

Al-Fiqhul Islam

(Islamic Jurisprudence)

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Text Book for

Final Certificate Examination of Islamic Studies

(Ahadiyah, Al Quran Schools)

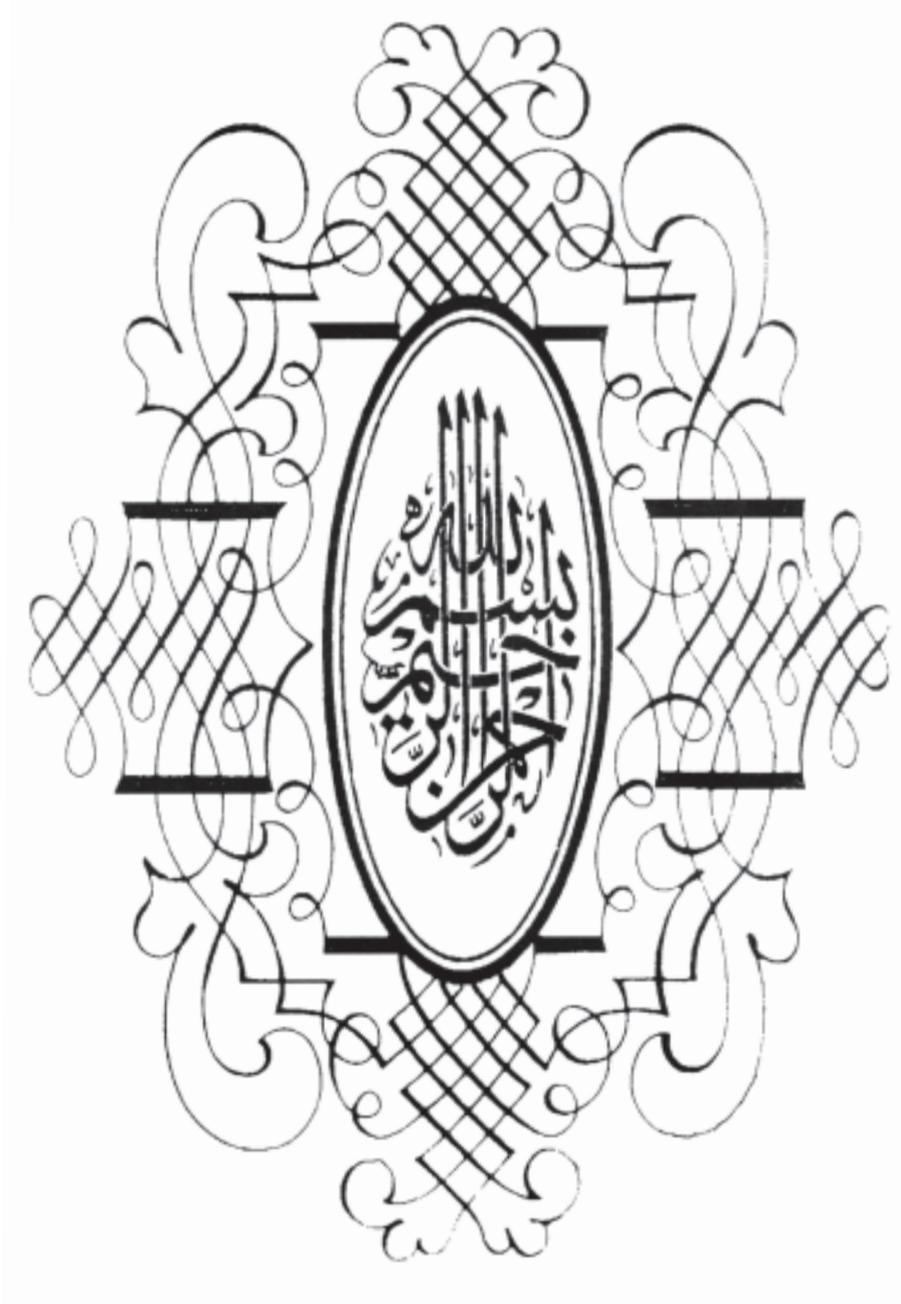
الفقه الإسلامي

**الكتاب المقرر لشهادة الإمتحانات النهائية
للمدارس القرآنية والأحدية الإسلامية**

**إصدار: إدارة الشؤون الإسلامية
كولومبو-سريلانكا**

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**Message from
Hon. Prime Minister
&
Minister of Buddhasasana and Religious Affairs**

Sri Lanka is a nation which gives prominence to religions and cultures, A society that respects the nation, that honours the religions and cultures, that understand the human moralities can be produced only if the right attitude towards cultures, co existence and humanity is inculcated from the childhood. Sometimes through the examination based education system, it may be difficult to develop moral and ethical education. Hence, Sunday Religious education system is established in Sri Lanka. Arrangements are made for the Buddhist, Hindu, Islamic and Christian children to acquire religious education in their respective places of worship or to schools.

Measures are taken not only to provide training to enrich the tenders required for religious education and to provide uniforms to them but also to issue Text Books to the students and Hand Books to the teachers free of charge. It is the Government's policy that all the facilities that are given to the Buddhist children must be given to children of other religions too. The action, taken by the Department of Muslim Religious and Cultural Affairs to publish a set of text books for the Islamic religious schools which function in the name of Ahadiya, is commended.

It is paramount important to provide guidance to the teachers in achieving the objectives of imparting religious education. I believe due steps will be taken in this regard very soon.

Anyone will agree with the fact that Text Books are important in order to achieve success at any levels in teaching learning activities. It is the fulfillment of the timely need by the Department of Muslim Religious and Cultural Affairs for publishing the Text Books according to the national curriculum to meet the requirement for both the examinations. I am glad in this regard as the Minister for Religious and Cultural Affairs. May I express my thanks to the Department of Muslim Religious and Cultural Affairs for contributing to complete the task.

D. M. Jayaratne

Prime Minister of Democratic Socialist Republic of Sri Lanka and
Minister of Buddhasasana and Religious Affairs

**Message from
Hon. Deputy Minister of
Buddhasasana and Religious Affairs**

I consider that I am highly privileged to get the opportunity to send the message of greetings on this special occasion of publishing the Syllabus and the Text book for the first time for the Islamic Religious (Ahadiya) students by the Department of Muslim Religious and Cultural Affairs when all four main religions existing in this country are giving their contribution in the objective of establishing an ethical community among the people of this country which consists of multi religions and cultural values.

While it is our duty to contribute through our Ministry to fulfill the shortage which was existing for a long period, I believe it will be a great help for the Ahadiya Religious School pupils and teachers who have been in existence for many decades to carry forward their religious educational services.

I firmly believe that the development of a nation long lasts only if the only if the religious and social development joins the political and economic growth. Particularly, welfare of the religious and cultural spheres must be protected in order to maintain the moral values of a society. The service rendered by the religious schools such as Ahadiya is invaluable in safeguarding the moral values of the society.

As children are trained in religious background from their childhood by giving them adequate exercises the emergence of a younger generation nurtured with good moral values can be expected.

It is great that the meritorious service is thus done by the Buddhist, Hindu, Islamic and Catholic people through religious schools such as these, to provide the knowledge and explanation on their respective religions.

I wish to present the gratitude of our Ministry to the Department of Muslim Religious and Cultural Affairs for their engagement in this great job and to all those who assisted in this cause.

M. K. A. D. S. Gunewardena
Deputy Minister
Ministry of Buddhasasana and Religious Affairs

Ministry of Buddhasasana and Religious Affairs
135, Dharmapala Mawatha,
Colombo 7.

Message from The Secretary of Buddhasasana and Religious Affairs

Religious education plays a very important role in creating an ethical society. It will not be a difficult task to transform the social environment into a good state if the thought of religious values is inculcated in the pupils from the childhood. It is the experience that create good attitudes in all the people. Religious education is a best medium to provide fruitful experiences. It is a difficult task to feed the religious education merely through the examination based public education. Instead, the Religious Schools conducted on Sundays have brought immense success in this regard.

In order to create a religious environment and religious knowledge, among the Buddhist, Hindu, Islamic and Christian children different religious based Sunday schools are conducted. Now the syllabus and the text Books for Sunday schools are published. Uniforms and training sessions required to the teachers have been distributed. It is indeed an important venture for making arrangement to publish to text books, which was very badly needed. It is policy of the government to provide similar facilities to children of all the religions. Department of Muslim Religious and Cultural Affairs has taken steps with regard to the Muslim Religious schools.

It is a turning point in Religious education to publish required text books by the Department which had already published the Syllabus successfully. It is undeniable fact the Text Books plays a pivotal role in achieving the desired objectives of the syllabus in any level of education.

I am, as the Secretary to the Ministry which this Department belongs to, highly delighted regarding the steps taken to publish 10 Text Books based on Ahadiya Final Examination and Islamic Deeniyyath Dharmacharya Examination.

I would like to express my gratitude to the members of the staff of the Department, the Panel of the book writers and the resource persons who rendered this dedicated service.

M. K. B. Dissanayake

Secretary

Ministry of Buddhasasana and Religious Affairs

Ministry of Buddhasasana and Religious Affairs

135, Dharmapala Mawatha,

Colombo 7.

**Message from
The Director of the
Department of Muslim Religious and Cultural Affairs**

Today's world is pathetically wilting due to grave spiritual poverty and vacuity. Indeed, it will not be an exaggeration if it is said that the base of all the problems of the present world is the downfall of spirituality and the consequent fall of morality.

We witness the recession in spiritual, moral and ethical fields due to the influence of anti religious policies such as secularism and materialism. The society that worships the knowledge ignores the spirituality. The world that cares the body forgets the mind. The society that likes this world rejects the world hereafter.

It is noteworthy that the Ahadiya Schools join the Arabic Colleges that function as training camps to lead the human society in religious base and spiritual pathway by inculcating knowledge, erudition and personality that can make men face such anti religious challenges of the contemporary world.

Ahadiya Schools have been functioning for more than 50 years. All are aware that the Department has published the complete syllabus for Ahadiya in order to guide it.

While realizing the fact that the Syllabus alone will not bring the full benefit, now the Department has published the Text Books for the Islamic Religious (Ahadiya, Al Quran) schools' Final Examination and the Islamic Deeniyyath (Dharmacharya) Final Examination. I am indeed glad about it. Hence I convey my heartfelt thanks to the Panel of writers, editors, Ash Sheik M. H. Noorul Ameen, Assistant Director who was actively engaged in this task and all those who assisted in this cause. I also pray the Almighty Allah to accept the efforts and deeds of all those who engaged in it and to grant them the best rewards.

Ash Sheik Mr. M. H. M. Zameel (Naleemi)

Director

Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs
180, T. B. Jayah Mawatha
Colombo 10.

Message from
The Senior Assistant Secretary of the
Ministry of Higher Education
(Former Director Department of Muslim Religious and
Cultural Affairs

Islam is a way of life. It is important to acquire the knowledge of Quran and Hadees if a person is to live as a Muslim. The prophet's sayings such as 'Seeking knowledge is mandatory for every Muslim' and 'The best person among you is the who learns the Quran and teach it for others' insist the important of it. Ahadiya school is a very good means to learn Islam during young age in Sri Lanka. It is a well known fact that the Department of Religious and Cultural Affairs has been doing a commendable service towards the development of Ahadiya Schools. The services rendered annually by the Department of Religious and Cultural Affairs are a great support to the growth of Ahadiya schools.

Some of the services are designing the syllabus from pre grade to the university for 14 years, organizing the Final Certificate Examination of Islamic Studies and the Islamic Deeniyyath (Dharmacharya) Final Examination through the Department of examinations, conducting district wise workshops and seminars for Ahadiya teachers, providing payment to the teachers for book purchase and providing uniforms to them.

Publishing Text Books according to the national curriculum is a milestone in the history of Ahadiya schools.

I am highly delighted to see the fulfillment of the first phase of the unanimous appeal of the Ahadiya society. It must be commended that four books are published on Aqeeda, Masaadhirus Sharia, Fiqhul Islam, Seera wath Tharikh, and Akhlaq for the Ahadiya Final Certificate examination. For Deeniyyath Final examination, in addition to these four books another two books on Arabic and Islamic Literature are published. I firmly believe that these efforts will continue under the leadership of the new director.

Ash Sheik M. H. Noorul Ameen, Assistnat Director who was actively engaged in this task from its inception, the staff of the Department, the Panel of writers and editors deserve my thanks. May Allah accept their endeavors. I consider it a great opportunity granted by Allah for me to serve with them in this task.

I am prepared to render my service in this regard in all possible means.

I pray for the blessings of Allah to all of you. Ameen.

Ash Sheik Y. L. M. Navavi

Senior Assistnat Secretary

Ministry of Higher Education (Former Director, Department of Muslim Religious and Cultural Affairs)

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**Message from
The Chairman of the Syllabus Committee — Central Ahadiya
Federation**

Bismillahir Rahmanir Raheem

Muslim community has been benefitted by the Ahadiya Schools for than six decades. However, there were some impediments in achieving the proper desired benefits. One of which is unavailability of the Text Book and the other is the lack of teacher resources.

Majority of the those who teach at Ahadiya Schools are either G.C.E.O/L or G.C.E. A/L qualified. Only in a few places that Ulama and Tainted Tenders engage in teaching.

Islamic Deeniyyath (Dharmacharya) Syllabus is designed in a way to enhance the educational level of the Ahadiya teachers. Through successfully completing this course they qualify themselves as Religious tutors. Government has brought forward a project to appoint those who have this Certificate to as Religious teachers. Hence, by providing effective teaching it can help solve the issue of shortage of Ahadiya Teachers. In addition it is possible to enhance the educational standard of the teachers. As a resultant, we may also expect that educational standard of the students who study them too will progress.

It is commendable that the Department of Muslim religious and cultural Affairs has taken steps with concern. The role played by Ash Sheik Y. L. M. Navavi, former Director who pioneered the cause in this regard is highly applaudable. His guidance and counseling has immensely helped in this task. Ash Sheik M. H. Noorul Ameen, Assisnat Director's tireless efforts and engagement which as a great support to the move is worthy to be mentioned. Central Ahadiya Federation is grateful to this contribution of the Department.

We wish to mention that pioneers of Ahadiya, its volunteers, principals and teachers who have taken up the responsibility and striving to guide the young generation throughout the island in the path of Islamic Sharia by inculcating Islamic values and morals indeed deserve Allah's blessings.

We pray for good mental strength physical health to lead this institute, following the service of Marhoom M. H. Abdul Azeez, Founder President of Ahadiya, for all the presidents and the administrators.

Central Ahadiya Federation drafted the general syllabus in 1988. Following this, the Department of Muslim Religious and Cultural Affairs introduced the general syllabus nationally in 2003. Although the Ahadiya Final Certificate Examination was conducted in 2005, the unavailability of the text book was found a great shortage. Therefore there was decrease in the number of those who applied to the examination and decrease in the number of those who sat for the examination out of those who applied.

When this was brought to the concern of Ash Sheik Y. L. M. Navai, former Director, he came forward to publish the text books. The move takne by Ash Sheik M. H. M. Zameel, the present Director who continued from where the former Director had to stop, too is hereby commended.

May Allah bless all those who supported in this service. May He accept their endeavors.

Moulavi Al Haj M. H. M. Lafir

Chairman

Syllabus Committee

Central Ahadiya Fedration

Editor's Note

All praise is to Allah, Alhamulillah !

I created the jinn and humankind only that they might worship Me (Al Quran 51:56).

The purpose behind the human creation in this world is to live and meet the death as a Muslim by accepting the commands of Allah and following the footsteps of Prophet Muhammed (Sal).

It is vital, as Allah's servants, every Muslim should attach his life with Ibadha spirtually.

Prophet Muhammed's (Sal) blessed words say : 'When Allah wishes a person good, He gives him clear explanation of the religion (Al Hadees).

It is mandatory to live according to the verses of Al Quran and the teachings of Hadees mentioned above. Hence it becomes vital to acquire the Islamic knowledge to live with characteristics such as God fearing, patience, tolerance and good moral qualities. There is no doubt that leaning Islamic knowledge will lead to live as a good Mu'min. Indeed the contributions made by Islamic Sharia institutes and private organizations to establish a disciplined society nationwide should be appreciated.

Based on the above objective, Central Ahadiya Federation has been drawing up projects and striving on their implementations for more than six decades to enhance the Ahadiya education. The President and the Administrative Staff of the Federation are worthy to be commended for this effort.

Further, it must be noted that, the Depart of Muslim Religious and Cultural Affairs has been taking in many constructive measures in this regard.

Particularly, it has been enthusiastically engaged in uplifting the academic standards and enhancing the physical resources of the Islamic Educational institutes such as Arabic Colleges, Ahadiya schools and Quran Madrasas. Among them, it is moteworthy that the Department has carried out many projects for the welfare of the Ahadiya School students. In this regard, as the initial stage, it published the syllabus book for Ahadiya and Quran Madrasa in 2003. It provided the financial assistance and necessary arrangements to conduct the Ahadiya Final Certificate Examination in 2005 based on the above syllabus. It also took all the steps to conduct the Islamic Deeniyyath Dharmacharya Examination through the Department of Examination in 2008. Further,

in 2008, it has designed the curriculum to the students from preschool to Islamic Deeniyyath Dharmacharya Examination and published it all three languages such as Tamil, Sinhala and English.

In addition, this Department also implements projects such as distributing uniform and payments for books annually to the teachers and organizes Seminars for them.

Those who sit for Ahadiya Final, and Deeniyyath (Dharmacharya) examinations face many problems in sitting for the exam as there is not Text Books for them. Considering this fact, our Department took measures to publish Text Books as per the examination requirements.

Thanks to Ash sheik Y. L. M. Navavi, and Ash sheik M. I. M. Ameer, our former Directors who pioneered in providing advice and guidance to carry out the projects and publish the above books. Our also convey our heartfelt thanks to Mr. M. H. M. Zameel the present director who was instrumental in publishing the book without delay and impedemnts.

I do convey my sincere thanks to Dr. M. A. M. Shukri, Director of Jamiah Naleemiah and Ash Sheik Agar Muhammed, Deputy Director of Jamiah Nehemiah for providing advice and guidance in designing and publishing this Text Book. I also remember those who provided their assistance and dedication in accomplishing this service accordingly.

I also express my gratitude on behalf of the Department to Ash Sheik M. M. A. Mubarak (Madani) – Secretary of the all Ceylon Jamiyyathul Ulama, Ash Sheik M. H. M. Bukhari (Naleemi) – Former Project Officer of National Institute of Eduation, Maharagama and Ash Sheik M. S. M. Anas – Teacher of Muslim Ladies College, Dharga Town the Members of the Panel of writers for designing and writing the lessons according the syllabus amidst various difficulties.

May I also thank Al Haj S. H. M. Jameel – former Secretary to the Ministry of Muslim Religious and Cultural Affairs, Al Haj M. I. M. Ameen – former Senior Lecturer of University of Peradeniya, Dr. Moulavi M. S. M. Jalaldeen – former Chancellor and Senior Lecturer of Southeastern University, Ash Sheik A. L. Rila – Principal Hasaniyya Arabic College, Thihariya, Mr. M. H. M. Nalir, Resource person – National Institute of Education, Al Haj M. M. M. Sabir – Senior Lecturer of University of Colombo and Ash Sheik M. H. M. Bukhari (Naleemi) – Former Project Officer of National Institute of Education for helping in editing this book.

Further, I convey my heartfelt thanks to Moulavi M. H. M. Lafir and Mrs. M. T. S. Ruwaidha – Senior Teacher of Al Mubarak Muslim National School for coordinating with me from the beginning to the end of the publication of this book, Ash Sheik M. H. M. Safkan and Ash Sheik M. J. M. Arafath Kareem for assisting in various ways in making this book, the officers of our Department Ash Sheik M. I. Muneer (Naleemi), As.sheik M. M. M. Mufthi (Naleemi) Mrs. M. I. Razeena, Al Haj A. A. M. Azrin, Mrs. M. Y. F. Insifa and all the staff and minor employees who assisted in this task.

