Distinguished Characteristics of Islam

What is Islam?

Islam is ***an Arabic word which literally means, submission;*** but in respect of religion the word Islam means, ***submission to Allah only.*** Hence when a person accepts Islam as his religion he submits to Allah and His injunctions completely.

The Five Pillars of Islam

The huge edifice of Islam is founded upon five basic beliefs, that serve as five magnificent and formidable pillars which give stability and strength to the stronghold of Islam,. These five pillars of Islam are stated in the following saying of the Holy Propeht (p.b.u.h):

بُنِيَ الْاِسْلَامُ عَلٰی خَمْسٍ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَ
رَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَ اِیْتَآءِ الزَّکٰوةِ وَحَجِّ الْبَیْتِ وَ صَوْمِ رَمَضَانَ

“Foundation of Islam is laid on five pillars, that you testify that there is no god but Allah and that Mohammad is the Messenger of Allah, and you establishe prayer, pay Zakat, observe the fast of Ramzan, and perform pilgrimage to Holy Ka’ba at Makkah once in a life time if you are solvent enough (to bear expense) of the journey”.

Thus the Five Pillars of Islam are:

1. Firm belief in the ***Kalimah-Tayyibah*** and ***Kalimah-Shahadat,*** and its expression in words;
2. Offereing prayers or ***Salat;***
3. Paying ***Zakat;***
4. Observing ***Fasts*** in the month of Ramzan; and
5. Performing the ***Hajj*** (Pilgrimage to Makkah) once in life.

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1. Kalimah-Tayyibah:

It is as follows:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ط

“There is none but Allah Who is worthy of worship and Muhammad is the Messenger of Allah”.

Kalimah Shahadat is:

”اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ“

"I stand witness that none but Allah is worthy of worhip and I stand witness that Muhammad (p.b.u.h) is the servant and Messenger of Allah."

Faith (Iman) in Islam says that it is essential for a Muslim to understand the meaning of Kalimah-Tayyabah or Kalimah Shahadat and believe in it and affirm it with the tongue. The faith implies that a Muslim has a complete belief in the Unity of Allah and the Prophethood of Muhammad (p.b.u.h). Not only this, it has a wider meaning. It signifies

belief in all the Prophets (p.b.u.h), Holy Books and Scriptures, Angels, Life after death and Predestination.

"In short it is admission of all the Islamic belief because he who admits the Prophethood of Muhammad (p.b.u.h) as the last one thereby admits all those unseen realities which he has revealed to us."[13]

The belief in the Unity of Allah and the Prophethood of Hazrat Muhammad (p.b.u.h) is of paramount importance, since it implies, besides the belief in One-ness of Allah and the prophethood of the Holy Prophet (p.b.u.h), faith in the following:

Getting Rid of Kufr and Shirk

The Kalimah Tayyibah and Kalimah-Shahadat leave no place for infidelity or polytheism. A Muslim does not commit Kufr and Shirk, since his first and foremost obedience to Islam is implied in the first Pillar of Islam----Kalimah Tayyibah or Kalimah-Shahadat. Thus a Muslim gets rid of Kufr and Shirk for all times to come.

The True Witness

The Holy Prophet (p.b.u.h) says:

لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِّمَا جِئْتُ بِهٖ

"No one amongst you can be a true momin until his wishes do not become subordinate to the injunctions (Shariat) brought by me."

This means that the witness to Allah and His Holy Prophet (p.b.u.h) are the fundamentals of Islamic faith and no one can be a Muslim unless he has unflinching in One Allah, and His Holy Messenger (p.b.u.h).

The Doctrine of Greatness of Human Beings

Islam leads its followers to the greatest heights of human greatness. The Muslims who followed the doctrines of Islam met their encounters with the infidel with great success. But those who professed only lip service to Islam, did not deserve any victory over their opponents but miserably failed, and all their glory met unceremonious decline.

1. Salat or Prayer

"Salat" is an Arabic word which means submission and supplication; "Namaz", Which is commonly used in Urdu is a Persian word that means prayer, submission, supplication and praise. In practice, it is the "Second Pillar" of Islam in which a Muslim manifests his faith in Allah five times a day at appointed hours. The act of prayer surpasses all other acts of submission to Allah in elegance,servility and weakness. A Muslim who offers Salat becomes an embodiment of meakness before his Creator in the act. He stands before Allah with folded hands and recites Verses of the Holy Quran in His Praise and Magnificence with fear and love for him. The act of Salat is unique and unrivalled among all the forms of worship in all the religions of the world.

The Holy Quran has refereed to Salat at 105 places, in various references and has stressed on offering Salat. Some of the Sayings of the Holy Book are as follows:

اَقِيْمُوا الصَّلٰوةَ وَ لَاتَكُوْنُو مِنَ الْمُشْرِكِيْنَ

"(And) establish worhip, and be not of those who ascribe partners (unto Him)."

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ وَ اِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ۙ ۝٤٥

"Seek help in patience and prayer; and truly it is hard save for the humble-minded." (Al-Baqarah: 45)

وَ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

"And Establish prayer, and pay the (Zakat) poor due." (Al-Baqarah: 110)

فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ۝١٠٣

"Observe proper prayers No doubt, prayers at fixed hours, been enjoined on the believers." (An-Nisa: 103)

It is stated in the Holy Quran that on the Day of Judgement, the angels would ask the persons in the Hell.

مَا سَلَكَكُمْ فِيْ سَقَرَ ۝٤٢

"What brought you to this Hell?" (Surah Al-Muddathir: 42)

And the inhabitants of the Hell would reply.

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۝

"They will say, We were not of those who prayed." (Surah Al-Muddathir43)

Holy Prophet's Sayings

"The Holy Prophet (p.b.u.h) also laid much stress on Salat. Given below are some of His sayings"

رَأْسُ الْاَمْرِ الْاِسْلَامُ وَعُمُوْدُهُ الصَّلٰوةُ

"The real fountain of Deen is to make man submit to Allah and His messenger, and the pillars of this edifice is Salat."

مَنْ تَرَکَ الصَّلٰوةَ مُتَعَمِّدًا فَقَدْ کَفَرَ

"One who deliberately neglects his Salat, Allah is absolved of him."

اَوَّلَ مَا سُئِلَ سُئِلَ عَنِ الصَّلٰوةِ

"The first thing to be asked on the Day of Judgement will be Salat."

The Holy Prophet (p.b.u.h) says that the 5-time prayers make the sins of a Muslim fall down like the leaves of autumn. At another occasion He (p.b.u.h) said that the Dialy prayers wash away sins of a person, in the same way as dirt is removed from the body by bathing in a canal five time a day.

Benefits of Salat

Many benefits accure from Salat. Some of them are mentioned below:

1. Saying prayers five time a day makes the worshipper realize that he is in the presence of Allah and is His subject. This helps him a great deal in becoming a true Muslim.
2. Salat makes the Mulsim feel that Allah is always with him. He never feels lonely; he keeps away from sins and his heart is free from all sorts of fears and griefs.
3. The intervals between the Salats protects the Muslim from committing any sin, since he has been saying his Salat and he keeps away from sins and evils.

اِنَّ الصَّلٰوةَ تَنۡهٰی عَنِ الۡفَحۡشَآءِ وَالۡمُنۡکَرِ ط

"Surely, prayer forbids (one from) indecency and sin." **(Al-Ankabut: 45)**

Other benefits of Salat are:

The body and clothes of the worshipper remain neat and clean; Allah and the Holy Prophet (p.b.u.h) are pleased with him; he is considered a virtuous person by Allah; virtuous people also hold him in high esteem in this world; Allah rewards him with a comfortable and blissful life after death.

Virtues of congregational Prayers

Some of the virtues of offereing prayers in congregation are as follows:

1. Allah awards 27 times reward for every congregational Salat.
2. Congregational prayer affords an occasion for Muslims to meet and creates love and harmony in them.

3. It evokes love and regard among the Muslim for prayers.
4. Allah will accept th Salat of even sinners when offered alongwith the pious and the devout in the congregation.
5. Congregational prayers provide an occasion for the ignorant to benefit by the knowledge of the scholars in matter of religion.
6. It gives an occasion to the Muslims to know the problems of the poor and the needy.
7. It is the display of the grandeur of Salat which is a mode of worship, special to Islam.

