,**

سبحان ربى العظيم و بحمده



i.e. Holy is my Lord the Greatest, and I am praising Him.

Then stand erect saying (optional) :  
**Sameallaho leman hamedah, Allaho-akber,**



i.e. Heareth God, who ever declareth His Glory, God is the Greatest.

Then fall down in prostration, placing the forehead on the clean earth, and recite once or more : (38)

(38) The Holy Prophet said : "The earth has been appointed as a place of prostration for us....." (Bukhari and Muslim in the book of Tayammum) The Prophet also ordered that the fore-head should be uncovered in the state of prostration. (Refer to Kanzul-Ummal vol. 3p 213 Sunan al-Baihaqi vol. 2 p. 105).

The Holy Prophet used to prostrate only on the earth or that grows from it even in the rainy day and night so that his fore-head becomes muddy.

(Sahih of al-Bukhari vol. 1.p.107, Tafseer of al-Qertabi vol. 16, Sunan of al-Baihaqi vol. 2p. 285).

There are many traditions that the Holy Prophet prostrated on the mat made only from palm-leaves. (Sunan al-Baihaqi vol. 2p. 436 vol. 3p. 421 Sahih of Muslim and al-Bukhari).

**Subhana rabbial aala wa behamdeh,**

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

i.e., Holy is my Lord the Highest, I am praising Him.

Then stand erect for the second **Rak'ah**. As in the first Rak'ah, recite the first chapter and any other chapter of the Quran. Then raise both hands saying (optional) **Allaho akbar**, hold them before your face with both palms fully opened and recite « **Ghonoot** » (or devout), asking the blessings and forgiveness from God. This Ghonoot is optional.

Then say Allaho-akbar (optional) and get into Rokoo'a and Sajdah, as you did in the first Rak'ah.

After the second Sajdah, sit erect and recite the following « **Tashahhud** » i.e. witness :

"Ashhado an lailaha illallahu wahdahoo la sharika lahu,wa ash'hado anna muhammadan abdohoo was rasooloh, Allahomma salle ala muhammad wa ale muhammad".

اشهدان لاله الاالله وحده لا شريك له واشهدان محمدا عبده ورسوله اللهم صل على محمد و آل محمد



i.e. I bear witness that there is no god but God, He is One. There is no partner to Him. And I bear witness that Muhammad is His servant and His messenger, O Lord may Thy peace be on Muhammad and his (**chosen**) descendants.

The above « **Tashahhod** » must be read while sitting after the two Sajdah at the end of every second Rakah, of all prayers. When the last Rak'ah of a prayer is completed in continuation of Tashahhod one should recite the following « **al-Tasleem** » or the salutation which concludes a prayer :

**Assalamo alaik ayyohan nabeyyo wa rahmatullahe wa barakatoh,**

السلام عليك ايها النبي ورحمة الله وبركاته

i.e. Peace be on thee O apostle ! and God's mercy and blessings. (this verse is optional)

**Assalamo alaina wa ala ebadellahe ssaleheen,**

السلام علينا و على عباد الله الصالحين

i.e. Peace be on us and all righteous servants of God.

**Assalamo alaikom wa rahmatullahe wa barakatoh.**

السلام عليكم ورحمة الله وبركاته

i.e. Peace be on you all and God's mercy and blessing.

In the third and fourth Rak'ah, when you stand erect, you must recite either only the first Soorah of Quran or the following Tasbeehat. This should be recited thrice :

**Subhanallahe walhamdo lellahe wala ilaha illallahowi aho akabar,**

سبحان الله و الحمد لله و لا اله الا الله و الله اكبر

i.e. Glory is to God, and praise is only to God, and there is no god but God, and God is the Greatest. Then raise both hands upto ears saying (**optional**), **Allaho-akbar** and fall down for Rokoo'a, Sajdah, Tashahhod and Tasleem, to conclude the Three-Rakah-Prayer. But in the Four-Rakah Prayer one should add another Rakah as the same of the third Rakah and conclude it by Tashahhud and Tasleem.