I also convey my gratitude to Mrs. M. F. Shamila, Mrs. M. H. S. Fathima Mahani and Mrs. M. H. F. Rizana for computer typing and to Janab Azar Wazeer for the cover design.

The Department of Muslim Religious and Cultural Affairs conveys its Special Thanks to Mr. M. M. Shazuli, Vice Principal of Zahira College Colombo for translating the original version of this book into English which is in your hand now.

On behalf of our Department I express my sincere thanks to Mrs. A. N. Hidaya of the Computer Unit of the Government Press.

I hereby kindly make an appeal to send your opinions and suggestions, if there is any, regarding this book to send to the Department of Muslim Religious and Cultural Affairs so that it may be considered when the book is reprinted. May Allah accept the endeavours of all those engaged in this service and may He bless all of us to get its due benefits.

Ameen

Moulavi M. H. Noorul Ameen

Assistnat Director

Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs

180, T. B. Jayah Mawatha

Colombo 10.

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Al Fiqhul Islam

(Islamic Jurisprudence)

Introduction to the Book

This text book is prepared as per the subject called Fiqhul Islam – Islamic Jurisprudence, in the new syllabus for the Ahadiya Schools in Sri Lanka. The real success of those who study Islam lies on practicing it in their daily life. In this respect the guidance for a Muslim to fulfill his spiritual and physical need is given in this book.

The teachings of Ahadiya Schools show the methods how a Muslim can face the challenges of the rapidly changing world without getting his religious personality get thwarted. Hence this text book should be taught in a very attractive manner. The teaching should make the pupils understand Islam easily without being taken into theological confusions. It also should make them love Islam and follow it fervently. It is the responsibility of the tender to increase the engagement of the students in educational activities by making them explore themselves for further knowledge. In order to achieve this, the teacher should identify the likes and problems of the pupils without restricting themselves to the contents of the book.

We hope that the teachers, as those who are closely connected without the students, will teach this book interestingly with sincerity in order to help them grow them in the shade of Islam.

We convey our thanks to the Department of Muslim Religious and Cultural Affairs who provided the guidance, the Advisory Board who helped to write this book and to those who help in its scrutiny.

As Sheik M. H. M. Buhari
Ex Chief Project Officer
National Institute of Education
Maharagama.

Ibadha

The term Ibadha has many meanings such as worship, slavery, submission and following Ibadha refers to a man, who is a slave of Allah, making all the affairs of his life as per the teachings of Allah and the guidance of Muhammed (Sal). Allah is one and only ; He is the creator of everything ; sustainer ; He is only one who is powerful to create and destroy. All the creatures act upon his destiny alone. Allah who created all these things, states the reasons for the creation of man as follows :

I created the jinn and humankind only that they might worship Me (Al Quran 51:56). Man is created to do Ibadha to him, obeying and respecting his orders with the feeling that Allah is the Master and he is a servant. So every Muslim is duty bound to make all the affairs of his life as Ibadha.

Man cannot create himself ways to worship Allha. It should be done according to the ways shown by Allah and Hs Rasool.

Ibadha can be analyzed in two major divisions :

1. **Religious rituals** : It comprises acts such as Prayers, Zakath, Fasting, Hajj, Zikr, Thilawathul Qur'an. They are Ibadha in their basic forms.
2. **Daily affairs** : Acts such as eating, sleeping, dressing, working, studying, teaching engaging in family life and social interactions can be made Ibadha, Islamic scholars have stipulated rules to be adhered to make the above deeds as Ibadha. They are :

(1) Pure intention

(2) Permitted in Islam

(3) It should not transgress the frame of Sharia

(4) It should be neatly done

(5) It should not be an hindrance to the main (basic) Ibadha

Categories of Ibadha

1. Fard : Obligatory deeds
2. Sunnah : Deeds than can bring merits, though they are not made compulsory

Fard Ibadha can be divided into two :

Fard Ayn

It includes all the deeds which are compulsory on an individual. Acts such as prayers, Zakah, fasting, obedience to parents, maintaining the family can be mentioned as some. These deeds must be performed by every individual. The performer will get merits. One who fails in such duties, without any valid reason accepted by Islamic Sharia, will be punished.

Fard Kifaya

It is a duty of the community. However, if one performs it other members of the community are relieved from the duty. Only the one who performs it will get the merits. If no one performs it all the members of the community will be considered as offenders and will be punished. Deeds related to Janaza such as bathing, shrouding, praying and burying and producing professionals such as religious scholars, doctors, nurses are some examples for this type of Fard.

Sunnath

Acts that do not fall under the category of Fard, fall under this. These are voluntary deeds in addition to Fard. Every Muslim can gain many merits by performing them. Example : Sunnath prayers, Sunnath fasting, giving Sadaqa, doing Zikr.

Islamic scholars have classified some of the Sunnath deeds as Sunna Mu'akkada and Sunna Ghair Mu'akkada. Praying 10 Rak'ath voluntary prayers, - 2 Rak'ath before Fajr, 2 Rak'ath before and 2 Rak'ath after Zuhar, 2 Rak'ath after Magrib, 2 Rak'ath after Isha – performing Ulhiyya and Aqeeqa are some examples for Sunna Mu'akkada.

Ibadath that are performed by body and mind

Every worship a man does is connected to him in three ways :

1. Body
2. Mind
3. Wealth

His mind is connected with all the Ibadha. In fact, any Ibadha in which a person's mind is not connected will never bring the desired result. In Ibadha such as prayer and wealth, body and mind are connected. In acts such as Ulhiyya and Zakath, mind and wealth are connected. In deeds such as Hajj, all the three-body, mind and wealth are connected.

There are rules called such as Sharts, Fards and Sunnaths to perform the above mentioned Fard and Sunnath deeds. Ibadha in which these rules are not adhered will not be considered valid.

Apart from these, there are Mubthilath which nullify the Ibadath. Examples for such are : a person's Wudhu expires while he prays and intentionally drinking water while fasting. These are external activates which nullify an Ibadha. In addition there are some internal actions that should be observed during Ibadha. Ikhlas, Wara'u, Thaqwa, Khushu, Khudhu are some internal deeds. They are basics to reap he all the merits through prescribed Ibadha.

Good results acquired by Ibadha

All the Ibadha make a good behavioural change in man. Let us observe by connecting them to the respective Ibadha :

Prayer : Protection from evil – *“Indeed, prayer prohibits immorality and wrongdoing” (Al Quran 29:45)*

Zakath : Purification of mind and material – *“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them” (Al Quran 9:103)*

Fasting : God fearing and self control : *“Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid in speaking or doing wrong things. If somebody fights with him or abuses him, he should tell him, ‘I am fasting.’” (Bukhari)*

Haj : Purification from evil : *Whoever undertakes the pilgrimage in those [months] shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling ; and whatever good you may do, God is aware of it. (Al Quran 2:197)*

In daily life :

- * It leads to establish family bond
- * It leads to establish social obligations and bonds
- * It helps to follow good moral conduct
- * It organizes political and economical activities

Islam has given prominence to physical fitness, its beauty and its purity. Islam encourages the cleanliness of keep body, clothing and shelter. Purity is much emphasized in order to perform basic obligations of Sharia such as prayers. Islam's

approach to purification is well suited to the nature of man. “Abd al-Rahman son of Abd Sa’id al-Khudri reported on the authority of his father that the Messenger of Allah (may peace be upon him) said : Bathing on Friday for every adult, using of Miswak and applying some perfume, that is available-these are essential. (Muslim)

Prophet Muhammed (Sal) insisted on keeping the mouth and teeth clean. “Abu Umamah (Rd) has narrated the following saying of the Holy Prophet (Sal), “Miswak is a means of the purification of your mouths and the pleasure of your Rabb.” [Ibnu Majah,]

Through all these Ibadha the above mentioned various venefits are gained.

Aththarath (Cleanliness)

Islam is a religion which is based on cleanliness. Al Quran mentions “*Allah loves those who purify themselves*”. (Al Quran 9:108). Prophet Muhammed (Sal) too emphasized on cleanliness: “Islam is pure. Hence you too maintain cleanliness”.

Muslims should be internally and externally clean. Mind should be purified from cheating, vanity, arrogance, cunningness etc. Body, clothing, shelter and the environment should be free from all kinds of impurities.

Islam has precisely described how to maintain cleanliness. Scholars have classified them as three main categories :

1. Purification from Najis
2. Purification from major impurities
3. Purification from minor impurities

In Islamic perspective, maintaining cleanliness is an Ibadha. Allah rewards merits for it.

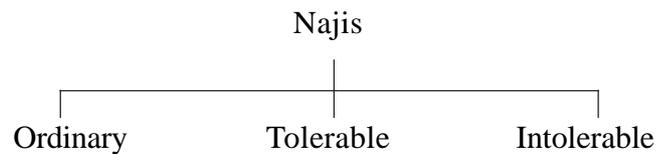
An Najis

In Islamic terminology Impurities are referred to as ‘Janis’. To mention a few as examples : Feaces, urine, pus, vomit, dog and pig. There is no way of using them after purifying. Skins of dead animals except that of pig and dog can be purified by getting them treated. If toddy is transformed to vinegar without any additives it is considered pure.

If Najis gets into a pure thing, it can be purified. However when Najis gets mixed with liquids such as milk, ghee etc it cannot be purified. But when it is solidified, the portion in which Najis is afflicted can be removed and the remaining part of the item will become pure.

Types of Najis

Najis is classified into three as per its purifying method.



Ordinary Najis

The following can be mentioned as examples for ordinary Najis :

- * Feaces
- * Urine
- * Pus
- * Vomit
- * Madhi - a whitish liquid which is discharged during sexual feelings
- * Wadhi - a liquid which comes out after urinating
- * Alcohol
- * Drooling - flowing of saliva outside the mouth during sleep
- * Milk of animals which are not permitted for consumption (except Mother's breast milk)
- * Dead body of animals (except Fish, locust and human)
- * Separated parts of body of living animals (except Hairs and feathers of animals separated from the living animals which are permitted for consumption)

Method of Purificaton

Ordinary Najis

While cleaning, firstly, the Najis should be removed from the particular place. Then it should be washed to the extent that the colour, the smell and taste is removed. If only water cannot do it other cleaning agents such as soap or lime can be used. After the process of cleanng, either colour or smell remains it is accepted as purified. However if both of them remains or the smell still remains it will not be considered clean.

The Najis should be washed ever if it is dried to the extent that the above mentioned three characteristics cannot be felt. If not it will it will not be clean.

Intolerable (strong) Najis

Pig and dog fal linto this category. Urine, saliva, sweat and blood of these animals are considered intoleable Najis.

During purification the methods of purification mentioned above must be followed. In addition, it should be treated with mixture of soil and washing seven times with water. Mixture of canbe used at the beginning or in between the seven times of washing. It should be washed seven times when treating strong Intolerable Najis, even if the above mentioned three characteristics of Najis are not felt.

When purifying in wide water resources such as sea and pond or flowing water resources such as river it is sufficient to dip the article once with the soil mixture and rinse it six times without it.

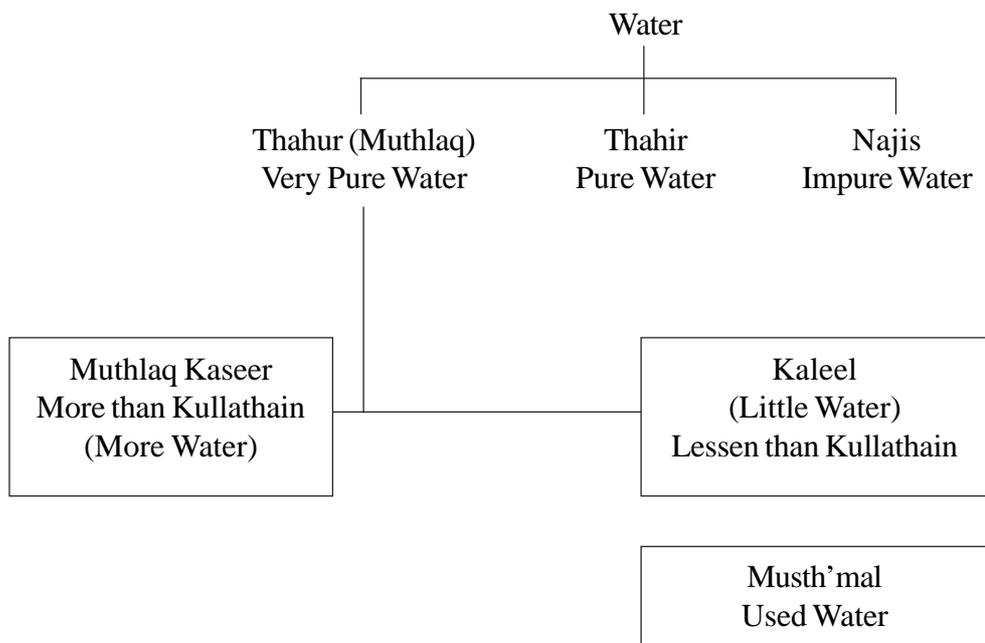
Toleragble Najis

Urine of a male infant of within 2 years old who grows only on breastfeed come under this category. While purifying, it will suffice to sprinkle some water on the spot of the Najis after squeeze removing it. Sprinkling water is important even if the Najis is dried.

Water

It is water that is used for purification. Water is Allah’s blessing. It should be used carefully and thriftily.

Juristic Scholars have categorized water into three



Very Pure Water

It is called Al mauth Thahur. This is the water which is not changed from its natural characteristics. It is obtained from resources such as rain, sea, river, springs etc. The water which has the layers of sulfur, mossy water and muddy water also fall in this category. Even the colour or taste is changed due its stagnancy it too belongs to this type of water.

It is this type of Thahur water that should be used to remove impurities and perform religious duties. Therefore only Thahur water is used in acts such as removing Najis, taking ablution, bathing, bathing the Janaza.

Thahur water is further classified as more water and less water and specific rules are stipulated for them. Religious scholars cite the following Hadees for this :

When Prophet Muhammed (Sal) was inquired about the desert animals drinking the oasis water he said. "If the water reaches two Kullath levels (Kullathain) it will not become Najis. (Abu Dawud - Thirmidhi)

1. Large quantity of water

This is called Maun Muthlaq. It is more than Kullathain. Kullathain is equivalent to more than 210 litres.

This type of water does not become Najis merely due to mixing of some Najis articles. It becomes Najis only smell, colour or taste is changed. After certain period or due to addition of more water if the change in the water is removed it becomes Thahur. Then it can be used to fulfill religious obligations.

2. Less quantity of water

The water which is less than the above mentioned level is considered 'Less Water'. The water which is less than Kullathain becomes Najis by mixing of any Najis article even if does not change the smell, colour or taste of it. However if a dead gecko, fly or ant is fallen, the water will not become Najis.

There is a way to use this type of water again if Najis falls into it. When more pure water is added if it does not show any more sign of smell, colour or taste it will become Thahur water. Then it can be used. The washing machines, which are presently in use for washing, consumes water level less than Kullathain. Hence if the Najis clothes are put into it, the other Najis clothes and the machine too becomes Najis. Therefore the Najis should be removed first and then it can be put into the machine for washing.

Used Water

When the water which is less than Kullathain is used for bathing or taking ablution it is called Musth'mal (Used Water). The same water that is used for one Fard cannot be reused for another Fard. If so, it is not valid. However, if it is made Muthlaq by adding more water it can be reused.

Pure Water

It is called 'Maun Thahir'. Liquids which are of pure additives such as tea, rose water, soft drinks, fruit juice and things such as king coconut water which are different from the nature of water, fall into this category.

Though these are pure in their nature, they do not qualify to purify other things. So this type of water should not be used to perform the religious obligations. Their duty will not be considered fulfilled if it is done so. However they can be used as foods or medicines.

Impure Water

It is called 'Al Maul Muthanajis'. The water which is impure in its nature and the water which is mixed with Najis articles belong to this category. *For example* : urine, liquor, sewerage water etc. You have already learnt in this text the two different conditions for the water less than Kullathain and more than Kullathain to become Najis.

The impure water should be neither used to remove the impurity of an article nor to perform any religious obligation. It is not only such obligations are considered invalid but the place and the article on which is used also become Najis.

Free from status of impurity

We have observed that relieving from major impurity is connected to cleanliness. It is must that a person should be free from the status of impurity to pray and perform some Ibadath. The status of impurity is categorized into two : major impurities and minor impurities. It is the duty to have a bath and make ablution respectively to become free from them.

You have learnt on how to bathe to become free from (Janabath) major impurity, the conditions and Fards. Similarly you have also learnt the conditions, Fards, Sunnaths, Mubthilaths and Mukruhs of Wudhu. Bathing to get oneself from Janabath and performing Wudhu are two separate Ibadaths. Merits will be rewarded for performing them.

Thayammum

When water is available to take Wudhu or when not in a condition to use water concession is given to perform Thayammum. Permission is granted, in such instances, to do Thayammum to purify from major or minor impurities. In both cases Thayammum should be performed in same manner. Status of major impurity refers to conditions which compel to have a bath, *e.g.* seminal discharge and menstruation. Status of minor impurities refers to conditions which compel to take Wudhu, *e.g.* passing wind while praying.

Pure soil should be used to perform Thayammum. Firstly both palms should be palced on the soil, strike the back of the palms and wipe the whole face. Then palce the palms again on the soil, strike the back of the palms and wipe the right arm down to the elbow with the left hand and the left arm down to the elbow with the right hand. One should keep the intention at the beginning of Thayammum that he is performing it eigher in place of Wudhu or bath.

If there is a wound in the body and it is bandaged it cannot be washed. This type plastering is called 'Jabeerath'. When there is necessaryh, Thayammum is allowed to be done for the parts of the body covered by Jabeerath.

Juristic scholars have laid down the following restrictions with regard to Jabeerath.

1. Plastering (making Jabeerath) while in Wudhu
2. Plastering only to the essential area

If the above conditions are not met, Jabeerath should be removed to take Wudhu before praying. If the bandaged person or the doctor fear that removal of bandage will be dangerous prayers can be performed by doing Thayammum. However, as per scholars, such prayers should be repeated later.

Hence let us utilize the concessions given by Islam such as Thayammum when it is necessary and perform the Ibadhas correctly and regularly.

Prayer

‘As Salah’, in Arabic, has many meanings such as praying, extolling, respecting, showing mercy, forgiving, worshipping etc. As per the definitions of Islamic juristic scholars (Fuqahas), Salah is the rite, which begins with the Thakbeer ‘Allahu Akbar’, continues with the stipulated acts and recitals and ends with Salam while controlling the senses and focusing on the thought of Allah’.

Al Quran and Sunnah on Salah

“and establish prayer. Indeed, prayer prohibits immorality and wrongdoing” (Al Quran 29:45)

“The Prophet, (saws), said : “The first thing that the servant will be called to account for on the Day of Judgment will be Salah. If it is good, his deeds will have been good. If it is bad, his deeds will have been bad.” (At-Tabarani)

Prophet Muhammad (peace be upon him) said : “Prayer is a pillar of the religion (Islam). Whoever establishes it, establishes religion ; and whoever destroys it (e.g. neglects it), destroys religion.” (Ahmed)

The above quotes explain that prayer is the symbol of Iman, it is the first thing that the servant will be questioned and it is the pillar of Islam. Many more Hadees speak on the significance of prayer. Among the duties in Islam, prayer is the main. All the main obligations, except prayer, are prescribed on this earth. But prayer was made obligatory by the almighty Allah when prophet Muhammed (Sal) was in Mi’raj. the journey to the heaven. In this context too it is distinguished from the other Ibadhas.