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2. FASTING

Fasting is another of the Five Fundamental practices of Islam. The spiritual efficiency of the institution is universally accepted by all religions. The history of religions tells us that from the prehistoric times to the age of the Holy Prophet (p.b.u.h), people have been practicing fast as a means of spiritual elevation. The Holy Prophet (p.b.u.h) though unlettered and having no access to the history of religions, announced this great historical fact under revelation from Allah, in the following words:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

"O you who believe! Fasting days are enjoined upon you even as they were enjoined upon those before you, so that you may become pious-" **(Al-Baqarah: 183)**

This verse shows that:

(i) Fasting is obligatory,

(ii) Fasting was obligatory on the people of other religions also,

(iii) The real purpose of fasting is not only to make Muslims disciplined but, morally and spiritually elevated also.

In the Traditions, Sayings of the Holy Prophet (p.b.u.h), great merit and credit has been ascribed to fasts of the Holy month of Ramzan. The Holy Prophet (p.b.u.h), has said that one who keeps fast in the month of Ramzan for the sake of Allah, all his sins of the past are forgiven for Allah by Allah. He

(p.b.u.h) has also said that the odour of the mouth of one who fasts is better than the smell of musk.

A saying of the Holy Prophet (p.b.u.h) is that:

"Fasting is a shield for you (as it saves you from sins in this world and would protect you from the Hell in the Hereafter" (Muslim).

The Holy Prophet (peace beupon him) has further said:

> ***"When anyone of you is fasting, he should neither use indecent language nor speak aloud. If someone kicks up a row and abuses him, he should tell him that he is observing fast."***(Muslim)

Fasting has a distinguished position; Allah has regarded it as "His" or "for Him" and for the purpose of reward and remuneration regarded it as having the greatest weight of all. A Tradition says:

> ***"Every good act that a man does should receive from ten to seven hundred times rewards, Says Allah, "but the fast is an exception because it is for "Me" alone and I will give its reward as much as I like. He who fasts abandons the lust and cravings of his appetite for my sake."*** (Muslim)

Purpose of the Fast

1. The purpose of the fast is to create piety (taqva) and virtue in man; so piousness is the touch stone of fasting.
2. A person keeping fast keeps himself away from all those things that displease Allah, such as, drinking, merry-making, lying, speaking ill of others as described in the Holy Quran. One who fasts thus earns very many moral and spiritual benefits.

3. Fasting is a process of gaining Allah's favour with some discomfort, only. The reward of undergoing this discipline is so great that it stands the worshipper in good stead during the difficult phases of life. So, fasting is a favour and not a hardship;

يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫ وَ لِتُكْمِلُوا الْعِدَّةَ وَ
لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝١٨٥

"Allah desires for you ease; And He desires not hardship for you; and (He desireth that) yo should complete the required number of fasting days and that yo should magnify Allah for having guided you, and that yo may be thankful."

(Al-Baqarah: 185)

4. Fasting cultivates Taqwa or piety in a person since he abstains from ills and seeks Allah's pleasure.
5. Since a person who observes fast keeps away from evils he cultivates good habits and passes his time in virtuous deeds; he begins to hate sinful acts and is able to control his evil passions.

If a person keeps fasts only to abstain from food and sexual contacts, he does not follow the spirit of the fast and does not gain any moral or spiritual benefits, then his fasts may not be acceptable to Allah. "If someone is contented with its apparent and physical form alone he is equal to one who goes round the domain of fast and does not enter it."[14]

The Holy Prophet (p.b.u.h) says:

مَنْ لَّمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ اَنْ يَّدَعَ طَعَامَهٗ وَشَرَابَهٗ

"If a person does not abstain from telling lies or doing wrong when he is observing fast, let it be known to him that Allah does not want that he should stop eating his food."

Collective Benefits of Fasting

Although fasting is an individual act of worship, it has several collective benefits also:

1. A person who keeps fasts knows fully well the pain of a hungry fellow-being, and so has sympathy with him.
2. A person used to fast is thankful to Allah even for a morsel of food that he gets. This creates in him forbearance and patience.
3. The Holy Prophet (p.b.u.h) has said that the month of Ramazan is the month of equality and sharing the sorrow and pleasures of others. Since all the Muslims observe fast at the same time they are knitted together in a common cause that of worship for the whole month.
4. The stomach of a person remains unloaded for a greater part of the day, which gives health to the worshipper.

The Holy Month of Ramzan and the Revelations of the Holy Quran

There is a sacred relationship between the month of Ramzan and the revelation. The sole aim of revelation has been to enable the people to know and worship their Creator, and to live peacefully in the world shining all that is evil and

sinful. In the line of revealed Books the Holy Quran came the last, and is unique since it is the only Book which can claim cent percent preservation and perfection. It claims to be a final guide for humanity on all matters pertaining to human welfare and progress. It was with these claims that the Holy Quran was revealed during the month of Ramzan. The benefit of the Holy Book was moral and spiritual, and therefor the way of commemoration has also been prescribed in a spiritual form, i.e. fasting The Holy Quran says:

شَهْرُ رَمَضَانَ الَّذِىٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَ بَيِّنٰتٍ مِّنَ
الْهُدٰى وَ الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ

"The month of Ramzan in which was revealed the Quran, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). So whose ever of you comes by the (holy) month let him fast for the whole month." (Al-Baqarah: 185)

Thus all the Ibadaat (worshipful activities) during the month of Ramazan are in commemoration of the revelation of the last and perfect message of Allah to humanity.

For Pakistan, the month of Holy Ramzan has a special singinficance due to the fact that the Muslims of Indo-Pakistan won freedom during this month and Pakistan appeared on the map of the world. Twenty-seventh of Ramzan, the date on which Pakistan was established, is itself the most sacred of all the days of the month of Ramzan, and it is a clear indication for the people of Pakistan that they should take the earliest steps to establish the Islamic way of life in their country.

ZAKAT

Zakat is one of the pillars of Islam, standing just next to Salat (prayers). The literal meaning of Zakat is purity or cleanliness. This explains its position as an obligatory payment to be made by Muslims of means to the needy and the poor so that the wealth as well as the souls of the payers may be purified.

The importance of the institution of Zakat is equal to that of Salat. This is evident from the fact that Allah has mentioned Zakat side by side with Salat. For example:

وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ

"And establish worship and pay the poor-due, (Zakat) and (so) lend Allah a goodly loan." (Al-Muzzammil: 20)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ
لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ

"Verily! those who believe and keep doing good works and establish prayers keep paying the poor due, (Zakat) their reward is with their Lord." (Al-Baqarah: 277)

فَاَقِیۡمُوا الصَّلٰوۃَ وَ اٰتُوا الزَّکٰوۃَ وَ اعۡتَصِمُوۡا بِاللّٰہِ ؕ

"So, (O you flag-bearers of the true faith) establish worship pay the poor-due and hold fast to Allah. **(Al-Hajj: 78)**

The main purpose of the institution of Zakat is to assist the needy, the indigent and the poor with a view to securing

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their economic well-being and also to help them stand on their own feet and become useful members of the society.

The President of Pakistan promulgated the Zakat ordinance in 1979. The Ordinance lays down the principles for the collection of Zakat and its disbursement to the deserving person under the Shariah.

According to this Ordinance, Zakat was only deducted from bank-interest and not form the assets of the believers. Therefore it was adective ordinance.

Zakat is obligatory for a person who satisfies the following conditions:

(i) He is a Muslim;

(ii) He is a free person;

(iii) He is a major;

(iv) He is the owner of the Nisb, i.e. the minimum required capital free from all encumberances and needs; and

(v) One full year has passed since he came to exclusively posses the above mentioned capital.

Zakat must be given on silver, gold and all kinds of merchandise.

The minimum capital for Zakat is about 606 grams of silver or 89 grams of gold. Zakat is also payable on other goods like copper, iron, brass, etc., and vessels made of them, and on clothes, shoes, etc., if they are meant for sale. In this case their cost should be vlalued and if it comes equal to the price of 606 grams of silver or 89 grams of gold, then at the end of the year Zakat should be paid.

Zakat must be paid at the rate of 1/40th of silver, or 2.50% of the value of silver, gold or merchandise when full one year of the lunar calendar has elapsed on the Zakat worthy capital, delay is not desireable.