## INVALIDATORS OF PRAYERS

The invalidators of a prayer are the same ones of Wozoo and should be added : to talk, to turn, to eat, to drink, to laugh, to cry, to omit or to add something which was not prescribed by the prophet, such as saying '**A'mmeen**' after the recitation of the first chapter, of the Quran, and folding hands etc. (**refer to Feghh**). There are a few other prayers with special form such as the prayer of **Friday, Sign. Dead, and Eid** which are detailed in Fegh'h (\*).

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(\* ) Refer also to '**The Prayer**', the third number of the **Shia'ism**, by **S. Ghaffari**.

## AL-SEIAM or the FASTING

In Islam, fasting is one of the cardinal doctrines of the practice of the faith, taking its rank next only to the prescribed five daily prayers. To fast is to train ourselves to suppress our natural appetites and shun evil. It does not mean abstaining only from food but from every kind of evil.

Abstention from food is only the step towards the realization that, if one has to abstain from that which is lawful, how much more he must abstain from what has been forbidden by God. The main object of the Islamic fast is to purify the conduct and character and get the soul charged with divine attributes of God in the practical life for one complete month.

A Muslim has to compulsorily fast during the whole of the month of **Ramazan**, the 9th month of the Muslim Lunar Calendar year.

As about the other practice of the faith, Islam prescribed all the details about the fast, as to when to fast, how to fast when not to fast, when to make up

the defaulted fasts and how, if one cannot fast at all owing to reasons of health, to compensate for it.

The fast begins from the dawn to a little after the sunset.

### THE WAY TO FAST

To fast one should abstain from the followings during the day-time of the month of Ramazan due to God only :

- 1-2- Eating and drinking anything in any quantity.
- 3- Letting any kind of dust or smoke enter the throat.
- 4- Vomiting intentionally.
- 5- Taking an enema with a liquid.
- 6- submerging the head in water intentionally.
- 7- Remaining in the impure state of Janabah, Haiz Nefas.
- 8- Having sexual intercourse-even there is no discharge of sperm.
- 9- Discharging sperm when awake in the day-time.
- 10- Telling a lie in the name of God, His prophet and Imams.
- 11- Being in state of the monthly menstruation or after the delivery of child. In these cases she breaks her fast and must fast for the missed days after the month of Ramazan.(\*)

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(\* ) Refer to "The Fasting in Islam" (Shi'aism No. 7)

## AL-ZAKAT or the POOR-RATE

The third doctrine of the Faith is **'Zaka't'**. The great pillar of Islam. The Holy Prophet described Zaka't as money taken from the rich and returned to the poor. It literary means 'purification' as used in the Holy Quran 9 : 104-

**"Take of their wealth a charity, to purify them and to cleanse them thereby . . . ."**

After prayers and fasting, charity or spending one's wealth in the service of Islam and mankind is the third act of peity which Islam has made obligatory for a Muslim. There are many forms of charity but the most important of them are Zaka't and Khums.

Islam wants every man to live in honour and dignity. It has therefore made the taxes a duty for the rich to help the poor. A Muslim who has surplus wealth, must pay some parts of it as Zaka't and Khums every year. It helps to make life happy and comfortable for everyone.

Zaka't and Khums are acts of worship. So, only good things and well-earned wealth should be given as Zaka't and Khums. It means that money earned in an unlawful way should not be spent in these charities. If it is so spent, it will bring no reward and never be accepted in place of Zaka't and Khums. Islam follows its own special method for its solution to the economic problems. It starts with the belief that God is the Supplier of all means of subsistence and the Supporter of all inanimate and animate objects, including human beings. While Islam recognises a man's right to earn his livelihood according to his own ability and allows equal opportunity to all, it does not grant him the freedom of destroying the social and moral standards of the society or injuring the Islamic Civilization. A Muslim must distinguish between lawful and unlawful means. It prohibits all those means of livelihood which tend to the exploitation of others or are injurious and harmful to the economic health of the society. That is why it prohibits theft, bribery, gambling, black-marketing and with-holding of goods to make their prices go up. Islam strictly prohibits all forms of interest on money which is the root of the economic difficulties. Islam also places restriction on the spending of wealth by the rich people in order to keep them with in proper bounds. It requires them to provide for the needy so that the latter might not beg or steal. It prohibits the squandering of wealth on personal gratification, luxury and

vanity. It enjoins that Muslim should keep in mind that in their wealth there is also a share of the orphans, the widows, the needy, and the physically unfit.