Prayer receives significance, as it is the obligation which must be performed by every adult Muslim throughout the life. Allah has provided some concessions in performing it, when one is sick, on a journey, when the water is unavailable and even when one is engaged in battle field in order to ensure that it is compulsorily observed at all times.

Dangers of leaving prayers

Al Quran and Sunnah have explained the dangers in this world, in grave and in the world hereafter for not establishing prayers, They add value to the significance of prayers.

- * The Prophet stated : ‘If the prayer of any person is missed, it is as if he has lost his family, wealth, and property in an instance.’ (Ahmad)
- * When the inmates of Paradise ask some in the hell “*What put you into Saqar?*” they will say, “*We were not of those who prayed (Al Quran 74:42-43)*”
- * “Whoever does not observe prayers regularly will be with Qaroun, Firoun and Haman on the Day of Judgment” (Ahmed)
- * “Do not knowingly skip any prayer which is obliged upon you. Allah relieves Himself from His responsibility from a person who leaves a prayer” (Ahmed)

Many Hadees caution against the torments in this world, in grave and in the world hereafter for those who neglect prayers. Let’s compile them :

1. There’s no development in their worldly life.
2. Their faces will not have the gleam of Iman.
3. They will meet their death in the state of strong hunger, thirst and ignominy.
4. They will suffer from alarming torments.
5. They will undergo rigorous inquiry in the life hereafter.
6. They will be subject to the wrath of almighty Allah.
7. They will be severely punished in the hell.

Hence failing to pray will affect a person in all the ways.

There are some regulations to perform prayers. Juristic scholars categorize them as Sharts, Fard, Sunnath and Mubthilath. Prayers should be done adhering to them.

The Arabic word Shart means condition. One should follow them before starting the prayer.

Sharts of Prayer

1. Being a Muslim.
2. Should have attained the maturity of understanding the good and bad. It is called ‘Thamyees’ in Arabic. Those who are in the state of unconsciousness, insane and children are not in Thamyees.
3. Should be aware of Fard Prayer as Fard Prayer.
4. Should be able to differentiate Fard and Sunnath.
5. Should have the knowledge on performing the prayer.
6. The body, clothing and the place of prayer should be free from Najis.

7. Should be free from the state of impurities.
8. Covering the Awrath : It refers to parts of the body which must be covered. Gents must cover the part of the body between the navel and knee. Covering in addition is Sunnath. During prayer, women must the cover the whole body except the face and the part of the forehead below the wrist.
9. Should be aware that it is time for prayer.
10. Should face Qibla to pray.

Fards of prayer

The acts that must be done are referred to 'Fard' in Islam. As the acts that must be followed prior to the prayers are called 'Sharts' the acts that must be done during prayer is called Fard. The prayer will become valid only if all of them are performed accordingly. They are :

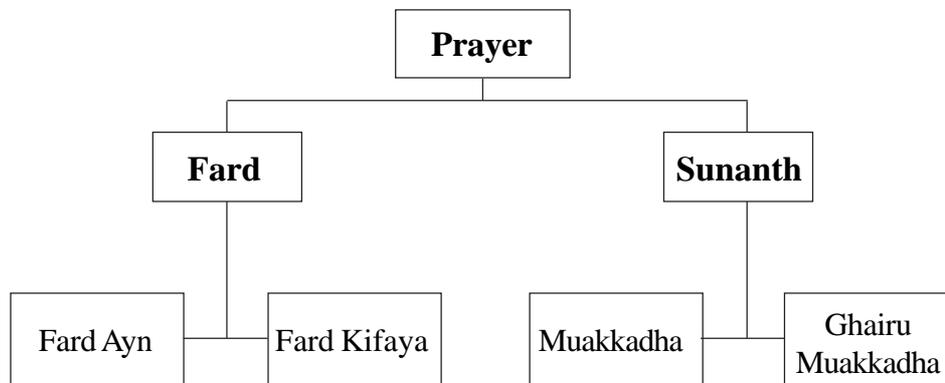
1. Niyath : It means intention, determination. The person who prays intends or determines that he is about to perform the particular prayer is called Niyath. It is very necessary and a must. "Deeds are according to the intentions" (Bukhari).
2. Saying the First Thakbeer : It is called 'Thakbeerathul Ihram' in Arabic. Saying Allahu Akbar with the intention is Fard. "They key of prayer is cleanliness. Its beginning is Thakbeer and the end is 'Salam' (Ahmed).
3. Standing : It is called 'Qiyam' in Arabic. It refers to be in standing whatever the acts of prayers that are supposed to be done so. The one who is unable to stand can pray in sitting, leaning or crouching. If that too is not possible, prayer can be performed in lying position too. "Pray standing, if you are unable to do, pray sitting. If it is unable, pray leaning" (Bukhari).
4. Reciting Surathul Fathiha : Whether praying in congregation or alone Surathul Fathiha must be recited in each Rak'ath. Prophet Muhammed (Sal) said, "No prayer for the one who does not recite Surathul Fathiha" (Muslim).
5. Performing Ruku : Bending position should be maintained to see that the head, neck and the back are kept on one level. Both palms should be placed on the knees.
6. Remaining in Ruku : It refers to remain in Ruku for a short time without instantly coming back to standing position.
7. I'thidhal : This refers to standing straight following Ruku.

8. Remaining in I'thidhal : It is to remain in I'thidhal for a short time before moving to the next step.
9. Performing first Sujood : The position in which the forehead, both palms, both knees and the inner toes are placed together on the floor is called Sujood. Sujood should be done twice in a Rak'ath.
10. Remaining in first Sujood.
11. Sitting : it refers to sitting with both the knees folded after the Sujood.
12. Remaining in sitting position.
13. Performing second Sujood.
14. Remaining in second Sujood.
15. Sitting at the end of the prayer to recite Aththahiyath.
16. Reciting Aththahiyath.
17. Reciting Salawath on Prophet Muhammed (Sal).
18. Saying the first Salam.
19. Performing the above mentioned 18 Fards accordingly.

Acts that nullify the prayer

1. Invalidation of Wudhu
2. Getting in to an indecisive condition whether to continue the prayer or to terminate it, while performing it.
3. Talking : Uttering of meaningful one letter word or meaningless multiple letter words
4. Acts such as laughing, crying, groaning or whistling
5. Doing things which do not have connection with the prayer (twitching of eyelids or finger movements do not nullify prayers)
6. Adding an action related Fard
7. Leaving a Shart of prayers
8. Leaving a Fard of prayer
9. Doing an act that nullifies fasting (*e.g.* eating, drinking etc.)

Types of Prayers and methods of performing



There are two types of Prayer

1. Fard prayer : must be performed compulsorily
2. Sunnath prayer : Rewarded with merits for performing them although not obligatory

Fard prayer can be categorized into two

Fard Ayn : It is obligatory upon every Muslim. *E.g.* Daily five times prayers, Jumma prayer

Fard Kifaya : Although it is obligatory upon every Muslim, if one person performs it other members of the community are relieved from the duty. Only the one who performs it will get the merits. If no one performs it all the members of the community will be considered as offenders and will be punished. Janaza prayer belongs to this category.

There are two types of Sunnath Prayers

1. Sunna Mu'akkada

This refers to prayers that are not Fard but were performed by Prophet Muhammed (Sal) and Sahabas giving prominence next to Fard prayers. Prophet Muhammed (Sal) has performed them regularly while he was in village as well as when he travelled. Withr, Thahajjudh, festival prayers, prayers on eclipses and prayer for rain can be examples for them.

2. Sunna Ghair Mu'akkada

This refers to prayer on which prophet Muhammed (Sal) was not regular. Prayers such as Thahiyyathul Masjid, prayer following the ablution, Duha are some examples.

Sunnath Prayers, performed in congregation

1. Festival (Eid) Prayers
2. Prayer during solar, lunar exlipses
3. Prayer for rain
4. Tharaweeh
5. Withr prayers during the month of Ramadhan

Sunnath prayers, performed individually

1. Sunnath prayers prayed before and after five time obligatory prayers
 - a. Two Rak'aths before Subuh
 - b. Four Rak'aths before Zuhar
 - c. Four Rak'aths after Zuhar
 - d. Four Rak'aths before Asar
 - e. Two Rak'aths before Magrib
 - f. Two Rak'aths after Magrib
 - g. Two Rak'aths before Isha
 - h. Two Rak'aths after Isha

Out of the above, 10 Rak'aths are considered Ab'alu Sunnath. They are : Two Rak'aths before Subuh, two Rak'aths before Zuhar, two Rak'aths after Zuhar, two Rak'aths after Magrib and two Rak'aths after Isha.

2. Zuhar Prayher
3. Thahiyyathul Masjid
4. Withr
5. Thahajjuth
6. Istikhara
7. Thasbeeh
8. Two Rak'aths before wearing Ihram for Hajj or Umra
9. Prayer after completion of Thawaf of Ka'ba
10. Prayer after performing Wudhu

Now, let us look at prayers in detail :

“Indeed, prayer has been fixed upon the believers a decree of specified times”.
(Al Quran 4:103)

All those who are obliged, must pray five times a day. It will be considered a complete prayer when the Fards are performed accordingly. Even if one of the Fards is missed, the prayer will become invalid. Following the Sunnaths of prayers, while maintaining Sharts and Fards, will bring added merits.

When prayer was prescribed, Jibreel (Alai) taught Prophet Muhammed (Sal) how to perform it. That is what is in practice even today. The are :

Standing position

When praying, men should keep their both legs at a distance one palm size apart and women should place them close together and stand straight facing the Qibla.

Then with the intention that ‘I m praying this Fard or Sunnath prayer’ (mentioning the name of the prayer) he/she should declare Thakbeer saying ‘Allahu Akbar’. One should keep both palms with fingers neither widely nor narrowly stretched straight towards Qibla, while saying Thakbeer. Then hands should be raised in a way that the tips of the thumbs should be placed parallelly to the earlobes. When completing the recital of Thakbeer, the hands should be gently lowered and right hands should be placed on the left one between the belly button and the chest. Here, the right plam should hold on to the left wrist. In the position of Thakbeer, men must fold the hands in a way that the elbows are placed not touching the ribs whereas women must place them together with the ribs.

Minimum requirement for Niyyath is (for example) ‘I am praying Zuhar’. There are three elements in a Niyyath. The maximum extent of Niyyath is ‘I am hereby praying the four Rak’aths of Zuhar facing the glorious Ka’ba in Adha for the sale of Allah’. If one prays in congregation and he is a follower of the Imam he should add the word ‘Ma’ moomun and if he is leading the prayer he should add the word ‘Imamun’ in the Niyyath.

After placing the initial Thakbeer called ‘Thakbeer Tahreema’ one should recite the starting Dua called ‘Duau Ifthithah’. Prophet Muhammed (Sal) has recited many Duas.

For Example : **الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا مُبَارَكًا فِيهِ**

- * (Allah is Most Great, praise be to Allah, much good and blessed praise.) We use to recite Wajjahthu. It is too accepted. Next, we should recite Sura Fathiha correctly with Bismil.

Following Sura Fathiha or some other verses from Qur’an can be recited only in first and second Rak’aths.

Performing Ruku

Then we should bow for Ruku, while raising the hands as we did for the first Thakbeer. The bowing should be done in the way that the head, neck and the back should be in same level and both palms should be placed on the knees. In Ruku too men must keep the elbows placed not touching the ribs whereas women must place them together with the ribs. One must remain in this position for a while allowing the parts of the body to settle and say thrice.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

‘How Perfect is my Lord, the Supreme !’

Coming to I’tidhal

Then we must come to the straightening up position called I’tidhal’ raising the hands again as we did for the first Thakbeer and reciting

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah listens to the one who praises him.

Here we should let our hands hang but not shaking. While standing still at this point it should be recited as follows :

رَبُّنَا لَكَ الْحَمْدُ مِثْلَ السَّمَوَاتِ الْأَرْضِ وَمِثْلَ مَا سَبَقَتْ مِنْ شَيْءٍ يَخْدُ

O Allah, our

Rabb (Lord), to You is praise in all the heavens and all the earth, and all that pleases you to create afterwards.

Sujood

After completing the I'tidhal, without raising the hands, we should go to Sujood reciting Thakbeer. While bending for Sujood, first we must place the knees, then both the palms and finally the forehead and the nose on the floor.

Fingers should be straightened towards Qibla. Both hands should be placed parallel to ears and shoulders. Men must keep the elbows placed not touching the ribs and the lower abdomen whereas women must place them together with the ribs and the lower abdomen.

In every Sujood seven parts of the body should touch the floor. They are small parts of bottom of the toes, both knees, both palms and the uncovered forehead. During Sjuood, nose touching the floor is a Sunnath.

In Sjuood we should recite the following Thasbeeth thrice

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

‘How perfect is my Lord, the Most High’

In Sujood other necessary Duas can be asked additionally in Arabic.

Sitting between Sujoods

After remaining for a while we should raise from Sujood reciting Thakbeer without raising the hands. Sit up from the floor upright with your knees bent and palms placed on them. While remaining still in this position we should recite

رَبِّ اغْفِرْ لِي ، وَاَرْحَمْنِي ، وَاَجْبِرْ لِي وَاَرْزُقْنِي ، وَاغْنِنِي ، وَاَعِزِّنِي .

(O my lord, forgive me, have mercy on me, fulfill my needs, raise me, provide for me, guide me, and protect me from sickness, pardon my sins)

In second Sujood

From the sitting position we should go to second Sujood while reciting Takbeer. We must remain still for a while and recite the Thasbeeh. From there we should raise our heads reciting Thakeer, sit for a short while in Ifthirash position and stand up for the second Rak'ath.

In the second Rak'ath again we should palce the Takbeer, recite the necessary recitals complete the remaining Rak'aths.

In Qunooth

Qunooth is performed during the I'thidhal position in the second Rak'ath of Subuh prayer. Qunooth should be done after reciting the Zikr in the I'thidhal by raising both the opened palms to the level of the shoulder facing the Qibla. You might have already studied the Qunooth.

In Aththahiyath

Aththahiyah must be recited in the last Rak'ath of the prayer after the second Sujood while sitting for Aththahiyath. It is performed in the second Rak'ath of a Two Rak'ath prayer and in the last Rak'ath in the prayers which has more than two Rak'aths.

When sitting for the first Aththahiyath position in a prayer which has more than two Rak'aths, we should sit folding the legs so as to place the right foot standing upright while the toes are folded towards the Qibla and sit on the left foot. It is called 'Ifthirash' sitting.

When sitting for the final Aththahiyath right foot should be palced as mentioned above and the left foot should be palced under the ankle. This is called 'Thwarruk' position.

In both these positions hands should be placed as in the 'sitting between Sujood' positions. The right index finger should be slightly curved inwards, the top of it

should be lowered. The back of the index finger should be palced pressing the tip of the thumb. The other three fingers should be placed completely folded inwards on the right leg.

When reciting the words ‘Ashhadhu An Lahilaha Illallah’ in the Aththahiyath, the folded right index fingers should be completely stretched.

Placing the sight towards that stretched index finger until one stand up for the third Rak’ath or the Salam is given in the 1st Rak’ath, and looing at the place of Sujood during other times of the prayer is Sunnath.

All the sitting positions, except the sitting for the final Aththahiyath, should be made as per the ‘Ifthtirash’ position.

When standing gor the third Rak’ath after the reciting the Aththahiyath, both the hands should be palced front and pressed to stand. After getting up hands should be palced to do Thakbeer in the way it was done during the first Thakbeer, raising both the hands parallel to both the ears.

Before Salam is said one can recite any Dua, in Arabic, he needs. However, it proper and meritorious of if the Duas which were recited by prophet Muhammed (Sal).

After finish reciting the final Aththahiyath we should turn the face towards right saying the Salam and then again while reciting Salam turn the face towards left.

After saying Salam

Prayer completes with this. After completing Subuh and Magrib, Kalima Thowheed should be recited ten times. Apart from this, after competing the prayers, following saying Salam we should recite

أَسْتَغْفِرُ اللَّهَ

thrice and then we should recite Duas such as

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allah accepts the Duas which are asked after the prayers. So Duas should be strated and ended with Hamdhu Salawath.

Jama'ath Prayer

The main Ibadha a Muslim must perform is Five Times prayers. It is Fard Ayn for every adult to perform it until the last breath. Al Qur'an and Sunnah speak on this.

1. "Establish prayers, give Zakath and bow with those who bow" (Al Quran 2:43)
2. "Praying in congregation is twenty seven times better than praying alone." (Bukhari)
3. "Shaitan's control will fall upon those who do not pray in congregation when they are three. So establish Jama'ath because the wolf will catch the goat which is alone" (Abu Dawud)
4. When a person takes Wudhu and leaves the home for the purpose of praying in Masjid, one sin is forgiven for each step he keeps; one grade is elevated and Angels beg for forgiveness for him from Allah until he completes his prayer after entering the Masjid" (Thirmidhi)
5. Praying with another person, rather than praying alone, causes to enrich his Iman. Praying with many people is preferred by Allah. (Abu Dawud)

The above mentioned verses of Al Quran and prophet's sayings show the importance of Jama'ath prayers.

The one who leads the Jama'ath prayer is called 'Imam' and the follower is called 'Ma'moom'. There should be minimum one Imam and a Ma'moom to perform a Jama'ath prayer.

At the beginning of the prayer, the Imam should keep the Niyath that he is praying as an Imam and the Ma'moom should keep the Niyath that he is praying as a Ma'moom.

Imam will stand, facing the Qibla, in front of all. The feet of Ma'moom should not be placed before those of the Imam. If only one Ma'moom follows the Imam, the Ma'moom should stand little behind on the right side of him. In Jama'ath prayers, praying in the first row to the right side of Imam will bring more merits.

Ma'moom can never perform any act prior to the Imam. All the actions should be performed following the Imam. One comes later can join the congregation during any action. However, only if he joins the prayer before Imam raises his head from Ruk'ath, it will be considered as he has completed that particular Rak'ath in Jama'ath. He should pray the remaining Rak'aths of the prayers alone after Imam finishes giving Salam.

The one who leads the prayer should be a religious scholar, a Quri who can recite the Al Quran beautifully, God fearing or an elder.

Jumma Prayers

The Arabic word Jumma means getting together. The special prayer performed by the Muslim men of a village or town together on every Friday is called Salathul Jumma. This congregational prayer is performed on Friday during the Zuhar time. Firstly a person will deliver a sermon following the sermon the person who delivered it and those who listened to it will pray together two Rak'aths. Al Qur'an says on Jumma Prayer as follows :

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if only knew. (Al Quran 62:9).

Jumma day is a special day. There are many significances in it. Prophet Muhammed (sal) has shown many deeds that should be done on it.

There are Sharts and Fards exclusive for Jumma prayer. Juristic scholars have classified them.

Conditions (Sharts) for performing Jumma

1. Jumma prayer must be done in Jama'ath.
2. On the day of Jumma, minimum forty men should get together and participate from the beginning of the sermon to the end of the prayer.
3. Jumma should be performed within the boundary of the village or town.
4. Jumma sermon and the prayer should be performed during Zuhar time.
5. Only one Jumma must be done in a village or town. It can be increased according to the necessary if all cannot gather in one place.
6. Jumma prayer must be performed after two Khuthbah (sermons).

Sharts (conditions) that make Jumma an obligation on a person

1. Being a Muslim
2. Being a free man (not a slave)
3. Should have attended the adulthood
4. Should be staying in the village/town and be able to attend the Jumma

Following the above conditions two Rak'aths should be performed during Zuhar time on Friday. It is obligatory on every Muslim.