The following categories of people can legitimately be given the Zakat money, as detailed in the Holy Quran:

اِنَّمَا الصَّدَقٰتُ لِلۡفُقَرَآءِ وَالۡمَسٰکِیۡنِ وَالۡعٰمِلِیۡنَ عَلَیۡہَا وَ الۡمُؤَلَّفَۃِ
قُلُوۡبُہُمۡ وَ فِی الرِّقَابِ وَالۡغٰرِمِیۡنَ وَ فِیۡ سَبِیۡلِ اللّٰہِ وَ ابۡنِ السَّبِیۡلِ ؕ
فَرِیۡضَۃً مِّنَ اللّٰہِ ؕ وَاللّٰہُ عَلِیۡمٌ حَکِیۡمٌ ۝٦٠

"The Alms (Zakat) is only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, (for) the wayfarer, a duty imposed by Allah. And Verily, Allah is All knower All-wise." (Al-Tauba: 60)

(i) A needy person, that is, a person who has some belongings but they fall short of the minimum value prescribed for nisab:

(ii) A pauper, namely, a person who owes debts to others and has no alms-worthy capital free from all encumberances:

(iii) A person "on journey" who has run short of money,

(iv) People employed for collection and distribution of Zakat.

It is not Permissible to Syeds, Alvis, the descendents of Hazrat Abbas, Hazrat Jafer, Hazrat Aqeel or Hazrat Haris Bin Abdul Muttalib.

Disbursement of Zakat

1. Zakat received from the Muslims is to be given to Muslims only.
2. Zakat is not allowed to father, mother, son, daughter, husband or wife—i.e. those persons who are included in the maintenance of the Zakat giver.
3. Under ordinary circumstance Zakat collected from a locality should be spent on that locality only.
4. Those who disburse Zakat should satisfy themselves that they are paying to the mustahiqeen deserving only.
5. Zakat may be paid in kind also.
6. Persons who are given Zakat money may not necessarily be told about the nature of money paid.

Here are a few Ahadith (Traditions) of the Holy Prophet (p.b.u.h) to show the great importance of Zakat in Islam.

1. ***"I have been commanded to fight against people till they testify that there is no god but Allah, and they establish prayer and pay Zakat and if they do it their blood and property are guaranteed protection on my behalf and their affairs rest with Allah". (Muslim)***
2. ***"By Allah I would fight definitely against him who makes a distinction between Salat (prayer) and Zakat (because they are put together in the Quran)". (Muslim)***
3. ***"Verily Allah has ordained the payment of Zakat on them (Muslim). It (Zakat) will be taken from the rich and returned to the poor." (Muslim)***

Hajj or pilgrimage to Holy Makkah is the Fifth and the last pillar of Islam. Hajj is ***an Arabic world*** and it means ***to make up one's mind to visit a holy place.*** Since in Hajj, ***Muslims resolve to visit the Holy city of Makkah with a view to perform certain rites and rituals at the Ka'ba and the plain at Mount Arafat in the month of Zil-Hajj,*** the word technically means ***a particular mode of worship at Holy Makkah.***

Allah says in the Holy Quran:

وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلاً ؕ وَمَنْ كَفَرَ
فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝

"And on mankind is enjoined to the House is a duty unto Allah, for him who can afford to make a journey to it. As for him who disbelieves, (let him know that) Surely! Allah is independent of (all) creatures." (Al-Imran: 97)

Thus the pilgrimage to the House of Allah is incumbent upon Muslims---those who are able to undertake the Journey, It is, therefore, required of every Muslim, once in his lifetime, provided he is an adult, is in good health and has got means enough to meet the expenses of his journey, while maintaining his family during his absence.

Allah has given great merits to Hajj and the Holy Prophet (p.b.u.h) is reported to have said that, ***"Hajj which is free from sins and defects is rewarded with nothing less than the Paradise".***

Stern warnings have been given to those for whom Hajj is obligatory but they neglect it. The Prophet (p.b.u.h) has said, ***"that one who possesses sufficient money to meet the***

expenses of Hajj, that is, to go to Makkah, but does not perform Hajj, then he will die as a jew or Christian and Allah does not care for him."

About the person performing Hajj without any defects the Holy prophet (p.b.u.h) has given the tiding that. ***"the pilgrim becomes as innocent and free from sins as a newly born baby."***

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ اُمُّهُ

"He who performs Hajj in obedience to Allah's command and abstains from all sensual or any other sinful acts, he returns as innocent as a new born baby." (Bokhari)

Hajj is an annual congregational worship. Its date is fixed as the twelth month of the Muslim calendar, that is Zul-Haj. On the occasion of pilgrimage, thousands of people from every nook and corner of the world assemble at Makkah. The Holy Quran says:

وَ اَذِّنْ فِي النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالاً وَّ عَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ
مِنْ كُلِّ فَجٍّ عَمِيْقٍ ۝

“And proclaim unto mankind the pilgrimage. They will come to you on foot and mount on every lean camel, they will from every distant track”. (Al-Hajj: 27)

The attraction of the pilgrimage has not only survived but year by year greater number of Muslims are on the move to Makkah for their sacred rite. It is a great international event. Through the ages this institution has continued to serve as a major unifying force among the Muslims of the World.[15]

Rites of Hajj

1. Before a Muslim sets out for Hajj he makes an intentions at his starting place in a prescribed manner. Then he takes a bath and puts on a special pilgrimage garment called “Ihram” This consists of two seamless sheets, one of which is wrapped round the waist, and the other is thrown loosely over the shoulders. After this pilgrim offers two rakhas of prayers and he recites:

لَبَّیْکَ اللّٰھُمَّ لَبَّیْکَ ؕ لَبَّیْکَ لَا شَرِیْکَ لَکَ لَبَّیْکَ ؕ اِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَکَ وَ الْمُلْکَ ؕ لَا شَرِیْکَ لَکَ ؕ

“I stand up for Thy service, O Allah! I stand up! There is no partner with Thee! I stand up! I stand up! Verily Thine is the Praise, the Blessing and the Sovereignty! There is no partner with Thee!”

And, thus the pilgrim enters into the state of Ihram. Hence forth he repeats these words at every occasion, walking, sitting, climbing up, etc.

2. After a pilgrim enters into the state of Ihram he is forbidden every comfort of life; he cannot put on ordinary dress; his hair, nor does he trim his nails; he cannot use any perfume or soaps; he abstains from sexual contact with his wife; he cannot hunt, and he is not allowed to quarrel or use bad language.

3. Soon after reaching Makkah the pilgrim shouts with joy “Allah-u-Akbar! Allah-o-Akbar! On catching a glimpse of the Holy Ka’ba. In the sacred Mosque and at Ka’ba, he kisses the sacred Black Stone, called ***Al-Hajarul Aswad.*** Then he makes seven circuits round Ka’ba reciting special prescribed prayers ***(Du’a)*** in each circuit. After

the circuits he performs two rak’ahs of prayers near ***Muqam-i-Ibrahim*** (Abraham’s place).

4. Now the pilgrim comes to ***Zam Zam Well*** and, with face towards Qibla, recites Bismillah thrice and drinks in plenty its water in three draughts and recites as prescribed Du’a.

5. After Zam Zam, the Pilgrim ascend’s the nearby ***Mount Safa*** and after recitation of prescribed prayers he runs slowly to ***Marwa,*** another hillock and from ***Marwa*** to ***Safa*** seven times. This rite commemorates a particular action of ***Bibi Hajira (R.A),*** mother of the Prophet Islmail (R.A), when she ran between these hillocks looking for water and guarding her child. This rite is termed ***Sai’*** which literally means ***‘to run’.***

6. After ***Sai’*** the pilgrim shaves his head or cuts a portion of dangled hair, and comes out of the State of Ihram, and resides in Makkah as an ordinary citizen till the Day for Hajj, i.e. 8tth of Zilhijja approaches.

7. When the days for Hajj approach the pilgim again enters ***Ihram*** at a particular place called Meeqat which is away from Makkah. In ***Ihram*** he again goes through the procedure of ***Twaf*** Circuits round Ka’ba, and ***Sai’,*** etc. and prepares to leave Makkah to perform ***Hajj.*** Thus on the first day of Hajj the pilgrim goes to Mina, a suburb of Makkah, in the early hours of the morning of ***7th Zilhijja.*** He remains there the whole day and night passing his time in prayers, recitation of the Holy Quran and meditation.” The next day early morning he starts for the vast plain near ***Mount Arafat*** where the presence of the intending ***Haji*** is obligatory and without which Hajj is not complete.