There are a few essential factors to pay the Zaka't such as **kind (i.e. the commodity on which Zaka't is obligatory) quantity (the leviable standard and the rate of tax), and time.**

According to **Shio'ism** only four goods are to be taxed for **Zaka't. They are :**

- 1- **Grains**, i.e. wheat, barley, dates, and raisins.
- 2- **Cattle**, i.e. camel, cow, and sheep.
- 3- 4- **Gold** and **Silver.**

For the details about the rate of payment in the various possession of wealth refer to Fegh'h, but a few Quranic verses relating to Zaka't and a tradition from Ali the first holy Imam, are given hereunder :-

“...And those who hoard up gold and silver (**wealth in general**) and spent it not in God's way, announce thou (**O Muhammad**) unto them a painful chastisement. On the day (**of judgement**) when it shall be heated in the fire of Hell, then shall be branded with it their forehead and their sides and their backs (**saying**

**unto them**) “This is what ye hoarded up for yourselves, taste ye then what ye did hoard up”.  
2; 34, 35.

To know what form of government it was that Ali, the first holy Imam, wanted to introduce, one should study carefully the following tradition of Ali (peace be on him).

It was not to be a government whose officers had upper hand and were fattened on public money. It was to be a government where the governed and the tax payers were at premium. The state was to function for their convenience. Ali had ordered the collectors of Zaka't in the following letter :

“Go (**to collect Zaka't**), do not give up fearing God who has no partner. Do not let a Muslim grieve and lament (**over their lot of having you as their ruler**), and do not approach him in a way as to make your approach hateful “to him. Do not tax them more than what is actually due by them to God. When you reach a group of people

(tribe or village) to assess and tax them, then stay only at their watering place (a well, spring or water hole the most convenient place for stay in desert regions) and do not stay in their houses. Then go to them maintaining your dignity and prestige, and when you reach among them, wish them peace and blessing of God and show due respect to them. Tell them that the favourite of God and, His Caliph has sent me to you, to collect from your wealth the dues of God. Ask them whether they possess enough means to pay dues of God, so that you may gather them and pass them on to His cliph. If somebody tells you that he does not hold wealth enough to make him liable to pay taxes, then do not worry him and accept his plea. If any one tells you that he is in a position to pay poor-rate then follow him to his house, field or pasture, but do not frighten him or make him nervous and do not behave with undue harshness or tyranny. Then accept the gold or silver which he offers. If he has cows, bulls, goats and camels, then do not enter the herd without his permission, because most of it belongs to him (**it is not part of Zaka't**). If you have to enter the herd, then do not enter like one who is coming there to take possession, of the cattle. Do not tyrannise the owner, do not frighten

the cattle and make them run hither and hither. Do not make the owner feel anxious or sorry for them. Then divide the herd into two parts and allow the owner to select the one for himself. If he select one part for keeping, then do not object to it. Again divide the part which he has left for the share of Zaka't to be selected from out of these two parts again allow him to select the lot which he wants to retain for himself. Never object to his selection. Continue like that till you arrive at the lot which constitutes the dues of God (**Zaka't**), then take possession of it. Even if inspite of all these precautions, he thinks the division was unfair and unjust, then mix the whole lot and go through the process once again as you did first till you arrive at the dues of God (**Zaka't**) in his herd. And do not accept old, and diseased animals or those who have their limbs damaged. Entrust this lot to only such a person who is honest, who can be trusted, and who can guard the Muslim property sympathetically, until it reaches the Ruler. Thus one may be assured that it will be distributed equitably among the Muslims".