Janaza Prayer

There are four duties towards a Janaza when a Muslim dies. They are :

1. Bathing the Janaza
2. Shrouding it
3. Praying
4. Burial

Let us look at Janaza Prayer

The third duty towards Janaza is performing prayer for it. It is Fard Kifays. It differs from other prayers. It has neither Ru'ku nor Sujoods. Four Thakbeers are performed in its while standing. It should be performed adhering to its Fards.

Keeping Niyath : One must keep the Niyath as "I am performing the four Thakbeer which are obliged on me towards this Janaza for the sake of Allah"

Praying in standing position : It is permitted to pray sitting for valid reasons.

Saying for Thakbeer : Hands should be raised to place the First Thakbeer.

Reciting Sura Fathiha after the First Thakbeer

After the second Thakbeer, reciting Salawath on Prophet Muhammed (Sal) It is better to recite the Salathul Ibrahimiyah which appears in Aththahiyah.

Asking Dua for the Janaza following the third Thakbeer

There are many Duas asked by Prophet Muhammed (Sal). Reciting them is Sunnath.

After the third Thakbeer :

اللَّهُمَّ إِغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ
وَأَكْرِمْ نَزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ
الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا
مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا
خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِدْهُ
مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

After the fourth Thakbeer saying Salam. Before saying Salam one can recite

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَا بَعْدَهُ

For the Janaza prayer, the Sandook (casket) is placed horizontally. The person who stands as Imam will stand in front of the head of the Nanaza if it is a Male Janaza. He will stand opposite to the middle of Janaza if it is of a female.

If prayers to be done or many Janazas at a time, the Sandooks should be placed one after the other between the Mihrab and the Imam. First Male Janazas and then the female Janazas should be palced.

It is better many people take part in performing Janaza prayer. Prophet Muhammed (Sal) has encouraged the Mu'mins to stand in three rows for Janaza prayer. It is Mustahab to stand in three rows ever if the number of participants is less. Men should perform Janaza prayer.

Juristic scholars have listed out the persons who are eligible to lead a Janaza prayer. However, they should be aware of the rules pertaining to Janaza prayer.

1. The one who is suggested in the Wasiyyath by the deceased.
2. The father, paternal grandfather, paternal great grandfather and others in ascending lineage.
3. The son, grandson, great grandson and others in descending lineage.
4. The brother of the deceased.
5. The relatives of the deceased.

Following the prayers the burying the Janaza is the final duty.

Festival Prayers

Among the Sunnath prayers Eidul Fitr and Eidul Adha are considered Sunnath Muaqqadha Eidul Fitr is celebrated on the first day of Shawwal, the month following Ramadhan and Eidul Adha is celebrated on the tenth day of Zul Hajj.

There are some disciplines to be followed on both festival days :

Bathing, applying perfumes and dressing in best clothes

Hasan (Ral) narrated “Prophet Muhammed (Sal) has ordered us to be dressed in the best available clothes, to apply the best perfumes and to sacrifice the best”. (Hakim)

Eating in the morning

On Eidul Fitr, eating before going to the festival prayer and on Eidul Adha, eating after coming from the festival prayer are Sunnath.

Going to the praying venue

It is good to pray in Masjid. It can be performed in open grounds too.

Going to pray in one route and return in another

The Prophet used to go to the Eid Prayer location by one route and will return through another route. (Muslim)

Greeting

When one meets another offering the festival greeting by saying “Taqabbal Allahu Minna Wa mink”

Method of Performing Festival prayers

On the day of Eidul Fir, the time for festival prayer starts when the sun rises to the height of two spears. On the day of Eidul Adha, it is better to start the prayer after the sun rises to the height of one spear (approximately 20 minutes). One spear is referred to approximately 3 metres. As in other prayers, in Festival prayers too, Sharts, Fards and Sunnaths should be observed.

Niyyath should be kept thus : “I am praying the two Rak’aths, for the sake of Allah, facing the Ka’ba and in congregation”. In the first Rak’ath, seven Thakbeers should be said in addition to the Thakeerathul Ihram (initial Takbeer). Between each Thakbeer the following should be recited :

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

Next, Sura Fathiha should be recited. Then another Sura should be recited. After performing the Ruku and Sujood that Rak’ath should be completed. In the second Rak’ath five Thakbeers should be said. Between each Thakbeer, as in the first Rak’ath, Subhana Kalima should be recited. Next, Sura Fathiha and another Sura should be recited. After performing the Ruku and Sujood the second Rak’ath should be completed. Following the prayer the Imam conducts the Khuthbahs. It is appreciated that more Thakbeers should be included in the Khuthbahs.

Let us reap the benefits of praying a complete festival prayer by learning and performing it accordingly.

Prayer for seeking Rain

It is called ‘Salathul Isthisqa’. “Isthisqa” means seeking for rain. It is a Sunnath prayer. We should plead Allah very much and Ask Dua when people suffer for water due to severe drought. Supplications can be done after the five time daily prayers and in Jumma appealing for the blessed rain.

One way of appealing the Almighty Allah to grant rain is ‘Salathul Isthisqa’.

The leader of the Islamic Caliphate or the Imam will instruct the people to fast for four days, to ask for forgiveness and to engage in good deeds giving charity. On the fourth day children, adults, men and women gather, after having bath and Wudhu with their cattle and animals in an open ground. There, they pray two Rak'aths. Then, Imam conducts two Khuthbahs. It is Sunnah to recite the Duas, which were recited by Prophet Muhammed (Sal). When one third of the second Khuthbah is over the Imam turns towards Qibla and engages in more and more Duas raising his hands. While the Imam turns towards the Qibla he and the followers will change their over garments inside out and left side right.

Sunna teaches us many duas recited by Prophet Muhammed (Sal).

When people suffer for water during the drought let us stand to gather, perform Salathul Isthiqara and get benefitted by reciting the supplications recited by Prophet Muhammed (Sal).

Prayers during eclipses

Prayer during eclipses is Sunna Mu'akkada. It is better that men and women perform this prayer in congregation. This two Rak'ath prayer is slightly different from other prayers. Every Rak'ath consists of two Rukus. In the first Rak'ath following Sura Fathihal, Sura Baqara can be recited. Then Ruku should be performed with long Thasbeeth. From Ruku, aain stanidng straight, one must perform Thakbeer and recite Sura Fathiha and he can recite Sura Alaha Imran. After completing it, he can go for Ruku and remain in it while reciting Thasbeeh a little less than the previous Ruku and can come to I'thidal. After reciting the Dua he should go to Sujood and recite Thasbeeh there to the extent of Thasbeeh done in the first Ruku. Then he should come to the sitting position and recite the regular Dua.

In the second Sujood too, Thasbeeh should be recited to the extend to the Thasbeeh done in second Ruku. Then standing up for the second Rak'ath one should recite Sura Fathiha. Next, similar to the first Rak'ath, it is recommended to recite Sura Nisa during the first standing and to recite Sura Maa'ida during the seocnd standing. Then we should continue the prayer as in the first Rak'ath and complete the prayer with the reciteal of Aththahiyath.

The duration for this prayer is from the beginning of the eclipse to the end of it. During the eclipse, it is Mustahab to recite Thasbeeh, asking Dua, doing Isthigfar and giving charity.

Other Sunnath Prayers

There are some more Sunnath prayers other than that were mentioned above. Let us observe a very few significant ones. Let us know about others from those who are learned.

Thahajjudh Prayer

Thahajjudh prayer is performed, awaking from sleep, during midnight. It is the characteristic of the good servants of Allah, to perform Sunnath prayers during night. They arise from [their] beds ; they supplicae their Lord in fear and aspiration, and from what we have provided them, they spend. (Qur'an 32:16).

“O people! spread salaam, feed the hungry, be in touch with your kin, and pray while people are asleep (at night) you shall enter paradise peacefully.” (Thirmidhi).

The above mentioned qotes show the signifiante of Thahajjudh prayers.

It is Sunnath to recite the last ten verses of Sura Aala Imran in Wudhu after brushing the teeth when we arise for the Thahajjudh which is prayed after having a sleep consequent to Isha prayers. Thahajjudh prayer consists of minimum two Rak'aths.

Duha Prayer

The prayer which is performed from approximateely 20 minutes after the sun rise until it passes its zenith is called Duha prayer. It has many virtues. Prophet Muhammed (Sal) has spoken very high of it. “In the morning every single joint of yours must pay a Sadaqa. Every Thasbeeh is a Sadaqa, every Tahmid is a Sadaqa, every Tahlil is a Sadaqa, every Thakbeer is a Sadaqa, every commanding good is a Sadaqa, and every forbidding evil is a Sadaqa, and all this is accomplished through two Rak'aths one can pray in Duha.” (Ahmed).

Minimum Rak'aths for Duha is two and maximum is eight. We can pray four Rak'aths.

Zakath

The Arabic word 'Zakath' literally means purification, growth and increase. In the perspective of Islamic Sharia, Zakath refers to the following : When a Muslim's wealth reaches its Nisab and maturity he should measure it according to the percentage and give it away to the prescribed eight groups of people. Al Quran has used the terms such as 'Sadaqa' and 'Infaq' referring to Zakath. Zakath has its significance in many ways :

1. Being one of the basic Ibadhas, is one of its significances.
2. The teachings the Al Quran and Sunna present help us understand its importance.

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing. (Al Quran 9:103).

And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. (Al Quran 9:34)

Allah will test the community with famine which does not give Zakath (Tabarani)

The portion of Zakath which is not separated from the wealth will ruin the whole wealth (Baihaki)

3. Al Quran has mentioned Zakath and Salah together in many places. It shows that Zakath is as important as Salah. For example : And establish prayer and give Zakath, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing. (Qur'an 2:110)
4. Zakath was imposed on the former communities.
5. The one (who is entitled but) does not give Zakath is a great sinner. In Islamic perspective one who refuses to give is a Murthad.
6. Islam has made it a duty to wage war against those who refuse to pay Zakath.

7. Sahabas, Caliphs and Imams have shown utmost attention in implementing Zakath.
8. Zakath becomes significance as it brings the blessings of almighty Allah.

 “My mercy encompasses all things.” So I will decree it [especially] for those who fear Me and give Zakath and those who believe in Our verses” (Al Quran 7;156)
9. Zakath is one of the basics of Islamic Economic Policy.
10. Zakath receives its significance as it a religious duty which is beneficial to individual and community.

Rules and Regulations for Zakath

Zakath should be performed according to the rules and regulations pertaining to it. It is important that Muslims should be aware of them. Only then, it can be performed in the way Allah hkes.

Conditions for Zakath to become entitle

1. Being a Muslim
2. Being a free man (not a slave)
3. The article should be one’s own
4. The article should have reached the Nisab
5. The article should have reached the period
6. The article or the asses should have growth
7. It should exceed one’s basic needs

Nisab is the minimum amount of an article on which Zakath is obligated. It differs from article to article. ‘Reaching the period’ stipulates how an article should be with a person for Zakath to be entitled. For some article it should reach one year. The year refers to a lunar year. Zakath should be given at the time of harvest for agricultural goods and it should be given immediately for treasure trove.

There are two Fards to implement Zakath. They are keeping Niyath and giving it to the entitled persons.

Al Quran and Sunna have mentioned the word ‘wealth’ without specifically defining the article on which Zakath should be given.

The prime objective of Zakath is to purify the articles from which Zakath is given and to purify the rich persons who are owners of them. The value of wealth, the nature, the use and the mode of growth of them may change from time to time. Hence there are possibilities for the change of the method of getting Zakath, and the amount of Zakath accordingly.

The table of article on which Zakath is entitled

The articles which are under the condition of completing one year

| Article | Nisab (Minimum requirement) | Amount to be paid as Zakath |
|---|--|--|
| Money | Money value equivalent to 85 g gold (10 1/2 pound) | 2 1/2% |
| Gold, Gold jewelleryes & Gold ornaments | Money value equivalent to 85 g gold (10 1/2 pound) | 2 1/2% |
| Silver, Silver jewelleryes & Silver ornaments | Money value equivalent to 595 g silver | 2 1/2% |
| Commercial goods | Money value equivalent to 85 g gold (10 1/2 pound) | 2 1/2% |

The article which are not under the condition of completing one year

| Article | Nisab (Minimum requirement) | Amount to be paid as Zakath |
|---------------------------|--|--|
| Cereals (rice, wheat etc) | 653 kg | 5% / 10% |
| Treasure trove | No Nisab | 20% |
| Bull | 30 bulls | One 1 year old calf for every 30 bulls, for every additional 10 bulls one calf each |
| Goat | 40 goats | One goat for 40-120 goats Two goats for 121- 200 goats Three goats for 201-300 goats For every additional hundred goats one goat each |

Fards to Zakath

1. Keeping Niyyath
Niyyath is the main of all the deeds. Particularly, as Zakath is a basic Ibadha the giver must keep Niyyath.
2. Giving it to the entitled persons

Al Quran and Sunna have explained in detail re the people who are entitled to receive it.

Al Quran describes the group of people who are entitled to receive Zakath :

Zakath expenditures are only for the poor and for the needy and for those employed to collect [Zakath] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise. (Al Quran 9:60)

1. **Fakeer**: He does not have any income to meet the basic needs of his dependants and him.
2. **Miskeen**: He does not have sufficient income to meet the basic needs of his dependants and him.
3. **Amil** : Those who are engaged in collecting Zakath, storing, recording, calculating, protecting and distributing it are eligible to receive under this category based on their qualifications, skills and responsibilities. The amount they receive should not exceed one eighth of the Zakath.
4. **Muallafathul Quloob** : It refers to people who conform towards islam. Those who are newly reverted to Islam fall into this category.
5. **Fir Riqaab/ Muqaathab** : It refers to the portion of Zakath given to free a slave. It can be used to free a slave on a payment of a fixed amount to the master. Modern Islamic scholars opine that since the slavery is not in practice today, it can be used to free a person who has been imprisoned without any justification from Kafirs.
6. **AI Qarimoon**: He who is not in a position to repay the debts taken for him or on behalf of others.
7. **Feesabeelillab**: It refers to a portion of Zakath given for Islamic battles held for the cause of Allah.
8. **Ibnu Sabeel**: It refers to traveler who is stranded and is not in a position to complete the journey while on an accepted journey. A person is eligible to receive it even if he may be a rich person or on the journey for his personal need. But the journey should not be for a vice deed.

Persons who are not eligible to receive Zakath

1. Rich: He has sufficient income to meet the basic needs of his dependants and him.
2. He who is able to engage in Sharia permitted employment which does not exploit them and which will suit to his qualifications and status. The employment should bring sufficient income to fulfill the needs of him and those who are his dependants.
3. Enemies of Islam: Atheists, those who turned away from Islam and Kafirs who are against of Islam will come under this category.
4. Parents, spouse and children of the Zakath payer: Wealth of a son is also considered the wealth of the parents. Similarly, offspring are considered a part of the father. Wife is considered a part of husband.
5. Family of Prophet Muhammed (Sal): Families of Prophet Muhammed (Sal) does not have share in Zakath (Ahmed)

Benefits gained from Zakath

Zakath is an Ibadath obligated based on many objectives. We can classify the benefits of Zakath under three categories.

Benefits to the one who gives Zakath

1. Zakath payer becomes purified in his mind and wealth.
2. He comes under the blessings and mercy of the Almighty Allah
3. He gains the characteristic of free from selfishness and becomes a person of common good
4. He becomes benevolent
5. He gets himself freed from desires of world and wealth
6. He will behave mercifully with poor
7. He will be a grateful person
8. He jewels himself with the characteristic of Allah
9. He develops his wealth
10. He will get great merits in the world hereafter

Benefits gained by those who receive Zakath

1. There is possibility of elimination of his poverty.
2. He is protected from the cruelty of poverty.
3. His status of life will be elevated.
4. There will be advancement in his financial condition.
5. Bad qualities and actions will be removed.
6. It makes him independent from others.
7. He will receive peace of mind and tranquility.
8. Protection from diseases of mind such as deceitfulness, jealousy and slandering.
9. It will create healthy people.

Benefits to the community by Zakath

1. The economy of the society will develop by the development of the individual.
2. The community will become strong by creating mutual link, unity and bond.
3. Brotherhood and unity will be strength.
4. Competition and jealousy will be eliminated.
5. Majority of the shortcomings of the community will be redressed.
6. All the departments of the community will develop.
7. Islamic Aqidah will be safeguarded.
8. A safe environment will be created in the community.
9. A community with a lot of friends will be produced.
10. Economic imbalance will be reduced.

Significance and usage of collecting and distributing Zakath

Zakath is a community based duty obligated upon individual by the Almighty Allah. Islam anticipates that it should make a base to the economic growth of a community. In social life, any activity for the economic development and its advancement cannot take place in an orderly manner unless it is done collectively. The desired maximum results and benefits could be gained only when the Muslim community performs it collectively.

Al Quran illustrates that Zakath should be distributed collectively in an institutionalized manner.

“Take, [O, Muhammad], from their wealth a charity” (Al Quran 9:103)

“[And they are] those who, if We give them authority in the land, establish prayer and give Zakath” (Al Quran 22:41)

Al Quran refers to the people who are engaged in collection and distribution of Zakath as , Amiloon' and says that they too have a share in Zakath. It substantiates that Zakath should be performed collectively. The history of Prophet Muhammed (Sal) and Kulafaur Rashidoon who collected and distributed Zakath collectively affirms that Zakath must be done collectively. However, it is accepted when it is done individually.

Significance and benefits of collecting and distributing Zakath

1. The man's natural desire for wealth may impede a person in performing his duty of paying Zakath. It could be averted when it is performed collectively. Hence it can prevent poor people being affected by such situations.
2. It cannot be expected that individuals can identify the eligible people and distribute the Zakath accordingly. So when it is performed collectively it can be done accordingly.
3. It is not possible to carry out social economic development activities properly if it is not done collectively.
4. Since Zakath is of high aims and wide objectives, planning and collectiveness are important to achieve them.
5. Collective effort is the most appropriate means to perform Zakath as it has activities such as collecting, storing, protecting and distributing.
6. Al Quran's mentioning of Zakath with prayers in many places indicates that it is better to perform Zakath together.
7. When Zakath is paid individually, the receiver may become subject to inconveniences caused by the Zakath payer.
8. Any deed done individually can bring less social benefits when compared to the deeds done in congregation.
9. Paying Zakath collectively will be assistive to the financial administrative system as Islam is a religion and a social setup.
10. When Zakath is paid individually, due to irregularities, it can create an instance when some can get excessively whereas some others cannot receive any. It could be prevented by paying Zakath collectively.
11. When Zakath is paid collectively, it can help identify the cases which should be prioritized and helped.
12. Performing Zakath collectively can help to plan accurately the acts of collection and distribution.

Zakathul Fitr

Zakathul Fitr is a duty obligated upon Muslims. It is referred to as the Sadaqa for the body. It becomes obligatory when the month of Ramadhan ends and the first crescent of Shawwal is sighted. It is an obligation upon every Muslim who has the excess financial means after spending for the food and clothing and who is alive during the sun set on the last day of Ramadhan.

Similarly it is the duty upon persons who are responsible for the children born between the sight of Shawwal crescent and Eidul Fitr prayers.

It is a rule that the article which is used as the main food of a region should be given as Zakathul Fitr in that region. There are scholars who opine that the value of the said article could be given to the deserving person if it is considered worthier to pay the same. Every person who is obliged to pay Zakathul Fitr should give 2 1/4 Kg per head for him and for those who are his dependants.