8. All the pilgrims leave ***Arafat*** the same day at sunset and come to ***Muzdalfah***, a hilly plain midway between ***Mina*** and ***Arafat***. They pass the night offering prayers. They collect ***pebbles*** also from near the hills to strike the ***satanic pillars.***

9. The pilgrims leave ***Muzdalfah*** in the early hours of the next morning and come to ***Mina.*** Here they spend three days. On the first day they sacrifice a **goat** or a ***camel, shave,*** their head, go to Makkah for ***Twaf*** and come out of ***Ihram***. They pelt the ***Stanic pillars*** with ***peebles*** and pass the rest of the time in tprayers, etc. They pass the next two days also in Mina pelting the satanic pillars with peebles and offering prayers. They leave for ***Makkah*** on the ***12th of Zilhajja,*** after the completion of all the ***rites of Hajj***. Before leaving Makkah for home they perform the ***last Twaf*** of Ka’ba, the ***Twaf-i-Wida.***

Ther are many clauses and sub-clause in the rules and injunctions for the performance of Hajj which the intending ***Hajji*** studies and abides by during his pilgrimage. There are certain rules particularly for women.

Adventages of Hajj

Hajj includes all the types of prayers showing submission to Allah. For instance:

(i) The pilgrimage for Hajj is ***glorified*** by constant ***prayers.***

(ii) The pilgrimage gives the ***poor-due*** in the form of ***animal sacrifice.***

(iii) The pilgrimage also includes element of the ***fast,*** since in ***Ihram*** he abstains form all sorts of pleasure.

(iv) The pilgrimage ***fosters faith*** in the ***Oneness*** (Unity) of Allah since Ka'ba was founded on this very concept. A look at Ka'ba ***strengthens*** the ***faith*** of the pilgrim in ***Tauheed.***

(v) The pilgrim is reminded of ***Satanic traps*** since he ***pelts*** the ***Satanic pillars*** (where the Prophet ***Ibrahim (A.S)*** met Satan).

(vi) The pilgrims has instructive lesson in Islamic faith and morality. Love of Allah and Prophets (A.S), such as Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S), ***persevence, resignation*** to ***Divine Will, contentment, trust in Allah, suppression of lust*** for material wealth, ***fellow-felling, equality*** etc. are many virtues which are ***fostered*** in the ***pilgrimage.***

Visit to the Holy City of Medina

The pilgrimage for Hajj provides the best opportunity for a Muslim devotee to pay a visit to the holy shrine of the greatest benefactor of mankind Hazrat Mohammad Mustafa (p.b.u.h). It is because of the Holy Prophet (p.b.u.h) that a Muslim is bestowed upon blessings of both the worlds. The attendance at Medina is the highest approach for nearness to the Holy Prophet (p.b.u.h) and the climax of obedience. Non-attendence of it is a wretchedness and having the means but not to be present there is the height of misfortune. The City of the Holy Prophet (p.b.u.h) is the fountain-head of blessings. A visit to his tomb, therefore, is one of the glorious practices. Some of the sayings of the Holy Prophet (p.b.u.h) in this respect are:

1. "One who visits my ***grave*** my ***intercession*** for him becomes ***Wajib.***"

2. "A person who comes to ***Ziyarat*** with no other object but to visit my ***grave,*** then he earns my ***intercession*** for him on the ***Day of Judgement.***
3. "One who performs Hajj and visits my ***grave*** (after my death), it is as if he has seen me in my lifetime."
4. One who performs Hajj and does not visit my grave, he remains ***unfaithful*** to me."

One the authority of Abu Huraira, the Holy Prophet (p.b.u.h) is reported to have said that one Salat offered in the mosque of mine is better than one thousand Salats offered in other Mosques, with the exception of ***Masjid-i-Haram."***

Another authority has quoted the Holy Propehet (p.b.u.h) as saying that one who offers forty salats in the Prophet's Mosque without any omission then he will have ***immunity*** from the ***Hell*** and ***hypocracy.***

A visit to the Holy City of Medina affords a unique opportunity of visiting the ***holy graveyard, Jannat-ul-Baqei,*** where lie in eternal peace great heroes of Islam, besides many historical and religious place of the times of the earliest period of Islamic history.

JIHAD

Jihad is an Arabic word which means ***to strive*** or ***to try utmost to achieve an object.*** Technically it means, to ***strive in the way of Allah, and exhaust all the energies for the cause of Islam.*** It is quite different from ***'war'*** although ***'war' is one aspect of Jihad.*** A Muslim does everything he is capable of doing for the pleasure of Allah. Allah says in the Holy Quran:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝١٠
تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝١١

"O you who believe! Shall I tell you a trade that will save you from a painful doom? You should believe in Allah and His messenger, and should strive for the cause of Allah with your health and your lives. That is better for you, if you but know the truth. **(As-Saff: 10-11)**

In Sura Al-Hajj Allah Says:

وَجَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖؕ

"And strive for Allah with all the hard striving which is His right". **(Al-Hajj: 78)**

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْۚ وَ عَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ هُوَ
خَيْرٌ لَّكُمْۚ وَ عَسٰۤى اَنْ تُحِبُّوْا شَيْـًٔا وَّ هُوَ شَرٌّ لَّكُمْؕ وَ اللّٰهُ يَعْلَمُ وَ
اَنْتُمْ لَا تَعْلَمُوْنَ ۝٢١٦

"Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you and it may happen that you love a thing which is bad for you. Allah knows, (the actual truth) and you but do not know." **(Al-Baqarah: 216)**

يٰۤاَيُّهَا النَّبِىُّ جَاهِدِ الْكُفَّارَ وَ الْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْؕ وَ مَاْوٰهُمْ
جَهَنَّمُؕ وَ بِئْسَ الْمَصِيْرُ ۝٧٣

"O Prophet! Strive against the disbelievers and the hypocrities! Be harsh with them. Their ultimate abode is the Hell, What an evil resort indeed". **(Surah Al-Tauba: 73)**

فَقَاتِلْ فِىْ سَبِيْلِ اللّٰهِۚ لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَ حَرِّضِ الْمُؤْمِنِيْنَۚ

"Therefor (O My Apostle) fight in the Way of Allah. You will not at all the accountable except for yourself and urge the believers". **(An-Nisa: 84)**

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ وَ لَا يُحَرِّمُوْنَ مَا
حَرَّمَ اللّٰهُ وَ رَسُوْلُهٗ وَ لَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتـ
حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّ هُمْ صٰغِرُوْنَ ۝٢٩

"Fight against those who do not believe and his Apostle in Allah nor the Last day, and do not hold lawful what Allah and his Apostle had forbidden, and follow not the Religion of Truth, of the people who have been given the Books, until they pay the required tax with their own hands while they are in a state of subjection." (At-Tauba: 29)

Thus, Allah has laid down in the Holy Quran that Muslims should make every possible effort to remove obstructions in the way of Islam and even fight and give their lives in the way of Allah. But, they are not to commit any aggression. In the Quranic passage No:4, . . .

"Above Muslims are asked to fight against those who believe not in Allah, nor in the Last Day, who prohibit not what Allah and His Prophet (p.b.u.h) has prohibited and who refuse allegiance to the True Faith from among those who have received the Holy Book, until they humbly pay tribute (Jaziya) in submission".

Similarly in verses **10-11**, from ***Surah As-Saff,*** quoted above, . . .

"Allah has symbolized Jihad as a successful business. If a person does not believe in Allah, nor in the Holy Prophet and fights against the Muslims, a Muslim is duty bound to fight against him with all the resources at his command and even give his life in the struggle. Allah promises him great rewards in the After life".

Islam has laid down three main principles for Jihad:

(i) ***Internal Jihad:*** This is carried on against the evils that may crop within the Muslim society. Evil customs and un-Islamic acts are a serious danger to Islam and they should be crushed by means of Jihad.

(ii) ***Jihad through knowledge and invitation:*** This type of Jihad is gainst non-Muslims and disbelievers who raise objections. They should be answered by Muslims with all the knowledge and intelligence at their command, and they should do it in a spirit of Jihad.

(iii) ***Jihad through War:*** Islam has advocated that a war with the infides should be avoided as far as possible, but if it is unaboidable for the cause of Islam, it should be waged; specially it should be made against those who obstruct the way of Islam. It should continue till the obstruction is removed. In one of the verses of the Holy Quran quoted above ***(Surah Al-Baqarah: 216),***

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"Allah has ordained that though warfare may not be pleasant to you, still it should be carried on, for a thing hateful to you may be of the highest merits in Islam."

The Holy Prophet (p.b.u.h) has also spoken hightly of Jihad. He (p.b.u.h) has said that,

"The reward for a persons who carries on Jihad is greater than that earned with all the wealths of both the worlds".