**(I want to instruct you once again that you)**

"Do not entrust these goods and cattles to any one who is not honest, trust-worthy, and of kindly sympathetic disposition, so that he may not treat the animals cruelly and



may not starve them or tire them out during the transit. Instruct him not to separate a she-camel from its young, not to milk it so much that nothing is left for its young-one and not to ride them harshly or over burden them with heavy loads. He should ride them in turns so that those who have been already ridden may have an easy journey. He should not drive them fast and should avoid harshness. He should always give them enough rest at watering places. They should not be driven through deserts. As far as possible, green lands and well wooded regions should be selected for the passage."

"Thus every care should be taken, so that they reach their destination in healthy and robust condition, without having received any harsh and brutal treatment on the way, so that we may distribute them according to the order of God and the holy prophet (**peace be on him**) Verily this is a pious deed and a religious duty which will carry its reward before the Lord".

**(the 25th letter of Ali in Nahj-ul-Balaghah.)**

\* \* \*

There is another Zaka't called Zaka't al-Fitrah (i.e. **breaking the Fast.**) In other words, it is a capital tax which is realised from every Muslim irrespective of sex and age, or from the head of the family provided he is not needy

as defined in Zaka't. The measurement of **fitrah** is about 3 kg. of wheat, barley, milk, rice, dates, or the usual diet of a person. It is also permitted to pay this tax in the cash value of the fixed measurement.

The time of payment of this tax is between the visibility of the **Showwal moon** and the prayer of **Eid-al-Fitr.**

Zaka't or the poor-rate should be spent for the following ways as explained in Quran :

**"Verily alms are only for the poor and needy and the workers (in the administration of the poor-rate) and those whose heart's alliance is sought and (the ransoming of) the captives, and those in debt, and in the way of God and the wayfarer, a duty ordained by God, And God is All Knowing, All-Wise". 9; 60.**

## AL-KHUMS (1/5th tax)

**K hums** is an annual tax besides the Zaka't. The rate of **Khums** is one-fifth or 20 per cent of the net income or profit.

Khums is compulsory on the following seven objects :

- 1- **Booty** : every thing taken as spoils in war.
- 2- **Mineral** : mineral products such as diamond, gold, rock-salt, etc.
- 3- **Treasure** : gold, silver, and jewellery that has been hoarded under the earth or hidden somewhere-else.
- 4- **Precious** : things which have been taken out of seas, or oceans, such as pearls, shells, sponge, and so on.

**5-Land** : i.e. such lands which were purchased by a non-Muslim from a Muslim. The amount of Khums in such particular case is 1/5th of the total value of the same.

**6- Amalgamation** of lawful and unlawful things which could not be determined separately.

**7- Profit in business** : i.e., the amounts which stand to the credit of the individual after meeting all necessary expenses during one year, i.e., the net yearly income.

The following are the verses of the holy Quran which require every Muslim to pay the Khums.

“And know ye, that whatever of a thing ye acquire, one-fifth of it is for God, the apostle, the (**apostle's**) near relatives, the orphans the needy, and the wayfarer; if ye believe in God and that which we sent down unto our servant (**Muhammad**), on the day of distinction day when the two parties, met. Verily, God hath power over all things.” 8; 41.

“Whatever God hath bestowed on His apostle from the people of the towns, belongeth unto God, His (**apostle's**) kindred, the orphans and the wayfarer, thus it may not circulate among the rich ones of you. Whatever the apostle

giveth you, ye accept it, and from whatever he preventeth you, ye stay away and fear ye (**the wrath of**) God. Verily, God is severe in retribution." 59; 7.

The concluding words of the verse are clear warning against violating whatever is sanctioned by the holy prophet. A Muslim who has submitted himself to God, must implicitly obey the command of the holy prophet, which is nothing less than the command of God. Using his own discretion; he should not interfere with it.

**Khums** is the fourth compulsory article of the practice of the faith. There is another tax called **Jezyah** or the poll tax which is taken from non-Muslims who live in a Muslim country instead of the Zaka't and Khums.