Zakathul Fitr should be given with the sighting of 1 st Shawwal crescent and before the Eidul Fitr prayers. It is Haram to delay it without valid reasons. It is Wajib to give it even later if someone misses to give this obligated Fitra. It is permissible to give Zakathul Fitr before the festival day during the month of Ramadhan. It should be given to those who are entitled to receive Zakath. It helps the poor people celebrate the festival merrily. It will also help minor sins, that occurred during the Ramadhan, forgiven. The narration of Abdullah Ibnu Abbas (Ral) is affirms this.

“The Messenger of Allah ordained Zakathul Fitr to purify the fasting person from indecent words or actions, and to provide food for the needy. It is accepted as Zakath for the person who gives it before the ‘Eid prayer; but it is mere Sadaqa for the one who gives it after the prayer.” (Abu Dawud)

Sadaqa and its virtues

Among the good characteristics of Muslims, generosity is basic. Hospitality, helping each other, helping during disasters, adjustments are of Islamic way of life. Negative characteristics such as narrow mindedness, avarice, stinginess demolish the basic traits of Islam. With regard to Sadaqa Al Quran speaks as follows:

“Those who spend their wealth [in Allah’s way] by night and by day, secretly and publicly -they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve” (AI Quran 2:274).

It is a great tenet in Islam that one should permit another to partake in the resources Allah has bestowed upon him. He should allocate a part of his wealth to help others and to fulfill the need of poor. Prophet Muhammed (Sal) said,

“O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependents; and the upper hand is better than the lower hand.” (Muslim)

Prophet Muhammed (Sal) mentioned as follows about a person who is stingy. “Allah prefers an uneducated benefactor to a prayer who is with full of miserliness” (Thirmidhi)

As Saum

The Arabic term Saum has meanings such as avoidance and prevention. As Saum, in Islamic Sharia, refers to a person abstaining from eating, drinking and having sexual relationship from dawn to dusk with the intention that he is fasting for the sake of Allah. We call it 'fasting'.

Fasting, one of the main pillars of Islam, was made obligatory upon Muslims in 2nd Hijri year. Fasting, in general, can be divided into two:

Types of Fasting

1. Fard Fasting
2. Sunnath Fasting

Fard fasting can be further divided into two categories :

1. Fasting in Ramadhan
2. Fasting to fulfill a vow

Fasting in Ramadhan

It refers to fasting for a month from the sight of crescent for Ramadhan, the ninth month of Islamic Calendar to the sight of crescent for Shawwal, the tenth month of Islamic Calendar. It is obligatory for every adult Muslim man and woman. Only on certain occasions some are exempted from this fasting. However, it should be fasted on later days.

Fasting to fulfill a vow

It refers to a person fasting upon declaring himself that he will fast for the sake of Allah if a particular affair takes place. If the particular thing happens as he expected it becomes obligatory for him to fast. If it does not occur he needs not to fast.

Apart from these obligatory fasting, there is also a fasting as penalty which is called 'Saumul Kaffara'. It is performed as a compensation for the mistakes done during some Ibadath. For example fasting if any of the Wajibs of Hajj is missed, fasting for breaching a promise etc.

Sunnath Fasting

Fasting, prophet Muhammed (Sal) performed in many occasions other than that of Fard are called Sunnath Fasting. Hadees explain that many merits are received from Allah by performing these fasting. Therefore we should attempt to fast them by getting to know about them.

A. Weekly fasting

1. Monday
2. Thursday

B. Monthly fasting

1. On Ayyamul Beel days: 13th ,14th and 15th lunar days

C. Annual Fasting

1. On the day of Yaumul Arafa - 9th day of Zul Hajj (It is not Sunnath for those who are in Hajj)
2. First eight days of Zul Hajj
3. On the 9th (Thasoo'a) and 10th (Ashoora) of the Month of Muharram
4. Many days of Sha'ban
5. Six days in the month of Shawwal (days following Ramadhan festival)
6. In the holy months of Zul Qa'dha and Zul Hajj (except for the days on which fasting is prohibited) and in Muharram

Rules and regulations of Fasting

Now let us observe the Sharts, Fards, Sunnaths and Mubthilaths of fasting:

Sharts of Fasting

The characteristics that should be observed in a person who is about to perform a deed (Ibadha) is called Sharts. Regarding fasting, the person observes fasting should have met the following conditions:

1. Being a Muslim
2. Should have attained adulthood (small children can fast for training)
3. Should be in sound mind
4. Should be strong enough to fast
5. Women should be clean from the status of menstruation and post natal bleeding

Fards of Fasting

1. Keeping intention as fasting: This is what called Niyath i.e. making the intention that “I am fasting for Allah’. It should be added in the intention as ‘Fard’ if it a Fast Fasting and as ‘Sunnath’ if it is a Sunnath Fasting.
2. Not to engage in any deeds that nullify fasting

Mubtilatb of Fasting

We learnt that the second Fard of fasting is not to engage in any deeds that nullify fasting. Now let us observe those deeds that invalidate Fasting. They are:

1. Inserting food, drink or any other articles through the openings such as mouth, nose and ears of the body
2. Vomiting voluntarily (Fasting will not be invalidated if a person vomits uncontrollably)
3. Mental disorder - becoming insane
4. Becoming unconscious while fasting
5. Giving birth, post natal bleeding and menstruation
6. Sexual intercourse
7. ejaculation
8. leaving the folds of Islam

When a fasting annulled due to any of the reasons mentioned except sexual intercourse, one should fast on another day in lieu. It called Qadha fasting. If a fasting is invalidated by engaging in sexual intercourse fasting on another day will alone does not suffice. For the offence committed, one should free a slave. If it is not possible he should fast continuously for two months. If that too is not possible he should feed sixty people. Fasting will not become invalid due to the deeds of forgetfulness or done unintentionally.

Sunnath of Fasting

One who wishes to observe fasting with much care and to obtain many merits from the almighty Allah, should learn about the Sunnaths of fasting and observe them accordingly. The are:

1. Suhoor - to eat or drink anything after the midnight
2. Breaking the fast immediately after sunset- It is Sunnath to breakfast with dates. If it not available breakfast can be done by drinking water.
3. Asking Dua after breakfast - As it is a time of Duas being accepted the opportunity should be used more to ask Duas.

4. Helping those who are fasting to break their fasting.
5. Controlling the tongue: Refraining from telling lies, backbiting, sneaking, insulting, vain talks, cursing and vilification
6. Reciting Al Qur'an more, understanding it, reciting Zikr and asking Duas.
7. Engaging in Sunnath prayers such as Tharaweeh at Ramadhan nights and other good deeds
8. Giving more Sadaqa and other beneficial good activities
9. Safeguarding the ears and eyes from amusement of music and dance
10. Being in I'thiqaf at Masjids

Those who are exempted from Fasting

Fasting is a unique Ibadha. It brings merits in this and hereafter worlds. Therefore failing to fast is a great offence without valid reasons. However, Allah has permitted some persons not to fast. They are:

1. Patients: Those who are sick in the month of Ramadhan need not to fast. They must fast on other days when they are recuperated. Those who are afflicted with chronic diseases and not healthy enough to fast due to old age feebleness need not to do Qa'dha. Instead, Al Quran suggests the following to cover up each fasting they missed:
 "... a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him." (Al Quran2:184) This is called Fidhya.
2. Travelers: Those who are in travelling, can leave fasting if they are not in a position to fast. They must fast on another day instead. However this concession is given to those are in a journey which is not permitted by Islam.
3. Feeding mothers and pregnant: Feeding mothers and those who are pregnant can skip fasting if they fear that fasting may harm them or their baby. However when the condition improves they must cover the missed fasting. Mothers who missed the fasting fearing that it would harm only their baby, should feed a poor for each missed fasting in addition to fasting on other days. After learning the rules of fasting, let us attempt to gain to blessings of Allah by fasting accordingly.

Benefits of Fasting

1. Thaqwa: Brings god-fearing
2. Purification of the mind
3. It establishes patience.

4. Since spiritual environment is created it enables to engage in activities related to spiritual redemption
5. It paves way to earn more rewards by being engaged in many meritorious deeds.
6. It leads the soul in victorious path by forging link with the Al Quran.
7. It gives the blessings of gaining more rewards by attaining the Lailathul Qadr
8. It makes way to protect from sins.
9. It makes way to protect from sins which affect the soul.
10. It develops the attitude of taking part in others' hardships by experiencing the cruelty of hunger and severity of poverty
11. It helps physical fitness.
12. Quality of showing love and mercy towards poor is increased.
13. Development of traits such as brotherhood, community mindedness, unity, humanity and equality.
14. It brings the experience of restricted life.
15. It leads to maintain thriftiness and refrain from wastage.

Hajj

Significance of Hajj

The Arabic term 'Hajj' has the literal meanings such as! 'visit' and 'intent'. The obligation of Hajj, is the last of the five pillars and one of the prime duties of Islam. It is an Ibadha which has the basis of long historic traditions related to mind, body and wealth. It can be defined as follows:

'It refers to an obligation in which Muslims who come under certain conditions visiting some stipulated places of Makkah observing the rules once in life time, for the sake of Allah, in the month of Zul Hajj from 8th to 13th lunar days'. Al Quran mentioned about this as follows:

And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. (Al Quran3:97). Prophet Muhammed (Sal) said, "Whoever performs Hajj and stays away from lewdness, wrangling, and obscenities will return home like a newborn." (Bukhari). He has also mentioned it as one of the pillars, expressed the importance of establishing it.

All the religious rituals obligated in Islam, become significant and reach their importance on various basics. Every obligation provides energy standing as a milestone in the idealistic life.

It is noteworthy how Al Quran and Hadees observe the importance of Hajj. Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.(Al Quran3:96). And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Thawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." .(Al Quran2:125).

Prophet Muhammed (Sal) said: 'Follow up the Hajj and Umra, because they certainly remove poverty and sins as fire separates the impurities from iron, gold and silver.' (Nasa'i) "The reward for an accepted Hajj is none other than Paradise" (Bukhari). The above teachings show the importance and virtues of Hajj in many aspects.

Man, as he is vicegerent of Allah, should make his whole life an Ibadha. Hajj helps lead Muslims for this great Ibadha. It can be well understood when we observe the rituals included in Hajj. Hajj is connected to a man body, mind and wealth. As it teaches a man how to be obedient to Allah through all the above three ways, it make a man not to be disobedient in all the stages of life.

Hajj also becomes significant as it gives some basic characteristics how to live in this world as per the basic of Islam that life of this world is temporary and life of the world hereafter is the permanent. Hajj develops the characteristics such as becoming completely obedient with piousness, sacrificing oneself to Allah and making the activities based on sacrifice.

This obligation annually announces loudly to the world the basic philosophy of Islam that all the people on the earth are created from one soul and thus they cannot be segregated based on the basis of region, colour, caste, ancestry, language or race.

All places where the rituals of Hajj are performed are located surrounding the Makkah city. It is a city recorded with the history of Prophets of Allah. Hajj gains prominence as it provides opportunity to remember genuinely philosophies based on the history of Prophets related to Hajj and to provide an opportunity to determine the future missions.

Life of Muslim is a battle between Shaitan and desires. Training for this is found in the rituals of Hajj. Stoning at Jamraath provides the training for a Muslim to fight against the interferences of Shaitan in daily life. It also gives the training to control the desires.

The Ihram cloth worn by those who kept Niyath for Hajj is of only one colour and it is moderate. It motivates to lead a non extravagant life. It also helps remind the hereafter life.

Sincere Thaqlwa is formed when one performs the rituals of Hajj for the sake of Allah sacrificing the worldly pleasures and leaving the family. It helps form the entire life. It becomes a support not to engage in wrong deeds. It purifies the man.

Process of Hajj

Much attention should be paid in performing Hajj, which has a prominent place among the five great obligations as it is obligatory only once in a life time. The following conditions should be adhered to perform this obligatory activity based deed that is performed from the 8th to 13th lunar days of Zul Hajj.

Sharts

1. Being a Muslim
2. Should have attained adulthood
3. Should be in sound mind
4. Should be free (not slave)
5. Should be of physically healthy
6. The route of journey should be safe
7. Should be wealthy
8. should have time

Farts

1. Keeping Niyyath
2. staying in Arafat
3. Performing Thawaf (Ifadha)
4. Performing Sa'ee
5. Making Hulk
6. Performing in the stipulated order

Wajibs

1. Keeping Niyyath at Meeqaths
2. Staying at Muzthalifa after the midnight of 10th of Zul Hajj
3. Throwing 7 stones after the midnight of 10th of Zul Hajj at Jamrathul Aqaba
4. Staying at Mina on Ayyamuth Thashreeq nights
5. Performing Thawaful Widha
6. Throwing 7 stones at each Jamarath on Ayyamuth Thashreeq 3 days

Sunnaths

1. Sunnath bathings (Eg: bathing before wearing Ihram)
2. Applying perfume before Niyyath
3. Pronouncing Niyyath
4. Reciting Thalbiya
5. Performing Thawaful Qudoom
6. Staying at Mina on the 9th night
7. Asking Dua at places where Duas are accepted
8. Praying Sunnath behind Makaamu Ibrahim after Thawaf
9. Drinking Zam Zam water

Things to be avoided by those are in Ibram

1. Wearing stitched clothes
2. Applying perfume
3. Applying oil to the head ,beard
4. Removing nails or hairs
5. Marrying
6. Engaging sexual pleasure
7. Having sexual intercourse
8. Gents covering the head and women covering the face
9. Hunting

Methods of Keeping Niyath for Hajj

1. Al Ifradh: First keeping Niyath for Hajj, perform it and keeping Niyath for Hajj and perform it separately
2. At Thamathu': First after completing Umra, keeping Niyath for Hajj on the eighth day and perform it. The one who does so, should give Qurban called 'Al Hadhyu'.
3. Al Kiran: Keeping Niyath for Hajj and Umra together. Qurban should be given for this too.

Meeqaths

Meeqaths refer to the boundary line where a person who perform Hajj should keep the Niyath -to dress in Ihram

Different boundary lines are demarcated for the Hajjis who come from different parts of world. Eg: Those who travel from Sri Lanka should keep Niyath at a place called Yalamlam. The places of Meeqaths are:

1. Zul Hulaiba
2. Al Juhba
3. Karnul Manazil
4. Yalamlam
5. Zathul Iraq or Wadhis Sail

Adhering to the above rules and regulations Hajj, Umra rituals will be performed on stipulated days or periods. Those who are subject to the Sharts of Hajj at least reach their destinations on the 8th day. Hajjis before keeping Niyath at their

respective Meeqaths, perform the Sunnath deeds such as having the bath and applying perfume. Then they dress their Ihrams. They will keep their Niyath as per the guidelines. They recite the Thalbiya. Then they perform the Thawaf called Thawaful Qudoom.

They reach Mina before Zuhar on the 8th day. Here they pray Zuhar, Asar, Magrib, Isha and Subuh as shown by Prophet Muhammed (Sal). It is Sunnath for Hajjis to stay in Mina on the 9th night. At the dawn of 9th day they should set off to Arafa. The purpose of this journey is to perform one of the main rituals of Hajj. Prophet Muhammed (Sal) said, "Hajj is staying in Arafa". It is Sunnath to have bath before staying in Arafa. Hajjis will stay in until sun set. The Imam will deliver a sermon once the sun moves away from the zenith.

After the sun set on the 9th, Hajjis will set off quietly and humbly to Muzthalifa. It is Sunnath to have a bath to stay in Muzthalifa. It is Wajib to stay in Muzthalifa even for a short while after the midnight. In these instances Hajjis engage in Duas and other Ibadhas.

Hajjis will collect pebbles either in Mina or Muzthalifa as it is Wajib to throw them at Jamrathul Aqaba after the midnight of the 10th day. They will set off to throw the pebbles after having a bath following the Fajr prayer. The seven pebbles should be thrown one by one while reciting Thakbeer. Those who are unable to do it can get them thrown by someone else. Then Hajis perform Qurban. Then they shave their heads or reduce (Halq) the hair. Performing the Qurban with their hands and eating a part of it are Sunnath. Then Hajjis change their Ihram and clothe themselves in their normal dress. After this, the acts which nullify the Hajj -except having sexual intercourse- are permitted.

Thawaful Ifadha can be delayed and performed with Thawaful Widha on 11th and 12th. Hajjis stay in Mina and throw pebbles at Jamarath after the sun set on 11th and 12th. Then they come to Makkah and perform Thawaful Ifadha, Sa' ee and Thawaful Widha. They perform Thawaf keeping Hajarul Aswad as their starting point. It is Sunnath to pray two Rak'aths behind Makaamu Ibrahim after completing Thawaf. Reciting Dua, Thalbiya and drinking Zamzam water are Sunnath for Hajjis.

Hajjis, after Thawaf, start to perform Sa'ee, the walk between Safa and Marwa. They start at Safa and finish at Marwa. Seven rounds should have been run to complete it. During Sa'ee one should follow the guidelines on where to run fast and where to run slowly. If a person needs the assistance of another during Thawaf or Sa'ee there is no harm in doing so.

Hajj will not become valid if any of Fards is missed. It should be repeated. A Qurban should be given if any of the Wajibs are missed. The cattle for Qurban are one year old sheep, two year old goat or bull and five year old camel. It is better to be slaughtered in Mina. If the animal for Qurban is not found or if the person does not have financial capacity, he should fast for three days while he is in Makkah during the Hajj period and fast for seven days after returning to the homeland following Hajj. If a person invalidates his Hajj by coitus he should sacrifice a camel, a bull or seven goats. He should continue the Hajj and then he do the Qadha

Historical background and the significances of Hajj

Hajj is a prime obligation of Islam. In the meantime it is an obligation which has a historical background. We can see that the rituals encompassed in it, are of deep meanings. Its history begins with the construction of Ka'bah by the angels, right under the Baithul Ma'moor in the heaven. Al Quran explains this in (3:96). Many of the Prophets and Rasools, from Adam (Alai) to Prophet Muhammed (Sal), are connected with this Masjid. The Prophet who is mostly attached to Ka'bah is Prophet Ibrahim (Alai). We can understand it as the history of Prophet Ibrahim's (Alai) family is connected with the rituals of Hajj.

Prophet Ibrahim (Alai) was the one who succeeded in his missionary life facing various trials in his life from his birth. First he had to encounter his father who was an idol maker and the tyrant Namroodh who was the sustainer of the idol worshipping. In his battle against this he preferred his mission to his life although he had to undergo challenges. He was at the highest in his submission, dedication and sacrifice. Al Quran states regarding this as follows: "When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds." (Al Quran 2: 131). Those who perform Hajj, attempt to do the rituals in a similar this.

The incident of leaving his wife Hajar and the infant Ismail in desolation in Makkah, proves that Prophet Ibrahim was ready to follow whatever the order from Allah. The example of the wife who supports the husband in the matters of adhering to the orders of Allah is also demonstrated here. It is also illustrated how a family should act during implementing the orders from Allah while being subject to trials. Al Quran mentions Prophet Ibrahim as a Ummath because he has faced the struggle, which should be faced by a community, as a single person.

The incident of mother Hajar's searching for water, after the food and water she had was over, without getting bored has created a historical remembrance. The mother who ran to and fro between Safa and Marwa receives the blessings of perennial Zamzam water under the feet of her infant, Ismail. This miraculous spring is a testimony for the people of the word until the final day of the world. There is

no better example to show that those who do not get fed up, during their the trials they face when they submit themselves to the orders of Allah, will never be abandoned by Allah.

9th day of Zul Hajj is called Yaumul Arafa'. On this day Ibrahim (Alai) realizes that he is tested by another trial. He realizes the dream he dreamt many a time as slaughtering Ismail, the son he got during his old age, is nothing but a 'Wahi' (revelation). Thus this day is called 'Yaumul Arafa', 'the day of awareness'. The history of the father, mother and son coming forward to implement he order of Allah, proves how a family should act regarding being obedience to Allah.