He (p.b.u.h) added that,

"The reward for keeping the enemy at bay in Jihad carries more reward than carried by seventry prayers (Salat)".

Distinguished Characteristics of Islam

What is Islam?

Islam is ***an Arabic word which literally means, submission;*** but in respect of religion the word Islam means, ***submission to Allah only.*** Hence when a person accepts Islam as his religion he submits to Allah and His injunctions completely.

The Five Pillars of Islam

The huge edifice of Islam is founded upon five basic beliefs, that serve as five magnificent and formidable pillars which give stability and strength to the stronghold of Islam,. These five pillars of Islam are stated in the following saying of the Holy Propeht (p.b.u.h):

بُنِیَ الْاِسْلَامُ عَلٰی خَمْسٍ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَ
رَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَ اِیْتَآءِ الزَّكٰوةِ وَحَجِّ الْبَیْتِ وَ صَوْمِ رَمَضَانَ

"Foundation of Islam is laid on five pillars, that you testify that there is no god but Allah and that Mohammad is the Messenger of Allah, and you establishe prayer, pay Zakat, observe the fast of Ramzan, and perform pilgrimage to Holy Ka'ba at Makkah once in a life time if you are solvent enough (to bear expense) of the journey".

Thus the Five Pillars of Islam are:

1. Firm belief in the ***Kalimah-Tayyibah*** and ***Kalimah-Shahadat,*** and its expression in words;
2. Offereing prayers or ***Salat;***
3. Paying ***Zakat;***
4. Observing ***Fasts*** in the month of Ramzan; and
5. Performing the ***Hajj*** (Pilgrimage to Makkah) once in life.

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1. Kalimah-Tayyibah:

It is as follows:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ط

"There is none but Allah Who is worthy of worship and Muhammad is the Messenger of Allah".

Kalimah Shahadat is:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِیْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّداً
عَبْدُهٗ وَرَسُوْلُهٗ"

"I stand witness that none but Allah is worthy of worhip and I stand witness that Muhammad (p.b.u.h) is the servant and Messenger of Allah."

Faith (Iman) in Islam says that it is essential for a Muslim to understand the meaning of Kalimah-Tayyabah or Kalimah Shahadat and believe in it and affirm it with the tongue. The faith implies that a Muslim has a complete belief in the Unity of Allah and the Prophethood of Muhammad (p.b.u.h). Not only this, it has a wider meaning. It signifies

belief in all the Prophets (p.b.u.h), Holy Books and Scriptures, Angels, Life after death and Predestination.

"In short it is admission of all the Islamic belief because he who admits the Prophethood of Muhammad (p.b.u.h) as the last one thereby admits all those unseen realities which he has revealed to us."[13]

The belief in the Unity of Allah and the Prophethood of Hazrat Muhammad (p.b.u.h) is of paramount importance, since it implies, besides the belief in One-ness of Allah and the prophethood of the Holy Prophet (p.b.u.h), faith in the following:

Getting Rid of Kufr and Shirk

The Kalimah Tayyibah and Kalimah-Shahadat leave no place for infidelity or polytheism. A Muslim does not commit Kufr and Shirk, since his first and foremost obedience to Islam is implied in the first Pillar of Islam----Kalimah Tayyibah or Kalimah-Shahadat. Thus a Muslim gets rid of Kufr and Shirk for all times to come.

The True Witness

The Holy Prophet (p.b.u.h) says:

لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِّمَا جِئْتُ بِهٖ

"No one amongst you can be a true momin until his wishes do not become subordinate to the injunctions (Shariat) brought by me."

This means that the witness to Allah and His Holy Prophet (p.b.u.h) are the fundamentals of Islamic faith and no one can be a Muslim unless he has unflinching in One Allah, and His Holy Messenger (p.b.u.h).

The Doctrine of Greatness of Human Beings

Islam leads its followers to the greatest heights of human greatness. The Muslims who followed the doctrines of Islam met their encounters with the infidel with great success. But those who professed only lip service to Islam, did not deserve any victory over their opponents but miserably failed, and all their glory met unceremonious decline.

1. Salat or Prayer

"Salat" is an Arabic word which means submission and supplication; "Namaz", Which is commonly used in Urdu is a Persian word that means prayer, submission, supplication and praise. In practice, it is the "Second Pillar" of Islam in which a Muslim manifests his faith in Allah five times a day at appointed hours. The act of prayer surpasses all other acts of submission to Allah in elegance,servility and weakness. A Muslim who offers Salat becomes an embodiment of meakness before his Creator in the act. He stands before Allah with folded hands and recites Verses of the Holy Quran in His Praise and Magnificence with fear and love for him. The act of Salat is unique and unrivalled among all the forms of worship in all the religions of the world.

The Holy Quran has refereed to Salat at 105 places, in various references and has stressed on offering Salat. Some of the Sayings of the Holy Book are as follows:

اَقِيْمُوا الصَّلٰوةَ وَ لاَ تَكُوْنُو مِنَ الْمُشرِكِيْنَ

"(And) establish worhip, and be not of those who ascribe partners (unto Him)."

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ وَ اِنَّهَا لَكَبِيْرَةٌ اِلاَّ عَلَى الْخٰشِعِيْنَ ۙ۝۴۵

"Seek help in patience and prayer; and truly it is hard save for the humble-minded." (Al-Baqarah: 45)

وَ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

"And Establish prayer, and pay the (Zakat) poor due." (Al-Baqarah: 110)

فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ۝۱۰۳

"Observe proper prayers No doubt, prayers at fixed hours, been enjoined on the believers." (An-Nisa: 103)

It is stated in the Holy Quran that on the Day of Judgement, the angels would ask the persons in the Hell.

مَا سَلَكَكُمْ فِىْ سَقَرَ ۝۴۲

"What brought you to this Hell?" (Surah Al-Muddathir: 42)

And the inhabitants of the Hell would reply.

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۝

"They will say, We were not of those who prayed." (Surah Al-Muddathir43)

Holy Prophet's Sayings

"The Holy Prophet (p.b.u.h) also laid much stress on Salat. Given below are some of His sayings"

رَأسُ الاَمْرِ الاِسْلاَمُ وعُمُوْدُهُ الصَّلٰوةُ

"The real fountain of Deen is to make man submit to Allah and His messenger, and the pillars of this edifice is Salat."

مَنْ تَرَكَ الصَّلٰوةَ مُتَعَمِّدًا فَقَدْ كَفَرَ

"One who deliberately neglects his Salat, Allah is absolved of him."

اَوَّلَ مَا سُئِلَ سُئِلَ عَنِ الصَّلٰوةِ

"The first thing to be asked on the Day of Judgement will be Salat."

The Holy Prophet (p.b.u.h) says that the 5-time prayers make the sins of a Muslim fall down like the leaves of autumn. At another occasion He (p.b.u.h) said that the Dialy prayers wash away sins of a person, in the same way as dirt is removed from the body by bathing in a canal five time a day.

Benefits of Salat

Many benefits accure from Salat. Some of them are mentioned below:

1. Saying prayers five time a day makes the worshipper realize that he is in the presence of Allah and is His subject. This helps him a great deal in becoming a true Muslim.
2. Salat makes the Mulsim feel that Allah is always with him. He never feels lonely; he keeps away from sins and his heart is free from all sorts of fears and griefs.
3. The intervals between the Salats protects the Muslim from committing any sin, since he has been saying his Salat and he keeps away from sins and evils.

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ط

"Surely, prayer forbids (one from) indecency and sin." **(Al-Ankabut: 45)**

Other benefits of Salat are:

The body and clothes of the worshipper remain neat and clean; Allah and the Holy Prophet (p.b.u.h) are pleased with him; he is considered a virtuous person by Allah; virtuous people also hold him in high esteem in this world; Allah rewards him with a comfortable and blissful life after death.

Virtues of congregational Prayers

Some of the virtues of offereing prayers in congregation are as follows:

1. Allah awards 27 times reward for every congregational Salat.
2. Congregational prayer affords an occasion for Muslims to meet and creates love and harmony in them.

3. It evokes love and regard among the Muslim for prayers.
4. Allah will accept th Salat of even sinners when offered alongwith the pious and the devout in the congregation.
5. Congregational prayers provide an occasion for the ignorant to benefit by the knowledge of the scholars in matter of religion.
6. It gives an occasion to the Muslims to know the problems of the poor and the needy.
7. It is the display of the grandeur of Salat which is a mode of worship, special to Islam.