The Islamic tax should be given to the needy or to institutions which work for social, economic and educational welfare of the poor people. One of the ways in which the charity should be spent, according to the Quran (1x : 60), is, "In the way of God". It means that the Islamic tax may also be spent on the defence of Islam and Muslim. In the early days of Islam, defence meant mostly military defence, but in these days war is not the only weapon of conquest. The greatest weapon is the economic power, intellectual training and educational superiority. So to

improve the economic condition of the poor Muslims, to spread education among them, many universities should be built on Islamic lines, new research centers of Islamic studies should be set up, where a scientific study of Islam is carried on and from where books are published in the defence of Islam.

In the economic sphere, Islam teaches that we should regard our wealth and possessions as a trust of God, and spend a fair portion of our income on the needs of the community. If there is poverty among the people, the rich are held responsible for it, and are answerable to God for the miserable condition of their fellow Muslims.

Islam has established the system of Zaka't and Khums but it does not mean that the rich people become free of responsibility when they have paid the prescribed charity. If after the payment of Zaka't and Khums, poverty and ignorance still exist in the community, the rich should pay more towards the welfare of the society.

## AL-HAJJ or the PILGRIMAGE

**P**ilgrimage is a duty of every qualified individual whether male or female. It is a physical and spiritual exercise, as well as a scientific and religious journey, testing the Muslim in his mind, body, and resources. It is incumbent on every major Muslim who has the necessary means to visit the holy Mosque, the Kaa'bah in Mecca, once in his life.

**“Verily; the First House made for mankind is the one in Mecca - Blessed and a Guidance for the worlds. In it are clear signs indicating the standing place of Abraham. Whoever entereth it is secure and (purely) for God requires Mankind to make the pilgrimage to the House if they can afford to journey thither, and whoever denieth, then verily God is Self-sufficiently independent of the worlds.”**  
3; 95-99.

The Hajj is the great international gathering of the Muslims. There is no such institution in any other religion of the world. This shows that Islam is the final religion of mankind and it is for all peoples and races. Here in Mecca, on the occasion of the Hajj, gather together all nations of the earth, forgetting all differences of race and nationality, rank and riches, and stand forth all in one dress, as ordinary human being before the Almighty God. The Hajj shows and reminds the Muslims that they are all equal members, that no one in Islam is great or small, except by his deeds.

The ritual performance in this pilgrimage comes under two main heads :

1- **al-Haj** الحج •

2- **al-Umrah** العمرة • There can be no Haj unless Umrah either precedes or follows it, but Umrah can be performed without Haj then it is called **Umrah al-Mufradah** (i.e. **alone Umrah**). The Umrah can be performed from month of Shawwal to the 8th of Zelhajjah.

There are three kinds of Haj called : (1) التمتع  
**al-Tamattua'o** (enjoinment), (2) **al-Gheran** (joined) القران

(3) **al-Efrad** (separation) الافراد . The first one is preceded by Umrah, and the others are followed by it.

The main conditions that the individual has the means to do **ad-Haj** are :-

(1) The individual must be an adult and not a minor.

(2) He must have **the means** to meet the expense of the journey without deterring his ability to continue his business or the means of his living.

(3) **The health** of the individual should permit the journey.

(4) There should be **no risk** of life in the journey.

It is a sin to delay in observing this rite when the four conditions are complete. Postponement from one year to the next means adding one sin to another.

Since it was necessary for **Haj** and **Umrah** to reach the holy Kaa'bah in Mecca, the holy prophet (peace be on him) pointed out the boundaries of the **Sacred Land**, and defined the time when each of these rituals may be started, and the place where one should change his ordinary clothes to don on the **Ihram** (i.e. **Pilgrimage robes**). This is done at such places as مسجد الشجرة **Masjed al-Shajrah**, (tree Mosque, 9 km. From Medinah), **Zatul-Irgh. Zul - Hulaifah, Ta'ef, Gharnul - Manazel,**

**Yalamlam, Juhfah, and Haddah**, or the parallel lines with these places.

One is not permitted to assume the **Ihram-Robe** before reaching one of these places nor to pass one these places towards Mecca without wearing the **Ihram-Robe**. As for the people of Mecca, they should wear the **Ihram-robe** in Mecca itself only if they want to perform Haj or Umrah.