When this family was about to act upon the orders of Allah they were interfered by Shaitan. Then they immediately waged war against him. The ritual of stoning at Jamraath depicts this. Life of a Muslim is a battle ground against Shaitan. The above history teaches this lesson in Hajj.

The role of Ibrahim (Alai) and Ismail (Alai) in the reconstruction of Ka' bathullah is great. The stone on which their foot print was placed is still protected as a remembrance of this. It is worth to mention that Hajjis pray two Rak'aths Sunnath behind this place after completing Thawaf. The construction of Ka'ba symbolizes the people who act upon the philosophy of oneness of God and one aim.

Hajjis, through their activities, exhibit that they are ready to do anything while controlling evil emotions for the sake of Allah. Hajjis' clothing, feelings and recitations of Thalbiya reflect it. It is also an important Ibadha which reminds the hereafter world. Hajj also recollects the final Hajj sermon delivered by prophet Muhammed (Sal) to his Ummath.

Benefits of Hajj

Spiritual Benefits

1. Thaqwa- God fearing increases
2. Feeling such as submissiveness, dedication and sacrifice develop
3. Receiving forgiveness
4. Receiving great merits and heaven
5. Entrusting oneself completely to Allah
6. It creates the thoughts of hereafter world
7. It leads to live a life with thought of Allah
8. Getting an opportunity to pray and do intercession for others
9. It leads for a controlled life

Worldly Benefits

1. It creates the feeling in a person that ‘ I too am a member of the World Muslim Ummath’
2. It develops the feeling of brotherhood
3. It demonstrates the uniqueness of Muslims
4. It gives the training and balanced mind to live together
5. Experience on travelling and maturity to tolerate the difficulties in life
6. It develops the attitude of helping others
7. It develops humanity shedding the differences
8. The way for International peace is found

Umra

Umra is an Amal performed by visiting the Ka’ba similar to Hajj. It needs not to be performed on a specific period as Hajj. All the Fards of Hajj, except staying in Arafa, is applicable to Umra too. Prophet Muhammed (Sal) has mentioned about the virtues of Umra. “When a person does Umra twice, both the Umras are compensation for the offences committed between the same” (Bukhari)

Food, Clothing and Shelter

Allah provides food for man as He provides food for all the creatures. However as man has the rational thinking Allah has placed rules of Halal and Haram for him in food. Hence man should make his food Halal as per the regulations stipulated by Islam.

Man should not eat or drink anything that harms his life, body, sense or soul. The circle of food which contains food that is not permitted by Islam is very small. The circle of food which contains food that is permitted by Islam is very wide. Therefore consuming only Halal food is not difficult.

Eating Halal is an Ibadha. On the contrary, eating Haram is a sin. Al Quran and Sunnah order us to eat Halal and not to eat Haram.

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. (Al Quran 2:168)

O you who have believed, eat from the good things which We have provided for you (Al Quran 2:172)

Hadees warns as thus: “That flesh will not enter Paradise which has grown from Haram, and all that flesh which has grown from Haram, the fire (of hell) is more worthy of it.” (Baihaki, Thirmidhi)

Haram food can be divided into two groups. One is it is Haram by nature. For example: Animals those are dead and pig. The next is, it becomes Haram by means of getting it. For example: Those are received from interest or gambling.

Those are Harm by nature are explained in the following list :

1. Those which died without ‘Dhabh’ (slaughtering) , except fish and locust
2. Blood
3. human flesh
4. Those which are Najis (Eg: dog, pig)
5. Those which are detestable (Eg: worms, phlegm, sperm)
6. Birds that eat with their claws (Eg: hawk, eagle)

7. Animals that hunt with canine teeth (Eg: lion, cat)
8. Which are instructed to be killed (Eg: snake, scorpion, gecko)
9. Which are prohibited to be killed (Eg: bee, frog)
10. Which are used to ride on , except camel and horse

Although the food, other than those mentioned above is Halal, the manner in which they are received should be observed before consuming them.

Let us eat only Halal food which is the mean to make our Duas accepted, and to make our deeds good. Let us avoid Haram food.

As we find for Halal food we also should eat and drink in the manner prescribed by Islam. The manners of eating and drinking are not explained here, as you have already learnt it.

There are rules for doing Dhabh (Slaughtering) on Hall animals. Similarly there are rules for consuming food which are received by hunting.

It is obligatory to Dhabh the animal before they die whether they are hunted using sharp weapons or hunting dogs.

There is nothing wrong in consuming the animal which was killed by the sharp point of weapon thrown at the animal by reciting Allah's name even if it dies before Dhabh. However if the animal is attacked by the other end of the weapon, Dhabh must be done. It is Haram to eat it if it dies before Dhabh.

Islamic Rules regarding Clothing

Islam expects a Muslim's appearance and clothing should be decent and beautiful. In the perspective of Al Quran there are two objectives for clothing. They are covering the body , private parts and beautifying. Al Quran underlines them as follows:

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment.(Al Quran 7:29)

The folloiwng verses explain that these purposes of clothing should not be ignored :

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. (Al Quran 7:27)

O children of Adam, take your adornment at every Masjid. (Al Quran 7:31)

Islam, while showing concern for beautiful appearance and adornment, shows more concern on cleanliness, which is the basic for them. The following Hadees verifies it as follows:

Prophet Muhammed (Sal) saw a person dressed in dirty clothes. He asked his companions “Didn’t he find anything to wash his clothes?” (Abu Dawud)

The above mentioned Al Quranic verses and Hadees explain us Islam likes that man should appear in beautiful appearance wearing dress which is clean and that suits his status. There are many more Hadees which insist this thought. One is given below as example.

A man came to Prophet Muhammed (Sal) in normal dress. Muhammed (Sal) asked if he had wealth. He said yes. Prophet Muhammed (Sal) again asked him to which extend his wealth was. He replied that Allah has blessed him with all the wealth. Then Prophet Muhammed (Sal) said, “Allah will bless and honour you as far as His blessings are manifested in you”. (Nasa’ee)

With regard to clothing, Islam has placed some restrictions to men and women.

Islam has prohibited two types of adornment for men :

1. Wearing gold jewellery
2. Wearing dresses made of pure silk

Ali (Rali) narrates, “Prophet Muhammed (Sal) carried silk in his right hand. He carried gold in his left hand. Then he said, both of these are Haram to men of my community” (Ahmed)

Umar (Ral) narrates: Do not wear silk. I’ve heard Prophet Muhammed (Sal) saying, “Those wear this in this world will not get to wear it in the world hereafter”. (Bukhari)

Once, Prophet Muhammed (Sal) saw a man wearing a gold ring. He removed the ring from him and threw it. Then he asked, “Would one of you seek a burning charcoal and place it on his hand?!” The man was later told, after the Prophet Muhammed (Sal) left: ‘Take your ring! Make good use of it.’ The man said: ‘No, by God! I will never take it after the Prophet Muhammed (Sal) cast it away.’ (Muslim)

As it Haram for men to wear gold jewellery, it is also Haram to use gold pen, gold wrist watch etc.

Men has permission to wear silver ring. “Prophet Muhammed (Sal) wore a silver ring. It was in his hand. After his demise it was in the hands of Abu Bakr (Ral). Then it was with Umar (Ral). After him, U sman (Ral) was wearing it until it fell into the well called ‘Arees’. (Bukhari)

Gold and silk are not prohibited to women, as women generally like to be beautiful. However, as men, they too are not permitted to use silver vessels.

With regard to dress code of women, Islam has stipulated restrictions on how it should be maintained.

1. Woman’s dress must be so as to cover the entire body except the portion which is mentioned as ‘appears thereof in the Al Quran
And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests.’ (Al Quran 24:31)

As per Ibnu Mas’ood (Ral), the portion Qur’an refers as ‘appears thereof is the part of the body which are unavoidably exposed.

Ibnu Umar (Ral) says ‘appears thereof refers to face and the part of the hand below the wrist. Some Islamic scholars hold this opinion. As per this thought, the entire body should be covered except the face and the parts of both hands below the wrist. However, there are also Islamic scholars who opine that women’s entire body, including the face and the parts of both hands below the wrist, is A wrath.

2. Dress must not be transparent

“There are two types of the people of Hell whom I have not seen yet. They are: people with whips like the tails of cattle, with which they strike the people, and women who are clothed yet naked, walking with an enticing gait. They will not enter Paradise nor even smell its fragrance, although its fragrance may be detected from such and such a distance.” (Muslim)

It refers as ‘women who are clothed yet naked’ because the dress they wear has not performed the duty of covering the body. Since they are thin the body is exposed through the dress. Aysha (Ral) said this woman does not trust ‘Sura an Noor’. (Thafsir Qurthubi)

3. Dress should not be made so as to reflect the size, shape or the beauty of the parts of the body, i.e. it should be tight. As thin clothes, tight clothes also seductive. Hence those who dress these, falling into the category that Hadees mention as 'who are clothed yet naked'.
4. Women's dress should be that of men. Because Prophet Muhammed (Sal) has cursed the men who wear the dress of women and the women who wear the dress of men.
5. Dress should not be perfumed. A woman is permitted to appear in perfume when she is with those who are Mahram. But she is not permitted to go out of her home perfumed. "Any woman, who applies perfume and passes by people so that they may smell her fragrance, is like an adulteress. Every eye that beholds her commits adultery." (Nasa'i)
6. Dress should not depict vanity and popularity. There are two conditions Islam places generally to food and clothing. Wastage and vanity should be avoided in them. Prophet Muhammed (Sat) said, "Whoever wear clothes to seek for popularity in this world, Allah certainly will wear him clothes of humiliation on the Hereafter" (Ahmed)

People gauge the status of persons by clothes. So we should not create opportunity for others to misunderstand us. When a person asked a Sahabi about what type of dress he should wear, the Sahabi replied, "Wear a dress upon which fools will not ridicule you and the wise people should not find fault with you".

There are conditions for men's clothing similarly to that of women. They are :

1. It should cover the Awrath: The part of the body between the naval point and the knee is the A wrath of a man. So the dress he wears must be made to cover it.
2. It should not be the dress meant for women.
3. Dress should not depict vanity.

Now let us observe on some of the rules to be observed while dressing :

1. While dressing start with right side.
2. While waring footwear start with right one and while removing start with the left one.
When one wears slippers let him start from the right. When removing, let him start with left. Let the right foot be dressed first and be the last while removing. (Muslim)

3. Reciting the Dua to be recited while dressing up
4. Reciting the specified Dua while wearing new dresses
5. Greeting a person who wears a new dress

Islamic Regulations on Home Life

Role of home is inevitable in the construction of Muslim Community. So it has given an individual attention to home.

And Allah has made for you from your home a place of rest (Al Quran 16:80)

Islam anticipates that home should be a fortress of relief, safety, peace and love. It should be the residence of good services and good characteristics. It also should be an establishment which produces educationists and people who are ready to make sacrifices.

Due attention should be paid to the physical environment, spiritual environment, responsibilities, duties and rights of its members if the above mentioned services should be done.

Physical location and environment of home

1. The house being adequately spacious as per the need:
“Four things are included in fortune. They are a good spouse, spacious house, good neighbour and a good vehicle” (Nasa’ i)
2. Paying attention to cleanliness of home
In a long Hadees, Prophet Muhammed (Sal) said, “ Keep your home yards clean” (Thirmidhi)
3. Concern about the beauty and neatness of home:
Say, “Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?” (Al Quran 7:32)
4. Maintaining the interior and exterior beauty of home:
A Muslim who plants a tree or sows a field from which man, birds, and animals can eat, is committing an act of charity. (Muslim)
5. The goods such as furniture, equipments, utensils etc. should be confined to Islamic teachings.

Physical environment alone cannot be the cause for a good family or for the establishment of a good home. There are some other activities that contribute to create a good home.

1. Giving preference to Iman and good characteristics when selecting the spouse
“ Select a bride who is of good characters, if not you are ruined” (Bukhari)
2. Husband and wife should fulfill the duties towards each other.
3. Parents and children should fulfill the duties towards each other.
4. Maintaining cordial relationship among the family members.
5. Handling the neighbours respecting their rights.
“Jibril (Alai) kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance” (Bukhari)
“ Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbour”.(Muslim)
6. Respecting rights of guests
“Whoever believes in Allah and the Last Day should serve his guest generously by giving him his reward.
The guest’s reward is to be provided with a superior type of food for a night and a day, and a guest is to be entertained with food for three days; whatever is offered beyond that is regarded as a charitable gift. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position.” (Bukhari)
7. Following the guidelines in all the family affairs
“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you -some of you, among others”. (AI Quran 24: 58)

It is the spiritual environment that contributes greatly to lead the family in Islamic way. Hence steps must be taken compulsorily to protect the spiritual environment. Following activities can be adopted in order to make it happen:

1. Paying attention to perform five time prayer regularly in congregation
“ If you see a person who has a regular connection with Masjid, you bear witness that he has Iman” (Hilya)

2. Performing Sunnath prayers at home
May Allah bless the man who gets up during the night to pray and wakes up his wife and who, if she refuses to get up, sprinkles water on her face. And may Allah bless the woman who gets up during the night to pray and wakes up her husband and who, if he refuses, sprinkles water on his face. (Abu Dawood)
3. Reciting Al Quran regularly at home
“Do not make your houses into graves, for the Shaitan flees from a house in which Surah al-Baqara is recited.” (Muslim)
4. Organizing events (Zikr, Thajweed Class, Bayan) that will inculcate divine thoughts “Example for a home, where Allah is remembered, is a live person and example for a home, where Allah is remembered, is a dead body” (Muslim)

Islamic home can be created when one pays attention all the above mentioned features.

Qurbani

Allah grants wealth for some people due to His blessings. Meantime, He has arranged some means to spend their wealth. Through these means opportunities are created to the one who spends to get merits and the receiver to be benefitted. Qurban such as Ulhiyya, Aqeeqa and Nadr are some these means.

Qurban

The meaning of Qurban is 'getting closer'. It refers to a slave of Allah getting closer to Him, by sacrificing and distributing whole heartedly an animal for the sake of Allah. It can be Ulhiyya or Aqeeqa.

For Ulhiyya and Aqeeqa no animals other than goat, bull or camel can be slaughtered. Further, Ulhiyya is an Ibadha, performed during a certain period and Aqeeqa is performed on a certain instance. However, in wider aspect, Qurban refers to sacrificing and distributing an animal which is permitted to consume by Islam at anytime without any specific reasons.

Ulhiyya and Aqeeqa are included in Qurban. However, they are called by these names because they are performed during a certain period and certain reasons.

Ulhiyya

The period for Ulhiyya is from the 10th day (Festival day) to the 13th Day of Zul Hajj. It should be started following the Hajj festival prayers and the festival sermon. It is Sunnath that for person who gives the Ulhiyya to slaughter the animal. It better that he is present at the place of slaughter if he arranges someone else to do the slaughtering. When starting to slaughter, the Niyath must be kept as 'I am performing the Sunnath Ulhiyya for the sake of Allah'.

Any part of the Ulhiyya cannot be sold or given as a wage for the person who slaughter. Even the parts such as skin and horns should be given as charity. It is obligatory that a part of the meat be given to poor as charity. The person who gives Ulhiyya can have a small share for him. He can distribute the other portion to his relatives and friends as gifts.

If it is vowed to perform Ulhiyya or Aqeeqa, it becomes obligatory to perform it. Then the person who kept the vow or his dependants cannot eat even a small portion of it. That too must be given as charity.

The age limit for the animals, slaughtered for Ulhiyya is as follows :

1. Shee - one year completed
2. Bull and goat - two years completed
3. Camel- five years completed

Further, the animals that are used for Ulhiyya should not be defective, of ugly appearance, skinny or sick. It is better that they should be healthy and fleshy.

The excellent deed to be done on the Hajj festival day is performing Ulhiyya. Prophet Muhammed (Sal) and Sahabas have performed it in a beautiful manner. Hence those who are affordable should not get backward to perform it. Further, as far as our country is concerned, we should behave in a very good manner when we perform Ulhiyya and Qurban. We should respect feelings of people of other communities.

Aqeeqa

Aqeeqa refers to thanking Allah through sacrificing goat by a person for being blessed with child. It can be given away as meat or cooked food.

It is Sunnath for the father to give two goats for a male child and one goat for a female child. If he is not affordable for this it is not Sunnath for him. It is best to give on the seventh day of the birth of the child.

The goat that is slaughtered for Aqeeqa should have reached the age mentioned for Ulhiyya goat. When slaughtering the goat one should keep the Niyyath that "I am performing the Aqeeqa for my child". While distributing to the poor and relatives, the one who gives the Aqeeqa and his family too can consume it. Prophet Muhammed (Sat) has mentioned about the significance of Aqeeqa as follows:

"Every child is mortgaged by its Aqeeqa. It should be slaughtered for him or her on its seventh day, the child's hair should also be shaved, and he or she should be named." (Abu Dawood)

Dhabh

Dhabh means slaughtering. No Halal animals, except fish and locust must be eaten without performing Dhabhu. Only the animals which are permitted for consumption can become Halal through Dhabhu.

Things that should be observed during slaughtering

1. Slaughterer must be a Muslim
2. Slaughtering by mentioning Allah's name
3. The tool (knife) used for slaughtering must be sharp
4. Slaughtering at a stretch without interval
5. Done in a way that the food pipe and the wind pipes are completely slaughtered
6. The animal should not be subjected to torture

Slaughtering should be done quickly in a way that the food pipe and the wind pipes are completely cut. Some exalted characteristics of slaughtering are giving water to drink to the animal before slaughtering, taking the animal gently to the place of slaughtering, not sharpening the knife in front of the animal, not slaughtering an animal in the presence of another, turning the animal's neck towards Qibla, the slaughterer too facing the Qibla, severing the head and removing the skin only after the life of the animal is completely ceased. By paying attention to the above it becomes clear that the purpose of Dhabhu is not torturing or using violence.

Nadr

The meaning of Nadr is 'vow'. It refers to an adult Muslim who is with good consciousness obligates a deed upon him by vowing. For example, a person pronouncing by his declaration that 'If Allah cures my disease I vow to feed ten poor persons' or ' If Allah saves me from this danger I vow to Qurban a goat'. Those who keep such vows should perform it only if they become cure or if danger moves away from them.

The important thing to be noted during vowing is that it should be vowed only for the sake of Allah.

Hence let us strive to live following the Islamic processes.

Muamalah

Importance of Labour

As man is the representative of Allah, Allah has provided all the facilities needed for his existence. He has made certain essentially needed things easily accessible and made certain other things to gain by seeking for them. This attempt of seeking for his livelihood is called working.

Al Quran and Sunna encourage living by earning. "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." (Al Quran 67:15)

"No one ever ate any food superior to that which came from the labor of his hands. The prophet of Allah Dawud (Alai) used to eat from the labor of his hands. Prophet Dawood (Alai) ate from the earning he made with his hand" (Bukhari)

Prophet Muhammed's (Sal) engaging a man, who came begging, in laboring and kissing the rough hands of a farmer demonstrate the importance he gave earning. Hence, in Islamic perspective, it is Fard that a person must earn the living for his dependents. History proves that all the prophets including Prophet Muhammed (Sal) has earned their living.

Objectives and disciplines related to labour

Whatever the work a person engaged, may it be business, agriculture, industry or service related work, he must observe the disciplines of them. "O messengers eat from the good foods and work righteous." (Al Quran 23:51)

"A body that is nourished with Haram will not enter paradise. Bodies that are nourished with Haram qualify themselves to be in Hell" (Tabarani)

If the food is made Halal, success can be achieved in both the worlds. Islamic point of view, profit making is not the only objective of earning. Various objectives should be achieved through it.