2. FASTING

Fasting is another of the Five Fundamental practices of Islam. The spiritual efficiency of the institution is universally accepted by all religions. The history of religions tells us that from the prehistoric times to the age of the Holy Prophet (p.b.u.h), people have been practicing fast as a means of spiritual elevation. The Holy Prophet (p.b.u.h) though unlettered and having no access to the history of religions, announced this great historical fact under revelation from Allah, in the following words:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

"O you who believe! Fasting days are enjoined upon you even as they were enjoined upon those before you, so that you may become pious-" (Al-Baqarah: 183)

This verse shows that:

(i) Fasting is obligatory,
(ii) Fasting was obligatory on the people of other religions also,
(iii) The real purpose of fasting is not only to make Muslims disciplined but, morally and spiritually elevated also.

In the Traditions, Sayings of the Holy Prophet (p.b.u.h), great merit and credit has been ascribed to fasts of the Holy month of Ramzan. The Holy Prophet (p.b.u.h), has said that one who keeps fast in the month of Ramzan for the sake of Allah, all his sins of the past are forgiven for Allah by Allah. He

(p.b.u.h) has also said that the odour of the mouth of one who fasts is better than the smell of musk.

A saying of the Holy Prophet (p.b.u.h) is that:

"Fasting is a shield for you (as it saves you from sins in this world and would protect you from the Hell in the Hereafter" (Muslim).

The Holy Prophet (peace beupon him) has further said:

"When anyone of you is fasting, he should neither use indecent language nor speak aloud. If someone kicks up a row and abuses him, he should tell him that he is observing fast." (Muslim)

Fasting has a distinguished position; Allah has regarded it as "His" or "for Him" and for the purpose of reward and remuneration regarded it as having the greatest weight of all. A Tradition says:

"Every good act that a man does should receive from ten to seven hundred times rewards, Says Allah, "but the fast is an exception because it is for "Me" alone and I will give its reward as much as I like. He who fasts abandons the lust and cravings of his appetite for my sake." (Muslim)

Purpose of the Fast

1. The purpose of the fast is to create piety (taqva) and virtue in man; so piousness is the touch stone of fasting.
2. A person keeping fast keeps himself away from all those things that displease Allah, such as, drinking, merry-making, lying, speaking ill of others as described in the Holy Quran. One who fasts thus earns very many moral and spiritual benefits.

3. Fasting is a process of gaining Allah's favour with some discomfort, only. The reward of undergoing this discipline is so great that it stands the worshipper in good stead during the difficult phases of life. So, fasting is a favour and not a hardship;

يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيْدُ بِكُمُ الْعُسْرَ ۡ وَ لِتُكْمِلُوا الْعِدَّةَ وَ
لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝١٨٥

"Allah desires for you ease; And He desires not hardship for you; and (He desireth that) yo should complete the required number of fasting days and that yo should magnify Allah for having guided you, and that yo may be thankful."

(Al-Baqarah: 185)

4. Fasting cultivates Taqwa or piety in a person since he abstains from ills and seeks Allah's pleasure.
5. Since a person who observes fast keeps away from evils he cultivates good habits and passes his time in virtuous deeds; he begins to hate sinful acts and is able to

control his evil passions.

If a person keeps fasts only to abstain from food and sexual contacts, he does not follow the spirit of the fast and does not gain any moral or spiritual benefits, then his fasts may not be acceptable to Allah. "If someone is contented with its apparent and physical form alone he is equal to one who goes round the domain of fast and does not enter it."[14]

The Holy Prophet (p.b.u.h) says:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ اَنْ يَّدَعَ طَعَامَهٗ وَشَرَابَهٗ'

"If a person does not abstain from telling lies or doing wrong when he is observing fast, let it be known to him that Allah does not want that he should stop eating his food."

Collective Benefits of Fasting

Although fasting is an individual act of worship, it has several collective benefits also:

1. A person who keeps fasts knows fully well the pain of a hungry fellow-being, and so has sympathy with him.
2. A person used to fast is thankful to Allah even for a morsel of food that he gets. This creates in him forbearance and patience.
3. The Holy Prophet (p.b.u.h) has said that the month of Ramazan is the month of equality and sharing the sorrow and pleasures of others. Since all the Muslims observe fast at the same time they are knitted together in a common cause that of worship for the whole month.
4. The stomach of a person remains unloaded for a greater part of the day, which gives health to the worshipper.

The Holy Month of Ramzan and the Revelations of the Holy Quran

There is a sacred relationship between the month of Ramzan and the revelation. The sole aim of revelation has been to enable the people to know and worship their Creator, and to live peacefully in the world shining all that is evil and

sinful. In the line of revealed Books the Holy Quran came the last, and is unique since it is the only Book which can claim cent percent preservation and perfection. It claims to be a final guide for humanity on all matters pertaining to human welfare and progress. It was with these claims that the Holy Quran was revealed during the month of Ramzan. The benefit of the Holy Book was moral and spiritual, and therefor the way of commemoration has also been prescribed in a spiritual form, i.e. fasting The Holy Quran says:

شَهْرُ رَمَضَانَ الَّذِیْٓ اُنْزِلَ فِیْهِ الْقُرْاٰنُ هُدًی لِّلنَّاسِ وَ بَیِّنٰتٍ مِّنَ
الْهُدٰی وَ الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْیَصُمْهُ ط

"The month of Ramzan in which was revealed the Quran, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). So whose ever of you comes by the (holy) month let him fast for the whole month." (Al-Baqarah: 185)

Thus all the Ibadaat (worshipful activities) during the month of Ramazan are in commemoration of the revelation of the last and perfect message of Allah to humanity.

For Pakistan, the month of Holy Ramzan has a special singinficance due to the fact that the Muslims of Indo-Pakistan won freedom during this month and Pakistan appeared on the map of the world. Twenty-seventh of Ramzan, the date on which Pakistan was established, is itself the most sacred of all the days of the month of Ramzan, and it is a clear indication for the people of Pakistan that they should take the earliest steps to establish the Islamic way of life in their country.

ZAKAT

Zakat is one of the pillars of Islam, standing just next to Salat (prayers). The literal meaning of Zakat is purity or cleanliness. This explains its position as an obligatory payment to be made by Muslims of means to the needy and the poor so that the wealth as well as the souls of the payers may be purified.

The importance of the institution of Zakat is equal to that of Salat. This is evident from the fact that Allah has mentioned Zakat side by side with Salat. For example:

وَ اَقِیْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ط

"And establish worship and pay the poor-due, (Zakat) and (so) lend Allah a goodly loan." (Al-Muzzammil: 20)

إِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ
لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ج

"Verily! those who believe and keep doing good works and establish prayers keep paying the poor due, (Zakat) their reward is with their Lord." (Al-Baqarah: 277)

فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اعْتَصِمُوْا بِاللّٰهِ ط

"So, (O you flag-bearers of the true faith) establish worship pay the poor-due and hold fast to Allah. (Al-Hajj: 78)

The main purpose of the institution of Zakat is to assist the needy, the indigent and the poor with a view to securing

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their economic well-being and also to help them stand on their own feet and become useful members of the society.

The President of Pakistan promulgated the Zakat ordinance in 1979. The Ordinance lays down the principles for the collection of Zakat and its disbursement to the deserving person under the Shariah.

According to this Ordinance, Zakat was only deducted from bank-interest and not form the assets of the believers. Therefore it was adective ordinance.

Zakat is obligatory for a person who satisfies the following conditions:

(i) He is a Muslim;

(ii) He is a free person;

(iii) He is a major;

(iv) He is the owner of the Nisb, i.e. the minimum required capital free from all encumberances and needs; and

(v) One full year has passed since he came to exclusively posses the above mentioned capital.

Zakat must be given on silver, gold and all kinds of merchandise.

The minimum capital for Zakat is about 606 grams of silver or 89 grams of gold. Zakat is also payable on other goods like copper, iron, brass, etc., and vessels made of them, and on clothes, shoes, etc., if they are meant for sale. In this case their cost should be vlalued and if it comes equal to the price of 606 grams of silver or 89 grams of gold, then at the end of the year Zakat should be paid.

Zakat must be paid at the rate of 1/40th of silver, or 2.50% of the value of silver, gold or merchandise when full one year of the lunar calendar has elapsed on the Zakat worthy capital, delay is not desireable.