**The Haj al-Tmattua'** which is preceded by Umrah is meant for the person who is performing Haj for the first time in his life, and who has come from places beyond the boundaries fixed for the Sacred Land, i.e. Mecca and its suburbs.

The Umrah is a devotional homage paid to the House of God, '**kaa'bah**', observing the following rites. **Ihram-ropes, Talbiah, Tawaf** and its prayer, **Saa'y** and **Taghseer**. ★

Wearing the **Ihram-ropes**; The **Ihram** cloth, as the prayer cloth, should have been lawfully acquired, and it

(★) **Haj consists of Ihram-ropes, Talbiah, wughhoof (at Arafat), Wughhoof (at Mash'ar), al-Ramy'y, al-Zebh, al-Halgh, al-Tawaf, and its prayer, al-Saa'y, second Tawaf and its prayer, al-Bay'tootah (in Muna), and Ram'y.**

should not be silken or transparent. The male should remove his stitched clothes and wrap himself with two pieces of unstitched, clean cloth, one covering from his shoulders to his waist, and another from his waist to his knee or more. A female should not undress, but wrap these two pieces over or under her usual clothes.

In response to the call of the Lord, the pilgrim should intend to fulfil the compulsory Pilgrimage, and should say the, **تلبية 'Talbiah' (Responsiveness)** as follow :

**Labbaik, allahumma labbaik** لبيك اللهم لبيك

**Yes, here I am, O' Lord ! Yes here I am.**

**Labbaik la shareeka laka labbaik** لبيك لا شريك لك لبيك

**Yes, (here I am) there is no Partner for Thee. Yes, here I am;**

**Innal hamda wanneaa'mata laka wal mulk, la shareeka lak** ان الحمد والنعمة لك والملك ، لا شريك لك

**Verily, the praise and the bounties are Thine, and the Dominion is Thine. There is no partner for Thee.**

### RESTRICTION

Then, from this moment until the end of the last action of Umrah or Haj, the pilgrim must abstain from the following :

1- Hunting or helping to hunt in any form or utilizing a hunted animal.

2- All sexual enjoyments, even witnessing a marriage contract.

3- Any deliberate action causing discharge of sperm.

4- Use of any incense or perfume.

5- Any kind of dispute or quarrel, particularly associated with any kind of swearing.

6- Killing, even any insect on the body.

7- Removal of hair on the body by any means.

8- Covering the head for men, and the top of the foot for men and women. The head should not be even submerged in water.

9- Sheltering under moving shelters, like an umbrella, hooded cars or aeroplanes, while travelling from one district to another, this is for men.

10- Any kind of mischief or uttering a lie or falsehood.

11- Cutting of nails, trees, plants and herbs.

And a few other things which are detailed in Feqh.

**Tawaf** : i.e. the circumambulation, i.e. going round the Kaa'ba seven times. One must start from the '**Hajarul-aswad (black stone)** corner each time. After the Tawaf is completed, the pilgrim should offer two Rak'ats like that of the dawn prayer, for Tawaf. This should be done

at the **Magham Abraham**, which is the stone on which Abraham used to stand when constructing the Kaa'ba.

### AL-SA'AY

Then the pilgrim should do the 'Saay' i.e. walking seven times between the 'Safa' (i.e. a small hill near the holy Kaa'ba) and 'Marwah' (i.e. another hill that stands opposite Safa.) The 'Saa'y' must be started from 'Safa' and the seventh turn ended at Marwah (the distance that separates them is about 400 metres).

After 'Saa'y' the pilgrim should cut his nails or some hair. By cutting the nails, the pilgrim can put off the Ihram garbs and put on his usual clothes.

\* \* \*

According to the Holy Quran (Sura 2 verse 196) and many traditions from the Holy Prophet, the one who performed Umrah al-Tamattua' all things which were forbidden to him by Umrah, will be lawful for him until he begins to perform the Hajj (\*).