1. Earning Halal by working within the frame work of Islam
2. Providing maintenance to the dependents
3. Refraining from begging
4. Helping with kindness to those who benefit by it

Those who make their earnings based on the above objectives can meet almighty Allah without any fear.

Trade and its regulations

Trade, which is called Al Bai'u, is one of the means of earning. The act of the trader handing over a belonging to the consumer for a substitution on a mutual agreement, in the permitted manner is called trade.

Allah has permitted trade and has forbidden interest. (Al Quran 2;275)

When once Prophet Muhammed (Sal) was asked what form of gain was the best said, 'A man's work with his hands, and every legitimate sale'. (Ahmed)

Facilities and opportunities for trade are provided by almighty Allah. Plants emerge from various parts of the world. Man as got the facilities to mobilize them through land, sea and air. When the trade is done honestly, using the facilities available it will bring reputation and greatness to the trader. "A truthful and honest trader will be a companion of the prophets, the righteous and the martyrs on the Day of Judgment." [Ibnu Majah]

Rules of Trade

Among the rules, the conditions to validate the trade have a significance place. As Muslims must observe the conditions in all their affairs, in trade too they must adhere to them. O you who have believed, fulfill [all] contracts.(Al Quran 5:1)

Muslims are duty bound to fulfill the conditions for them (Ahmed)

Conditions of Trade

1. The buyer and the seller must not be insane, unconscious, under compulsion or children who are not knowledgeable
2. Article of Trade: The article of trade must be pure and beneficial. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. (Al Quran 2:173)

Verily' selling liquor, dead animals, pig and idols is forbidden by Allah and His messenger. (Bukhari)

- The article of trade should be the owned by the seller, should be in condition to be handed to the buyer and should be stock in hand. 'There is no trade on un owned things.

- Things and the prices of things which cannot be specifically known are prohibited for selling. However if the characteristics of the goods are known, although the goods themselves are not in appearance they can be traded. Eg : tinned fish, gas in container etc.
3. Ijab – kabool : the statement of declaration by the seller that he has sold the article is called Ijab. The buyer’s statement that he as purchased the article is called ‘Kabool’.

However, in nowadays’ practice of purchasing an article by giving money is considered Ijab and Kabool.

Prohibition in trade transactions

False promise, fraud in weighing and measuring, hoarding, adulteration, buying a thing which burgled or looted, buying and selling inside the Masjid and involvement of interest are prohibited in transactions in Islam.

Musharaka and Mudharaba in trade

In human history, early trade was simple. However, today the world is undergoing rapid social, economical, cultural and technical changes. Business transaction and agreements, which were not seen those days, are taking place today. Some of them are permitted by Islam. Some others are rejected. Hence it is important to be aware of the modern systems of trade.

Mudharaba

One of the modern Islamic scholar, Ali Habeeb, has given the following definition for Mudharaba : Mudharaba is a partnership agreement, upon which it is agreed that both take part in sharing the profit, which is earned by a trade that is done with one party’s capital and the other party’s labour.

Islam has permitted it. Al Quran and Sunna have approved it. Islamic scholars too have unanimously agreed that it is permissible.

On the basis of Mudharaba that Prophet Muhammed (Sal) took the trade goods, prior to Nubuwwath, from Khadija to Sham (Syria).

This trade system which was popularly prevalent in the Jahiliyya era, was permitted by Prophet Muhammed (Sal) after the emergence of Islam.

Conditions presented by Islamic scholars for Mudharaba to be valid

1. Application of words regarding the Mudharaba agreement
2. Parties to the Mudharaba Agreement (Owner of the Capital and labourer)
3. Capital provider should be the owner of it or should have the authority to use it. The nature of the goods, amount etc should be specifically known.
4. Both should take part in the loss too. The labourer's toil may become a loss and the investment of Capital provider may become a loss. However, if the loss occurs due to the negligence of the labourer, it is he who should bear it.
5. Profit sharing: Profit ratio for both the parties should have been decided.
6. Agreement should not be restricted. It should not be limited to a particular village or a particular commodity.

Mudharaba Agreement will be breached upon the following conditions :

1. If one of the conditions mentioned above is not fulfilled.
2. If the labourer show negligence in protecting the goods or if he does something against the objective of the agreement
3. Death of the investor or labourer. Further the labourer must not go for another Mudharaba Agreement with the fund gained from one Mudharaba Agreement. It is considered a transgression.

Musharaka

We observe, in the world, the efforts of production and trade are carried out in small and large scales. There may be instances where one individual cannot carry out a large scale manufacturing or trade. Therefore, we see some individuals get together and invest into this type of efforts.

Musharaka is a similar one. It refers to engaging in an effort of manufacturing or trade by getting together and investing their collected capitals.

Conditions for Musharaka activities

1. The amount of capital must be specifically known.
2. Capital should be cash in hand
3. Profit ratio should have been decided

Waqf

In Islamic perspective Waqf refers to an act of preventing a property, the ownership of which is capable of moving from person to person and allowing it to be used by public forever for the sake of Allah.

Waqf belongs to Sadakathul Jariya. Once, Umar (Ral) wished to donate one of his lands. Then he donated it proclaiming, “This land should not be sold, neglected or claimed inheritance for’. This declaration serves as one of the proofs of Waqf and as a description of some rules to be followed during Waqf. There must be rules and regulations for Waqf, as the Waqf property is donated for the use of public use for the sake of Allah by one or more than one individuals.

1. Waqf should be publicized. It can be publicized through verbal or written communication.
2. There should be evidence to certify the Waqf.
3. It cannot be cancelled once a Waqf is done.
4. The conditions of the donor of Waqf should be observed according to the circumstances
5. A property can also be made Waqf through Wasiyyath.
6. Muthawallis - officers must be appointed to maintain the Waqf properties.

Construction of Masjids, wells, orphanages, hospitals, children’s playgrounds and establishing educational institutes can be cited as some examples for Waqf. By the donation Waqf, people of the particular need are provided with the opportunity to fulfill their needs. Those needs cannot be fulfilled by themselves. Therefore, Islam gives it a prominence calling it a Permanent Charity. It brings immense merits from Allah.

Warasath

Warasath is the feature which describes how a deceased person’s wealth be shared, with whom, in which order and in which amount. Rules are necessitated for the ‘Warasath’ to be inherited by the family and relatives in a justifiable manner and to ensure that a few persons do not usurp it. Hence, Islam pays much attention to it. No discrimination is showed in inheritance. Al Quran and Sunna have explained the rules related to it. “For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share” .(Al Quran 4:7)

Learn inheritance and teach it for it is half the knowledge and it will be forgotten, and it is the first thing to be removed from my Ummath” (Ibn Majah)

Prior to sharing the Warasath wealth, duties related to it should be performed. The following are important duties:

1. Spending from Warasath to fulfill the duties of Janaza
2. Using the Warasath to repay the debts of the deceased
3. Executing the Wasiyyath

Conditions for Warasath wealth

1. The owner of the wealth should have been deceased.
2. Verification of the living status of inheritors while the owner of the Warasath passes away
3. No impediment is observed to get the share in Warasath. (Inheritor murdering the owner of the Warasath wealth, difference in religions, being under slavery are impediments)

Details fo Inheritors

1. Ashabul Furoodh : Those who are mentioned by the Sharia as inheritors of a particular share. In other words, they belong to that category in the basis of Fard. Eg: the deceased person's spouse, mother, father, grandmother, grandfather, daughter, son's daughter, own sister, sister through maternal line, sister through paternal line and brother through maternal line
2. Al Asaba : Persons, qualified for the inheritance, other than those who are mentioned in the above category. Eg: the deceased person's son, son's son, father, grandfather, brothers, sons of brothers, uncles and their sons.
3. Al Arham : Generally it refers to distant relatives. Mostly it is gained by those who established a family link through woman in the family. Eg: daughter's children and sister's children.

There are instances where the inheritors get a very little share or nothing at all. This is what is called "Hajb". It is because, since already there are some inheritors some others get a little or no share. The one who prevents thus is called 'Hajib' and the one who is prevented is called 'Mahjoob'.

Wasiyyath

Another matter related to the wealth left behind by the deceased is Wasiyyath. A person instructing that a share of his wealth be given after his death to those he mentions is called Wasiyyath. If a person makes such a Wasiyyath it will become the duty of those who are living to fulfill it following his death.

Wasiyyath should be fulfilled before the wealth of inheritance is distributed.

(Inheritors receive their share) after any bequest he [may have] made or debt. (Al Quran 4;11)

A person is not permitted to declare a Wasiyyath for more than 1/3 of his wealth because the inheritors may be affected by it. Meantime a person cannot make Wasiyyath for any of the inheritors.

It is better that the one who makes the bequest should do so with the witnesses and make it in written form.

Munakahath

Importance of Nikah

The continuity of human existence on this earth is ensured through procreation. All creatures, including man, engage in reproducing their species through the courtship of a male and female.

Allah mentions as thus “And of all things We created two mates. (Al Quran 51:49) and He mention about human species as follows:

O mankind, indeed We have created you from male and female (Al Quran 49:13)

All creatures develop their species by living as pairs of male and female. Meanwhile, Islam has elaborated how man, the greatest of all the creations, should make his reproduction. Through that Allah has made ways for him to safeguard his self dignity and to earn merits. He prohibits man to fulfill the sexual feelings in a wrong means and guides him to fulfill it in proper way. Through this way that man benefits, says Prophet Muhammed (Sal).

Islam never accepts man acting contrary to his nature. It never admits celibacy. Once three members of noble Sahabas came to Ayesha (Ral) and wished to know about the Prophet Muhammed’s (Sal) daily domestic life. She explained about all the activities including the night prayers of Prophet Muhammed’s (Sal). Then they took three different stances for their life saying, “If the life of Prophet Muhammed’s (Sal) who was without sins is such, what about ours”.

One of them decided to spend the night in prayers without sleeping and the other one said he would like to fast daily. The third one wished to live isolated from his wife. Prophet Muhammed (Sal) who was listening to this came out of his home and pointed to them that the decisions they had taken were wrong. He said, “I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).” (Bukhari)

Hence the one who is desirous, able and affordable must marry. Keeping away from wedlock may take him towards sins.

Significance of Nikah

1. And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. (Al Quran 30:2 1)
2. If Allah bestows a person with the opportunity of getting a pious wife, He has helped him to safeguard half of his religion. (Tabarani)
3. This world is for pleasure. The best of the pleasurable things of the world is a pious wife. (Muslim)
4. The best deeds of Prophets are showing shyness, applying perfume and marriage.

Benefits of Marriage

A person who marries, gains various benefits. He follows the path of Prophets when he marries in the expectation of Allah's satisfaction. Through that he finds a pure life. He also gains the ability of controlling his mind and gets disciplined. Except these he also gets the following benefits.

1. One who marries get the development of his progeny
2. He finds a Halal means to fulfill his sexual desires
3. He protects his virginity
4. He finds new family relationship and links
5. He becomes a person who has acted upon Allah's commands
6. He becomes a person who has followed the pathway of Allah's prophets
7. He gets away from celibacy, which is prohibited in Islam
8. He protects himself from dangerous diseases which are consequences of unethical connections
9. He gets Allah's blessings.

“ Allah blesses a person who enters into Nikah in order to lead a life protecting his virginity, lowering his gaze, maintaining blood kinship”
(Tabarani)

Nikah in Islamic legal perspective

1. It is mandatory (Wajib) for a person who has the ability and desire to marry and fears that he may tend to engage in prostitution if he does not marry.

2. It is virtuous (Mustahab) for a person not marrying even if he has the ability and the desire yet he is confident that it will not lead him to engage in sins.
3. It is not permitted (Haram) for a person who does not possess the ability to have sexual engagement with the wife and to spend on what are due for her.
4. It is neither forbidden nor recommended, and so religiously neutral (Mubah) for a person who does not have causes that compel him to marry or forbid him do so.

Mahram – Ajnabi

A man and a woman is connected in a marriage. It must be observed whether the persons who are to be connected are permitted to engage in Nikah. The Nikah becomes invalid if a person marries a Mahram who is prohibited to be married.

There are two major categories of Mahram. They are –

1. Permanent Mahram
2. Temporary Mahram

There are three causes a person can become a Permanent Mahram

1. Relationship through Blood
2. Relationship through Marriage
3. Relationship through breastfeed

As per the Al Quranic Verse (4:23) Mahrams can be listed as follows :

1. your mothers
2. your daughters
3. your sisters
4. your father's sisters
5. your mother's sisters
6. your brother's daughters
7. your sister's daughters
8. your [milk] mothers who nursed you
9. your sisters through nursing
10. your wives' mothers
11. and your step-daughters, under your guardianship, born of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you.

12. And [also prohibited are] the wives of your sons who are from your [own] loins.
13. And that you take [in marriage] two sisters simultaneously, except for what has already occurred.

Those who are forbidden to be married due to blood relationship (Nasab)

1. As mother is Haram due to birth all those who are in the ascending line such as mother's mother etc are Haram too.
2. As children are Haram due to giving birth all those who are in the descending line such as children's children etc are Haram too.
3. As own sisters are Haram for being born to the same parents their children all those who are in the descending line such as children's children etc are Haram too.
4. Father's and Mother's sisters are Haram. (But their children do not become Mahram)

Those who are forbidden to be married due to wedlock (Musahara)

1. Wife's parents. Similarly wife's mother and all those who are in the ascending line such as wife's mother's mother.
2. Daughters born of your wives unto whom you have gone in. Similarly grandchildren of your wife and all those who are in the descending line
3. Daughter in law, grandson's daughter all those who are in the descending line
4. Father's wife

Whose who are forbidden to be married due to breastfeeding (Radha'a)

When a child is breastfed by a lady other than his mother, the lady who breastfed him is called wet-nurse. Due to such breastfeeding the following persons become Haram

1. The lady who breastfed
2. Mother of the lady who breastfed
3. Mother in Law of the lady who breastfed
4. Sister of the lady who breastfed
5. Sister in Law of the lady who breastfed
6. Children and grandchildren of the lady who breastfed
7. One who becomes a sister due to breastfeeding

Conditions to become Mahram due to breastfeeding

The wet-nurse becomes the mother of those whom she breastfed. Hence her children become brothers and sisters and marrying them is Haram. The following conditions will be observed when establishing the relationship through breastfeeding.

1. The child should have been within two years old at the time of breastfeeding.
2. The child must have satisfied the hunger by drinking five times directly from the breast

All five instances should have been with intervals. The child drinking just once or twice or merely placing the mouth on the breast will not make the relationship Mahram.

Those who are forbidden to be married temporarily

Temporary Mahram are as follows :

1. A Mu'min must marry a Mu'min. A Mushrik cannot be married by a Mu'min. But when the Mushrik accepts the Iman the ban gets lifted. And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. (AI Quran 2;221)
2. One cannot marry sisters simultaneously. And [also prohibited are] that you take [in marriage] two sisters simultaneously, except for what has already occurred. (AI Quran 4:23)
3. One cannot marry a woman and her father's sister simultaneously. Similarly, he cannot marry a woman and her mother's sister simultaneously. "One should not be given marriage to a woman and her father's sister simultaneously. One should not be given marriage to a woman and her mother's sister simultaneously. (Muththafaqun Alaihi)
4. When a woman is a wife of another she cannot be married. (She can be married when she completes the Iddha after divorces him)
5. A woman will be Halal to be married to her previous husband only after she marries another man, divorces him and completes the Iddha after all three Thalaqs are pronounced.
6. One who is in the state of Ihram cannot marry until he removes himself from it.

Matters to be concerned while selecting the spouse

In respect of marriage there are four things to be observed in a bride and bridegroom. Prophet's teaching is that 'among them religious commitment should be given prominence.

“A woman may be married for four things: her wealth, her lineage, her beauty and her religious commitment. Seek the one who is religiously-committed.” (Bukhari, Muslim)

Similarly one should concern on marrying a woman who is loving and form a fertile family.

“Marry women who are loving and fertile, for I will outdo the prophets with you [r numbers] in Qiyama.” (Thirmidhi)

“Give in marriage your daughter when the proposal comes from a person of good characteristics and religious commitment. If not there will be chaos and tribulations on the earth” (Thirmidhi)

Scholars say that many other Hadees too say that it is better to marry a maiden of religious commitment, beautiful and decent family. Meantime, scholars opine that, the groom should be of religious commitment and he should have the financial ability needed for family life. They also consider it is better that the groom should possess, in addition to be of religious commitment and financial ability needed for family life, good knowledge and the characteristics such as love and fertile. When selecting the bride or groom, in general preference should be given to religious commitment.

Marriage is not performed based on the decisions of both the families. On the contrary, the bridegroom, to whom it is proposed, must decide it by looking at the bride. Once, when a prophet's companion informed him that a bride was proposed to him, Prophet Muhammed (Sal) asked, “Did you see her?” . He said, “No”. Then Prophet Muhammed (Sal) instructed him to go and see her. (Muslim)

The duo who are to be connected through marriage should see each other. Through that they may like each other or give up. However, keeping connection or staying together lonely are not permitted before marriage. The permission is granted that the face and the hands below the wrist of the bride can be looked at by the prospective groom in the presence of the guardians.

Sharts of Nikah

1. Bride and groom
2. Ijab (Offer) and Kabool (Acceptance)
3. Wali of bride
4. Two witnesses
5. Bride and groom should be free from the causes such as not related through breastfeed, belonging to another religion etc which nullify the marriage.

It is appropriate at this point to observe the matters in detail and specific rules regarding the same

Groom

1. Being a Muslim
2. Permitted to be married
3. Not in the status of Ihram
4. Should have four wives simultaneously

Bride

1. Being a Muslim
2. Not in the status of Iddha
3. Not in the status of Ihram
4. Should not be a wife of another person

Ijab (Offer)

It refers to declaration made in Past Tense, Saying” I gave my daughter in marriage to you’ when the Walee offers the bride to the groom.

Kabool (Acceptance)

It refers to the immediate response to the declaration made by the Wali, saying “I accepted”

Both, Ijab and Kabool must be made in the language known to both the parties.

Walee

This word generally refers to guardian or person in charge. However, in the term of Nikah it refers to the Guardian of the bride. The persons mentioned below are eligible to be the guardians :

1. Bride’s father
2. Bride’s paternal grandfather

3. Own brother
4. Half brother through the lineage of father
5. Son of own brother
6. Son of half brother through the lineage of father
7. Paternal uncle
8. Paternal Cousins
9. Qadhi or Hakim when none of the above are available

Eligibilities of a Walee

1. Being a Muslim
2. Being a male
3. Being a free man (not slave)
4. Should be a conscious person
5. Should have engaged in immoralities and great sins

In addition to the above, the following characteristics should be observed in both the witness :

1. They should be knowledgeable of the language in which the Nikah agreement is done
2. They should not of impaired eyesight, deformity of speech or hearing.

Muhar

The groom can give Mahar as per his affordability to the bride who joins him wishing to make a family life through wedlock. It is Wajib (mandatory) to give this gift. There is no specified amount for it. It is called 'Sadukaath'. "And give the women [upon marriage] their [bridal] gifts graciously" (Al Quran 4:4). One this gift is given, it belongs to her. She who has the right to compromise on it.

But if (your wives) they give up willingly to you anything of it, then take it in satisfaction and ease. (Al Quran 4;4).

Wedding Greetings

Wedding is a joyful occasion. It is Sunnath for the guests to greet the bride and the groom. Prophet Muhammed (Sal) who taught occasional supplications, greeted the newly wedded couples by reciting the following supplication :

بَارِكْ اللَّهُ لَكَ ، وَبَارِكْ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

“May Allah bless you and have His blessing descend upon you and unite you in goodness.”