The following categories of people can legitimately be given the Zakat money, as detailed in the Holy Quran:

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَ الْمُؤَلَّفَةِ
قُلُوْبُهُمْ وَ فِى الرِّقَابِ وَالْغٰرِمِيْنَ وَ فِىْ سَبِيْلِ اللّٰهِ وَ ابْنِ السَّبِيْلِ ؕ
فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

"The Alms (Zakat) is only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, (for) the wayfarer, a duty imposed by Allah. And Verily, Allah is All knower All-wise." (Al-Tauba: 60)

(i) A needy person, that is, a person who has some belongings but they fall short of the minimum value prescribed for nisab:

(ii) A pauper, namely, a person who owes debts to others and has no alms-worthy capital free from all encumberances:

(iii) A person "on journey" who has run short of money,

(iv) People employed for collection and distribution of Zakat.

It is not Permissible to Syeds, Alvis, the descendents of Hazrat Abbas, Hazrat Jafer, Hazrat Aqeel or Hazrat Haris Bin Abdul Muttalib.

Disbursement of Zakat

1. Zakat received from the Muslims is to be given to Muslims only.
2. Zakat is not allowed to father, mother, son, daughter, husband or wife—i.e. those persons who are included in the maintenance of the Zakat giver.
3. Under ordinary circumstance Zakat collected from a locality should be spent on that locality only.
4. Those who disburse Zakat should satisfy themselves that they are paying to the mustahiqeen deserving only.
5. Zakat may be paid in kind also.
6. Persons who are given Zakat money may not necessarily be told about the nature of money paid.

Here are a few Ahadith (Traditions) of the Holy Prophet (p.b.u.h) to show the great importance of Zakat in Islam.

1. ***"I have been commanded to fight against people till they testify that there is no god but Allah, and they establish prayer and pay Zakat and if they do it their blood and property are guaranteed protection on my behalf and their affairs rest with Allah". (Muslim)***

2. ***"By Allah I would fight definitely against him who makes a distinction between Salat (prayer) and Zakat (because they are put together in the Quran)". (Muslim)***

3. ***"Verily Allah has ordained the payment of Zakat on them (Muslim). It (Zakat) will be taken from the rich and returned to the poor." (Muslim)***

Hajj or pilgrimage to Holy Makkah is the Fifth and the last pillar of Islam. Hajj is ***an Arabic world*** and it means ***to make up one's mind to visit a holy place.*** Since in Hajj, ***Muslims resolve to visit the Holy city of Makkah with a view to perform certain rites and rituals at the Ka'ba and the plain at Mount Arafat in the month of Zil-Hajj,*** the word technically means ***a particular mode of worship at Holy Makkah.***

Allah says in the Holy Quran:

وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلاً ۗ وَمَنْ كَفَرَ
فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝

"And on mankind is enjoined to the House is a duty unto Allah, for him who can afford to make a journey to it. As for him who disbelieves, (let him know that) Surely! Allah is independent of (all) creatures." (Al-Imran: 97)

Thus the pilgrimage to the House of Allah is incumbent upon Muslims---those who are able to undertake the Journey, It is, therefore, required of every Muslim, once in his lifetime, provided he is an adult, is in good health and has got means enough to meet the expenses of his journey, while maintaining his family during his absence.

Allah has given great merits to Hajj and the Holy Prophet (p.b.u.h) is reported to have said that, ***"Hajj which is free from sins and defects is rewarded with nothing less than the Paradise".***

Stern warnings have been given to those for whom Hajj is obligatory but they neglect it. The Prophet (p.b.u.h) has said, ***"that one who possesses sufficient money to meet the***

expenses of Hajj, that is, to go to Makkah, but does not perform Hajj, then he will die as a jew or Christian and Allah does not care for him."

About the person performing Hajj without any defects the Holy prophet (p.b.u.h) has given the tiding that. ***"the pilgrim becomes as innocent and free from sins as a newly born baby."***

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

"He who performs Hajj in obedience to Allah's command and abstains from all sensual or any other sinful acts, he returns as innocent as a new born baby." (Bokhari)

Hajj is an annual congregational worship. Its date is fixed as the twelth month of the Muslim calendar, that is Zul-Haj. On the occasion of pilgrimage, thousands of people from every nook and corner of the world assemble at Makkah. The Holy Quran says:

وَ اَذِّنْ فِی النَّاسِ بِالْحَجِّ یَاْتُوْکَ رِجَالًا وَّ عَلٰی کُلِّ ضَامِرٍ یَّاْتِیْنَ
مِنْ کُلِّ فَجٍّ عَمِیْقٍ ۙ

"And proclaim unto mankind the pilgrimage. They will come to you on foot and mount on every lean camel, they will from every distant track". (Al-Hajj: 27)

The attraction of the pilgrimage has not only survived but year by year greater number of Muslims are on the move to Makkah for their sacred rite. It is a great international event. Through the ages this institution has continued to serve as a major unifying force among the Muslims of the World.[15]

Rites of Hajj

1. Before a Muslim sets out for Hajj he makes an intentions at his starting place in a prescribed manner. Then he takes a bath and puts on a special pilgrimage garment called "Ihram" This consists of two seamless sheets, one of which is wrapped round the waist, and the other is thrown loosely over the shoulders. After this pilgrim offers two rakhas of prayers and he recites:

لَبَّیْکَ اللّٰھُمَّ لَبَّیْکَ ؕ لَبَّیْکَ لَا شَرِیْکَ لَکَ لَبَّیْکَ ؕ اِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَکَ وَ الْمُلْکَ ؕ لَا شَرِیْکَ لَکَ ؕ

"I stand up for Thy service, O Allah! I stand up! There is no partner with Thee! I stand up! I stand up! Verily Thine is the Praise, the Blessing and the Sovereignty! There is no partner with Thee!"

And, thus the pilgrim enters into the state of Ihram. Hence forth he repeats these words at every occasion, walking, sitting, climbing up, etc.

2. After a pilgrim enters into the state of Ihram he is forbidden every comfort of life; he cannot put on ordinary dress; his hair, nor does he trim his nails; he cannot use any perfume or soaps; he abstains from sexual contact with his wife; he cannot hunt, and he is not allowed to quarrel or use bad language.

3. Soon after reaching Makkah the pilgrim shouts with joy "Allah-u-Akbar! Allah-o-Akbar! On catching a glimpse of the Holy Ka'ba. In the sacred Mosque and at Ka'ba, he kisses the sacred Black Stone, called ***Al-Hajarul Aswad.*** Then he makes seven circuits round Ka'ba reciting special prescribed prayers ***(Du'a)*** in each circuit. After

the circuits he performs two rak'ahs of prayers near ***Muqam-i-Ibrahim*** (Abraham's place).

4. Now the pilgrim comes to ***Zam Zam Well*** and, with face towards Qibla, recites Bismillah thrice and drinks in plenty its water in three draughts and recites as prescribed Du'a.

5. After Zam Zam, the Pilgrim ascend's the nearby ***Mount Safa*** and after recitation of prescribed prayers he runs slowly to ***Marwa,*** another hillock and from ***Marwa*** to ***Safa*** seven times. This rite commemorates a particular action of ***Bibi Hajira (R.A)***, mother of the Prophet Islmail (R.A), when she ran between these hillocks looking for water and guarding her child. This rite is termed ***Sai'*** which literally means ***'to run'.***

6. After ***Sai'*** the pilgrim shaves his head or cuts a portion of dangled hair, and comes out of the State of Ihram, and resides in Makkah as an ordinary citizen till the Day for Hajj, i.e. 8tth of Zilhijja approaches.

7. When the days for Hajj approach the pilgim again enters ***Ihram*** at a particular place called Meeqat which is away from Makkah. In ***Ihram*** he again goes through the procedure of ***Twaf*** Circuits round Ka'ba, and ***Sai'***, etc. and prepares to leave Makkah to perform ***Hajj***. Thus on the first day of Hajj the pilgrim goes to Mina, a suburb of Makkah, in the early hours of the morning of ***7th Zilhijja.*** He remains there the whole day and night passing his time in prayers, recitation of the Holy Quran and meditation." The next day early morning he starts for the vast plain near ***Mount Arafat*** where the presence of the intending ***Haji*** is obligatory and without which Hajj is not complete.