.....(\*) Musnad of Ahmad vol.1.p.337, Sahih of Muslim vol. 1. p. 479, Sahih of al-Termazi vol. 1. p. 157, Sahih of al-Bukhari vol. 1. p. 187, Movattaa' of Malik vol. 1. p. 130 Tafseer al-Razi for verse 196 : 2. Sharh of al-Tajrid of al-Qooshjee etc.

Now, the Umrah is completed. Then the pilgrim should perform the Hajj as follows :

On the 8th of Zelhajjah the pilgrim must put on again the **Ihram garbs** in Macca and say the '**Talbiah**' (as the same was done for the Umrah, ), then should go out of Mecca to the plain of '**Arafa't**', and stay there from noon of the 9th of Zelhajjah until sunset (this is called '**Wughooof ul-Arafah**').

After sunset he should proceed to the place of '**Mash'ar**' and stay there at night until sunrise (this is called '**Wughooof ul-Mash'ar**').

Then on the morning of the 10th of **Zelhajjah** (the day of **Eid al-Azha**), he should go to the plain of 'Muna' to do three rituals :

al-Ram'y; **He/she** should pelt with 7 stones, one after another, the pointed aim of "Jamaratul-Uqba" the symbol of the Devil.

al-Zeb'h; The pilgrim should offer a sacrifice (camel, cow, or sheep).

al-Halq; A male should shave his head clean but the female shorten some of her hair or nails.

After these, the pilgrim can take off the **Ihram** garbs and put on the usual clothes.

In the same day of Eid ul-Azha, the pilgrim should go to Mecca to perform the compulsory 'Tawaful-Hajj',

L No 6

'al-Saa'y, and another Tawaf called Tawaf 'al-Nesa',

Then he/she must return to 'Muna' and remain therein two days and two nights (**the nights of the eleventh and twelfth of Zelhajjah**). During the two days, he and she should pelt 24 stones on the pointed arm of jamaratul-uoola Jamaratul-wusta. Jamaratul-ughba, and after completing these rituals, the pilgrim can go home. But it is highly recommended that to go to Madinah to visit the shrine of the Holy prophet, his holy Mosque, the grave of his daughter Fatemah the wife of Ali, and the graves of the four Holy Imams (**in the cemetery of al-Bagheea**, عليهم السلام) - The second holy Imam, Hassan son of Ali; the fourth holy Imam, Ali son of Husain, the fifth holy Imam, Muhammad, son of Ali (**al-Bagher**); and the sixth holy Imam Jaa'far son of Muhammad (**al-sadegh**), to offer Salutation to these holy Souls, peace be on them, and to other early faithful

## AL-JEHA'D (Defence)

**E**very adult male Muslim, who is not sick and has no other feasible disability is required to fight against those who attack Islam. **Jeha'd**, should be exclusively in the way of God and never for any territorial ambition.

The Holy Prophet himself never started any war unless it was thrust upon him by the enemies. When the Prophet took refuge in Medina, the Meccan pagans made repeated attacks on him. The battle-places of three important wars will tell us the story. The first war "Badr" was fought at "Badr" in the second year after Hejrah. Badr is 30 miles from Medina and 220 miles from Mecca. Is there any doubt that the Meccans were the aggressors? The second war was fought next year at Uhud. Uhud is only three miles from Medina and 247 miles from Mecca. Three years after Uhud-war, Medina was surrounded by Meccans and Jew for about one month. They had come



250 miles from Mecca to attack Muhammad at Medina. Is there any one who can say that the Prophet should not have fought in self-defence.

Besides Jihad, the striving can be of various kind and in different ways such as; Jihad bel-Ma'l, spending or sacrificing one's own wealth for the Lord.

**Jihad bel - Elm**, i.e. spreading knowledge to benefit those who need it, without any wordly gain or fame in return for the service.

**Jihad, Maa'annafs'**, i.e. Fight with one's own rebellious self which is the greatest Jihad called **Jehadul akbar'**. There are many Quranic injunctions about Jihad, which explain every things about it in detail. The following are only a few of them :

«Go ye forth (**with**) light and heavy equipment and strive in the way of God with your property and yourselves. This is better for you if you knew.» 9; 41.