Waleema

The generous deed done by the groom following the wedding is the feast called, Waleema. It can be given after the wedding during day or night. This is the feast hosted by the groom inviting relatives, friends, neighbours and those who are in the surroundings. The Sharia of Islam insists that if a person is invited while he is fasting he should break the fast and attend to it. On the contrary it forbids a person taking part in the feast where sinful deeds take place.

“The worst food is the food of a wedding feast to which the rich are invited and the poor are left out”. (Muslim)

Husband – Wife relationship

The relationship of Husband and wife following the wedding is with much responsibilities. The family life becomes happy to the extent that both the hearts adjust and reconcile. The husband and wife who wish to enjoy this happiness must know about the duties to be performed towards each other and carry out them accordingly.

And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. (Al Quran 2:228)

There are three liabilities such as duties of husband and wife, duties of husband towards his wife and duties of wife towards her husband. Family will become a heaven only when both of them gain proper knowledge of them and act accordingly.

Prophet Muhammed (Sal) said, “Indeed you have duties towards your wives. Your wives too have duties towards you”. (Ahmed)

“The best of women are those that please you when you see them, obey you when commanded, and who safeguard themselves and your money in your absence.” (Ibnu Maja)

Duties that are common to both

- Act with understanding: Abu Ad-Darda(Ral) said to his wife: “If you see me angry, calm me down, and if I see you angry, I will calm you down, otherwise it will be too difficult to live together.”

- Ibnu Abbas (Ral) said, “Act attractively to each other: I make myself attractive for my wife as I like her to be attractive to me’ and then he recited the verses of Al Quran which states that your wives have rights upon you as you have the rights upon them.
- Do not quarrel or fight in the presence of the children

Duties of husband

- Giving Mahar during wedding
- Behave with them in good characteristics
“live with your wives in good qualities”. (Al Quran 4;19)
- Fulfill her needs
- Giving for the expenses of your wife and children

Upon the father is the mothers’ provision and their clothing according to what is acceptable. (Al Quran 2:233)

Prophet Muhammed (Sal) explained thus about the duties of husband:

It was reported from Hakim bin Mu’awiyah AI-Qushairi, from his father, that he asked, “O Allah’s Messenger (PBUH)! What are the rights that our wives have over us?” He replied, “That you feed her when you eat, and clothe her when you wear clothes, and that you avoid hitting her in face or disgracing her, and that you avoid abandoning her except at home.” (Ahmed)

- Those who have more than one wife must deal with them justly.

Duties of wife

- Obedience to her husband
- Preserve the privacy. (Not allow adulteration)
- Maintaining the children

The following acts will help perform the above duties :

- ◆ Doing the services to the husband
- ◆ Assisting the husband in his work
- ◆ Welcoming him with simile
- ◆ Speaking with him pleasantly
- ◆ Not presenting any issue which is heavy to the mind suddently

- ◆ Decorating herself for the husband
- ◆ Not observing Sunnath fasting without the permission of Husband
- ◆ Not making long journeys without the husband's permission and a Mahram
- ◆ Not admitting anyone home without the husband's permission

Family and the blessings of children

The life between the husband and wife is the family. It will be a pleasurable one only if it is conducted with good understanding. It will never make a good family if it is spent in animosity, hatred, quarrels and fights. Then it is deserved to be called as a life of hell. It is those children who were born to the family which was started by giving Mahar can bring comfort to the eyes. Allah says, it is the characteristic of Mu'min to ask for it in the Al Quranic verse mentioned below:

“Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.” (Al Quran 25:74)

There are duties of parents upon the children who are born to them. Their orderly life is in the hands of parents. Islam asks the parents to bring up their children with good morals and enthusiasm in religious obligations. Prophet Muhammed (Sal) has ordered us to train them first and most to recite Kalimas.

Firstly teach your children the Kalima, Lahilaha Illallah (Hakim) It is parent's duty to train the children as to love the Al Quran and to go in search of that Path.

Prophet Muhammed (Sal) said, “Give your children moral training on three important matters; to love your prophet, his family and reciting the Al Quran”.

A child's future is shaped by the training given to him. That is why it is said that the heaven and the hell of the child is the parents. Imam Gazzaly said, “As a child is taught how to recite Al Quran, he also should be taught the history of noble men and adequate religious explanations”.

Children must be trained to deal always with good people. Abu Huraira (Ral) narrated that Prophet Muhammed (Sal) said, “A person is likely to follow the faith of his friend, so look whom you befriend.” (Abu Dawood)

Further, Prophet Muhammed (Sal) said, “You should be friendly with a Mu'min. Let a God fearing person eat the food you give.”. (Thirmidhi)

It is the duty of the parents to implement the teachings of Prophet Muhammed (Sal) which insist on keeping friendship with good people. As parents enjoy the happiness of the birth of their children by reciting Azan and keeping beautiful names, they

also enjoy the happiness of developing good moral qualities in their children. It is also the duty of the parents to make the children feel that it is bad habit to consume anything that does not belong to them.

Once, Hasan (Ral) prophet's grandson was with Prophet Muhammed (Sal). Hasan (Ral) saw some dates, which had reached him as Sadaqa, and ate of them. The Prophet said (to him) in Persian, "Kakh, kakh!" and made him spit it. Through this, he made him understand that they are not supposed to consume Sadaqa. (Bukhari, Muslim)

It is also the duty of the parents to bring them up as observing the religious obligations. Parents also have the responsibility to teach matters appropriate to their age. It is the duty of the parents to command them to pray and later punish them if they do not do so.

Prophet Muhammed (Sal) said, "Command your children to pray when they are seven years old, and smack them (lightly) if they do not pray when they are 10 years old, and separate them in their beds." (Ahmed)

As it is the duty of parents to give disciplinary training to the children, it is also duty to deal with them justly.

Once the father of Nu'maan ibn Basheer took him to the Messenger of Allah (peace and blessings of Allah be upon him) and said: "I have given this son of mine a slave." He said: "Have you given something similar to all of your children?" He said: No. He said: "Fear Allah and treat your children fairly." (Bukhari)

Hence parents can get comfort to the eyes only by performing the duties towards them accordingly.

It is the duty of the children to serve the parents and to assist them when they are need. It is said that serving them is equivalent to taking part in holy war. Once a Sahabi came to Prophet Muhammed (Sal) and conveyed his wish saying "I like to take part in -Jihad- holy war". Then Prophet Muhammed (Sal) asked, "Are your parents alive?". When he said, "Yes", Prophet Muhammed (Sal) said, "Then be with them and serve them. That too is Jihad". (Bukhari, Muslim)

However a person is mortified by the parents, he cannot hurt or harm them in return.

Muadh (Ral) said that Prophet Muhammed (Sal) advised him on ten things and he explained two of them as thus: Do not associate anything with Allah, even if you are murdered and burnt. Do not hamyour parents chase you out from your wealth and family.

Islam teaches to be grateful children even if the parents are non Muslims. Asma's (Ral) , when she was a Mushrik, came to meet her. Asma's (Ral) came to Prophet Muhammed (Sal) to know if she could converse with her mother who was a Kafir. She asked, "My mother has come in the state of hating Islam. Can I deal with her?". Prophet Muhammed (Sal) said, "Yes. You must deal with your mother". (Bukhari)

The offspring are indebted to perform certain duties not only when they are alive but also after their death. A person of Banu Salamaa tribe asked Prophet Muhammed (Sal) as follows: "My parents are dead. Do I have any meritorious deeds that we should do for them after their death?" Prophet Muhammed (Sal) answered in the affirmative and explained as follows: " They are praying Janaza prayers for them, asking them to forgive their sins, fulfill the contracts made by them, honouring their friends and to maintain the relationship that started with them."

However much a person gives to his parents or whatever he does, they will not be equivalent return for the parents who gave birth to him.

Once, some Sahabas were seated with Prophet Muhammed (Sal). Of them saw an incident that a person had performed Thawaf carrying in mother on his head. He mentioned the scene and inquired if the person who performed Thawaf carrying his mother on his head be considered as if he had done the duties due to his mother. Prophet Muhammed (Sal) said, "No. It will not be considered as a return to the pain she endured while carrying him in her womb or delivering him."

Duties of offspring

- ◆ Respecting the parents
- ◆ Should keep it mind that harming the parent is a great sin next to committing Shirk
- ◆ Should deal in a way that hurt them
- ◆ Should deal with much love with the old aged parents
- ◆ Should often recite the Dua رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا
- ◆ Should not be backward at any time to serve the parents
- ◆ One must fulfill the duties towards the parents whether they are Muslims or not
- ◆ By doing any service we cannot be satisfied that we have done their dues
- ◆ The advices of hadees are that Allah's contentment lies on Parent's satisfaction, Allah's anger is in Parent's anger and Heaven and Hell of a person is his parent.

We cannot really do anything in return for the parents who breast fed and caressed us; it will not be equivalent even if it done. This feeling should be in the minds of all. It is the duty of the children to often think about what a hardships the parent might have borne in give birth to us.

“And we have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship” (AI Quran 46: 15)

Cursing or harming the parents who have nurtured us with many difficulties is of great sins. Once Prophet Muhammed (Sal) asked his companions, “Shall I inform to you about the great sins?” They said, “Yes, inform”. Prophet Muhammed (Sal) said, “Associating partners to Allah (Committing shirk) and cursing the parents”. He then reclined, woke up again and said twice, “Be aware, giving false promise is also of great sins”.

Children should never behave in a way that hurt the feelings of the parents.

Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken. And your Lord has decreed that you not worship except Him, and to parents, good treatment.

Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.” (AI Quran 17: 22, 23, 24)

Divorce and rules related to it.

Married life is a pleasurable one. It becomes a heavenly life as far as the husband and wife perform their duties with understanding. The result will be disastrous if it happens contrarily.

Islam has guided how to take remedial measures if disputes and hatreds are emerged and barriers for married relationship are placed. It instructs to take measures step by step rather than not finding immediate means for separation. Husband is the leader of the family.

“Men are in charge of women by [right of] what Allah has given (AI Quran 4: 34). They, who must spend for the family and maintain it.

So a pleasant married life can be achieved only if the wife, who is under the charge of the husband, acts as the person who fulfills his needs, who attracts him

and takes part in his happy and sad moments. A wife who performs the duties to Allah and performs the duties to her husband accordingly will achieve the Life in Heaven.

A woman who prays five times a day, observe the one month fasting, protects her privacy (virginity), and obeys her husband will be told, "Enter the paradise through any entrance you like". (Ahmed)

If there is any dispute or misunderstanding between husband and the solution must be sought in the way Allah has prescribed.

Al Quran says: "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand". (Al Quran 4:34)

On can divorce his wife through Thalaq is categorized in to two :

1. Thalaq as Sunnee
2. Thalaq Bida'ee

Ath Thalaq as Sunnee (Proper Thalaq) is done as follows :

1. Thalaq should be pronounced while the wife is in purity (Thuhur) from Haidh (menses)
2. During the period in which Thalaq is pronounced, he should not have had sexual intercourse with her
3. The second Thalaq also should be pronounced in an instance similar to the first one, i.e when she is pure form menses.
4. The third Thalaq also should be pronounced in a similar way.

At Thalaqul Bida'ee (Improper Thalaq)

It is done as follows, contrary to the one mentioned above :

1. Pronouncing Thalaq when she is menses
2. Pronouncing Thalaq while having had sexual intercourse with her

Iddha

The literal meaning for Iddha is to keep count. It refers to a wife abstaining from getting married for the loss following her husband's demise or divorce. The tradition of being in Iddha was found in Jahiliyya period too.

There are a few types of Iddha. They are :

1. Iddha, observed for the husband's demise. A woman should observe Iddha for 4 months and 10 days due to her husband's death. Al Quran says: And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. (AI Quran 2:234)
2. If the woman who lost her husband is a pregnant, she should observe Iddha until she gives birth to the child. And if they should be pregnant, then spend on them until they give birth. (AI Quran 65:6)
3. Women who are divorced must observe Iddha for three Kuroo. If the husband wishes, he can withdraw her after the first and the second Thalaq. (AI Quran 33:49)

If the divorced woman is old that she does not experience menses any further, it sufficient for her to be in Iddha only for three months. And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. (AI Quran 65:4)

Benefits of Iddba

1. Getting merits from Allah for adhering to His orders and perform them accordingly.
2. It is a means to recover oneself from mental stress.
3. It is period to observe if she has become pregnant to her previous husband.
4. If it is Thalaq Raja'ee, it is an opportunity to reunite.

Jinayath

Introduction to Jinayath

Islam is a glorious religion. Its teachings guide the man to live as a pious person. The belief in God helps a person live a pure and disciplined life. It prevents man from vice deeds. These deeds are identified as sins and crimes. Everyone is duty bound to ask forgiveness from Allah for the sins he has done. Meantime he is liable to be punished as per the nature of the crime he has committed.

Islam has made limitation for everything. When it is violated it is considered a crime. A man should be a guaranty to another man's life. On the contrary, if he takes the life of a person he is subjected to the murder crime. Taking the life of a person is a major crime. Some engage in quarrels and fights and kill each other for trivial reasons. Today, the brutality of murdering infants too has become a normal happening. There are mothers who throwaway the infants, they had given birth, in waste bins and water streams. News of children murdering their own parents too are heard daily.

Islam had given man the right to live with respect, honour and self esteem. It is the teaching of Islam that everyone, whether man or woman, maintain his or her self esteem. In this regard, everyone should stand guarantee to each other. Contrarily, one should not engage in offensive deeds such as slandering which make another person lose his! her dignity.

It is the duty of man to make his living through his physical labour or intellectual efforts. He has the right to enjoy the wealth what he earned. It is a crime to usurp - steal the wealth accrued by another.

Man is a social creature. He too has to fulfill his sexual desires and engage in reproduction. He has been provided guidance for it. He should perform it through marriage. He has been guided to fulfill his sexual desire in a proper manner. It will amount to prostitution if he handles it in a wrong manner without handling it through marriage called 'Nikah', the prescribed way. Fornication, which is a cause for immorality, must be stopped. Hence engaging in prostitution is punishable crime.

Use of drugs spoils the human life. The causes for the same should be identified. When we analyze the reasons for the crimes that are happening, we can understand that one of the following as the basis for the crimes:

1. Poverty
2. Ignorance
3. Lack of understanding about sin
4. Lack of religious background
5. Media
6. Websites
7. Releasing of criminals without due punishments
8. Parental negligence
9. Associating with bad companion~
10. Wrong use of leisure and free time
11. Excessive dealing with money

Ways to eliminate crimes

In Sharia's perspective, one who goes to prison is expected to reform himself. In some countries, those who undergo prison confinement come out getting themselves prepared for a new life. When they are released some of them have completed memorizing the Al Quran and some others have realized the dangers of the crimes committed and started to live in a correct way. If a person to escape from crimes, he should be taught from his childhood the knowledge on sinful deeds, offences and crimes. Above all, parents example is necessary. The following ways can help prevent crimes:

1. Creating an environment in which crimes do not occur
2. Being steadfast on taking legal action
3. Banning audio, video display of films which induce crimes
4. In village, active engagement of Social Welfare Associations in eliminating crimes
5. Forming monitoring committees to stop spreading anti social activities
6. Giving fullest cooperation in the measures taken by the government and security forces
7. Dealing with other communities with understanding

Crimes and Punishments

Fornication

It refers to a man having sexual relationship with a woman other than his wife, or a woman with a man other than her husband. It is considered a great sin next to associating partner to Allah (Shirk).

The healthy society is formed by good citizens. Prostitution affects it. Those who engage in it, become victims of physical, mental diseases and also fall into poverty. They lose the charm of their countenance. They lose the quality of living together with people. They lose mental balance.

The person who engage in prostitution not only make himself sick but also he makes others victims of deadly diseases. Hence, Islam has warned even not to go close to it.

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” (AI Quran 17:32)

Prophet Muhammed (Sal) warned, “When a person in engaged in fornication, his Iman moves away from him. When he returns from it , his Iman returns to him”

“Oh men, refrain from fornication. It consists six punishments. Three will be given in this world and the remaining three will be given in the hereafter world. Punishments in this world are losing the charm of the face, poverty and decrease of life span. In the world hereafter, he will earn the wrath of Allah, he will undergo the toughest inquiry and he will face the severest punishment. (Jamiul Kabeer)

Prostitution becomes saz cause for various serious diseases.

Therefore, by following the religion adhering to it its teaching we will be able to protect ourselves from dangerous diseases and achieve the blessings of Almighty Allah in the world hereafter.

Islamic perspecrive on Punishment

It is the duty of Allah’s slaves that he should live accordingly following His orders and refrain from all what are forbidden. Allah has promised heaven to those who live according to His orders. He has prepared hell for those trespass them.

Allah has also opened the door of forgiveness to those who realizes their mistakes and repents for the same.

However, remedial measures are necessitated, when evils and sinful deeds increase and go beyond the limits. Taking other's belongings unethically and defaming others are crimes which are beyond the limits. Hence they must be controlled.

Punishment is imposed to protect man's life, pedigree, dignity, wealth and knowledge.

1. Kisaas, the punishment to take revenge guarantees the human life
2. The punishment of severing the hand, guarantees the protection to the property of a person
3. The punishments given for fornication and slandering protect a person's honour, dignity and his pedigree
4. The punishment for robbery and loot guarantees the protection of life and wealth
5. The punishment for consuming liquor guarantees the protection of sanity and help create a disciplined society

Punishments are imposed as a means of protecting the society from crimes. It is the rule of the Almighty who rules the entire universe. Hence it will not get expired. No great saint can present equivalent rules.

Punishment Prescribed in Islam

| Crimes | Punishments |
|---|---|
| 1. Murder | Kisaas / revenge Diyath / compensation |
| 2. Physical damage to the body | Kisaas/Diyath |
| 3. Fornication (Unmarried Person) Fornication (Married Person) | 100 lashes Stoning to death |
| 4. Homosexuality Male Female | It can be any punishment from Hadh to Tha'zir, according to the crime |
| 5. Theft | Severing the hand to the wrist |
| 6. Riddhath - leaving the folds of Islam | Death sentence if not revert with Thauba |
| 7. Use of drug | 40 Lashes |
| 8. Slandering | 80 Lashes |

Some criticize that these are cruel punishments. But it can be seen that crimes are widely spread in countries where these punishments are not in practice. Further, Islam implements these punishments only after creating the crime free environment, observing many conditions and after much investigation and scrutiny.

Ath Tha'zir (Reformative Punishments)

Islam has highlighted the crimes and similarly it has defined the punishments too. Crimes are classified into three based on the nature of the punishments given to them.

1. Prescribed Punishments: Eg: Fornication, theft and intended murder. For these crime there is no warning or compensation
2. Crimes for which Hadh or Kisaas punishments are not mentioned, Kaffara must be given.
Eg: Engaging in sexual intercourse with the wife while fasting.
3. Crimes for which Hadh or Kaffara punishments are not mentioned.
Eg: Selling drugs

Allah has defined punishments for crimes. Through them a person's sanity, life, belongings, dignity and region are protected. Punitive measures taken against the crimes for which punishments are not defined are called Tha'zir punishments.

Slandering defamation not related to fornication, ransacking other's goods, doing injustice to others, refusing to return the wealth kept on trust, non repayment of debts y those are affordable to do so belong to Tha'zir punishments.

There are two types of Tha'zir

1. Parents punishing the children, husband punishing the wife and employer punishing the staff - There are certain conditions for them.
2. The Islamic ruler has the right to resort to Tha'zir punishment for an offence, which is not defined in Islam, based on the necessity and the nature of the offence. It can take the form of advice, reprimand, warning or seclusion. Sometimes it can be imprisonment or payment of compensation. When Tha'zir is done due consideration should be paid to the offender's age, environment, economic status, and social environment.

It must be considered that the punishment systems of Islam such as Hudood, Kisaas or Kisaas can be feasible only where Islam is completely followed.