«O ye who believe ! shall I show you a merchandise which will deliver you from a painful chastisement ? Ye should believe in God and His apostle and strive in the way of God with your possessions and yourselves. That is better for you, if ye knew,» 91; 10, 11.

**Islam** prohibited all wars save the one fought in the way of God; to avert cruelty and injustice to Muslim. The Holy Quran declared :

**“Fight in the way of God those who fight against you, but begin not hostilities. Surely God loves not aggressors” (2 : 190.)**

The message of Islam thus becomes a message of peace which none can dare ignore :

**“There is no compulsion in religion” (2 : 256)** that there are even to day Christians and jews in the Muslim world who follow their respective religions unchecked bears testimony to the irrefutable fact that Islam does not approve of using force in converting men to its own view-point. If people accept Islam and agree to follow the truth, the hostilities between them and Muslims cease forthwith. They become part of the Muslim community and are not to be put to subjection or humiliation. They enjoy rights similar to those enjoyed by other Muslims, for no distinction is permissible between one Muslim and the other, nor had any Arab any superiority over a non-Arab, nor any race over the other except due to his piety. In the case of a people who refused to adopt Islam as their religion but were desirous to live under its protection with their own religion, Islam did not compel them to adopt its creed.

**AL AMR bel -MAA'ROOF**  
or the  
**Exhortation to do good**

**U**nder this ordinance of the faith, it is compulsory for every Muslim to be good, to be regular in prayers, fastings, paying Zaka't and Khums, taking part in Jihad' performing Haj, being truthful, remaining honest and to enjoin his other brethren to do the same.

The holy Quran has laid down the rule or the method of inviting mankind to goodness :

**« And call thou unto the way of thy Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best. Verily, thy Lord kneweth better of him who hath gone astray from His path, and He knoweth best of those who hath guided aright. » 16; 125.**

**AL-NAH'Y anel -MUNKAR**  
or the  
**Prevention of evil**

**A** Muslim has to keep himself from every evil and wickedness, and preach to the others abstinence from it.

It is obligatory on every Muslim to abstain from what is forbidden in Islam such as gambling, drinking wine, telling lies, committing adultery, sodomy, backbiting, robbing, extortion, breaking promises, being disloyal, and doing dishonest things. He should preach the abstinence from these things to others.

Note the following Quranic verses :

**« Why do ye speak of a thing which ye yourselves do not do? »**

**« Establish prayer, enjoin the good, forbid**

**the evil, and be patient against what befalleth thee » 31; 17.**

**« Ye are the best group that hath been brought for mankind; ye enjoin goodness and ye forbid evil, and ye believe in God. » 3; 109.**

**« And from among you there should be a party who invite to good and enjoin what is tight and forbid the wrongs (evil), and those shall be successful. » 3; 103.**

It must be remembered again that those who invite goodness must themselves be good and he who preaches abstinence from evil should himself be free from it. As the Holy prophet, the Holy Imams were sent into the world to be the models of the perfect Islamic life, every Muslim has to copy them in every goodness.

Virtuous conduct is not limited to family and personal relation. Virtue is public as well as private. In fact, public virtue and public evil are much wider in their effects. The duty of Muslims is not only keep a watch on the private and domestic conduct of the people, but also see what their rulers are doing and whether or not their policies are benefiting the people and helping

them to achieve moral, material, and educational progress.

#### **THE HOLY PROPHET SAID :**

**“If any of you sees something objectionable he should change it with his hand, but if he cannot he should do it with his tongue and if he cannot he should do it in his heart, that being the weakest form of faith.”**

**“By Him in whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable, or God will certainly soon send punishment to you.”**

**“When sin is done in the earth he who sees it and disapproves of it will be like one who was not present, but he who is not present when it is done and approves of it will be like him who sees it”.**

**“When people see something objectionable and do not change it, God will soon include them all in His punishment”.**

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