8. All the pilgrims leave ***Arafat*** the same day at sunset and come to ***Muzdalfah***, a hilly plain midway between ***Mina*** and ***Arafat***. They pass the night offering prayers. They collect ***pebbles*** also from near the hills to strike the ***satanic pillars.***

9. The pilgrims leave ***Muzdalfah*** in the early hours of the next morning and come to ***Mina.*** Here they spend three days. On the first day they sacrifice a **goat** or a ***camel, shave,*** their head, go to Makkah for ***Twaf*** and come out of ***Ihram***. They pelt the ***Stanic pillars*** with ***peebles*** and pass the rest of the time in tprayers, etc. They pass the

next two days also in Mina pelting the satanic pillars with peebles and offering prayers. They leave for ***Makkah*** on the **12th *of Zilhajja,*** after the completion of all the ***rites of Hajj***. Before leaving Makkah for home they perform the ***last Twaf*** of Ka'ba, the ***Twaf-i-Wida.***

Ther are many clauses and sub-clause in the rules and injunctions for the performance of Hajj which the intending ***Hajji*** studies and abides by during his pilgrimage. There are certain rules particularly for women.

Adventages of Hajj

Hajj includes all the types of prayers showing submission to Allah. For instance:

(i) The pilgrimage for Hajj is ***glorified*** by constant ***prayers.***

(ii) The pilgrimage gives the ***poor-due*** in the form of ***animal sacrifice.***

(iii) The pilgrimage also includes element of the ***fast,*** since in ***Ihram*** he abstains form all sorts of pleasure.

(iv) The pilgrimage ***fosters faith*** in the ***Oneness*** (Unity) of Allah since Ka'ba was founded on this very concept. A look at Ka'ba ***strengthens*** the ***faith*** of the pilgrim in ***Tauheed.***

(v) The pilgrim is reminded of ***Satanic traps*** since he ***pelts*** the ***Satanic pillars*** (where the Prophet ***Ibrahim (A.S)*** met Satan).

(vi) The pilgrims has instructive lesson in Islamic faith and morality. Love of Allah and Prophets (A.S), such as Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S), ***persevence, resignation*** to ***Divine Will, contentment, trust in Allah, suppression of lust*** for material wealth, ***fellow-felling, equality*** etc. are many virtues which are ***fostered*** in the ***pilgrimage.***

Visit to the Holy City of Medina

The pilgrimage for Hajj provides the best opportunity for a Muslim devotee to pay a visit to the holy shrine of the greatest benefactor of mankind Hazrat Mohammad Mustafa (p.b.u.h). It is because of the Holy Prophet (p.b.u.h) that a Muslim is bestowed upon blessings of both the worlds. The attendance at Medina is the highest approach for nearness to the Holy Prophet (p.b.u.h) and the climax of obedience. Non-attendence of it is a wretchedness and having the means but not to be present there is the height of misfortune. The City of the Holy Prophet (p.b.u.h) is the fountain-head of blessings. A visit to his tomb, therefore, is one of the glorious practices. Some of the sayings of the Holy Prophet (p.b.u.h) in this respect are:

1. "One who visits my ***grave*** my ***intercession*** for him becomes ***Wajib.***"

2. "A person who comes to ***Ziyarat*** with no other object but to visit my ***grave,*** then he earns my ***intercession*** for him on the ***Day of Judgement.***
3. "One who performs Hajj and visits my ***grave*** (after my death), it is as if he has seen me in my lifetime."
4. One who performs Hajj and does not visit my grave, he remains ***unfaithful*** to me."

One the authority of Abu Huraira, the Holy Prophet (p.b.u.h) is reported to have said that one Salat offered in the mosque of mine is better than one thousand Salats offered in other Mosques, with the exception of ***Masjid-i-Haram."***

Another authority has quoted the Holy Propehet (p.b.u.h) as saying that one who offers forty salats in the Prophet's Mosque without any omission then he will have ***immunity*** from the ***Hell*** and ***hypocracy.***

A visit to the Holy City of Medina affords a unique opportunity of visiting the ***holy graveyard, Jannat-ul-Baqei,*** where lie in eternal peace great heroes of Islam, besides many historical and religious place of the times of the earliest period of Islamic history.

JIHAD

Jihad is an Arabic word which means ***to strive*** or ***to try utmost to achieve an object.*** Technically it means, to ***strive in the way of Allah, and exhaust all the energies for the cause of Islam.*** It is quite different from ***'war'*** although ***'war' is one aspect of Jihad.*** A Muslim does everything he is capable of doing for the pleasure of Allah. Allah says in the Holy Quran:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝
تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

"O you who believe! Shall I tell you a trade that will save you from a painful doom? You should believe in Allah and His messenger, and should strive for the cause of Allah with your health and your lives. That is better for you, if you but know the truth. (As-Saff: 10-11)

In Sura Al-Hajj Allah Says:

وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ؕ

"And strive for Allah with all the hard striving which is His right". (Al-Hajj: 78)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَ عَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ هُوَ
خَيْرٌ لَّكُمْ ۚ وَ عَسٰۤى اَنْ تُحِبُّوْا شَيْـًٔا وَّ هُوَ شَرٌّ لَّكُمْ ؕ وَ اللّٰهُ يَعْلَمُ وَ

اَنۡتُمۡ لَا تَعۡلَمُوۡنَ ۝٢١٦

"Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you and it may happen that you love a thing which is bad for you. Allah knows, (the actual truth) and you but do not know." (Al-Baqarah: 216)

يٰۤاَيُّهَا النَّبِىُّ جَاهِدِ الۡكُفَّارَ وَ الۡمُنٰفِقِيۡنَ وَاغۡلُظۡ عَلَيۡهِمۡ‌ؕ وَ مَاۡوٰهُمۡ
جَهَنَّمُ‌ؕ وَ بِئۡسَ الۡمَصِيۡرُ ۝٧٣

"O Prophet! Strive against the disbelievers and the hypocrities! Be harsh with them. Their ultimate abode is the Hell, What an evil resort indeed". (Surah Al-Tauba: 73)

فَقَاتِلۡ فِىۡ سَبِيۡلِ اللّٰهِ‌ۚ لَا تُكَلَّفُ اِلَّا نَفۡسَكَ وَ حَرِّضِ الۡمُؤۡمِنِيۡنَ‌ۚ

"Therefor (O My Apostle) fight in the Way of Allah. You will not at all the accountable except for yourself and urge the believers". (An-Nisa: 84)

قَاتِلُوا الَّذِيۡنَ لَا يُؤۡمِنُوۡنَ بِاللّٰهِ وَ لَا بِالۡيَوۡمِ الۡاٰخِرِ وَ لَا يُحَرِّمُوۡنَ مَا
حَرَّمَ اللّٰهُ وَ رَسُوۡلُهٗ وَ لَا يَدِيۡنُوۡنَ دِيۡنَ الۡحَـقِّ مِنَ الَّذِيۡنَ اُوۡتُوا الۡكِتٰبَ
حَتّٰى يُعۡطُوا الۡجِزۡيَةَ عَنۡ يَّدٍ وَّ هُمۡ صٰغِرُوۡنَ ۝٢٩

"Fight against those who do not believe and his Apostle in Allah nor the Last day, and do not hold lawful what Allah and his Apostle had forbidden, and follow not the Religion of Truth, of the people who have been given the Books, until they pay the required tax with their own hands while they are in a state of subjection." (At-Tauba: 29)

Thus, Allah has laid down in the Holy Quran that Muslims should make every possible effort to remove obstructions in the way of Islam and even fight and give their lives in the way of Allah. But, they are not to commit any aggression. In the Quranic passage No:4, . . .

"Above Muslims are asked to fight against those who believe not in Allah, nor in the Last Day, who prohibit not what Allah and His Prophet (p.b.u.h) has prohibited and who refuse allegiance to the True Faith from among those who have received the Holy Book, until they humbly pay tribute (Jaziya) in submission".

Similarly in verses **10-11,** from ***Surah As-Saff,*** quoted above, . . .

> ***"Allah has symbolized Jihad as a successful business. If a person does not believe in Allah, nor in the Holy Prophet and fights against the Muslims, a Muslim is duty bound to fight against him with all the resources at his command and even give his life in the struggle. Allah promises him great rewards in the After life".***

Islam has laid down three main principles for Jihad:

(i) ***Internal Jihad:*** This is carried on against the evils that may crop within the Muslim society. Evil customs and un-Islamic acts are a serious danger to Islam and they should be crushed by means of Jihad.

(ii) ***Jihad through knowledge and invitation:*** This type of Jihad is gainst non-Muslims and disbelievers who raise objections. They should be answered by Muslims with all the knowledge and intelligence at their command, and they should do it in a spirit of Jihad.

(iii) ***Jihad through War:*** Islam has advocated that a war with the infides should be avoided as far as possible, but if it is unaboidable for the cause of Islam, it should be waged; specially it should be made against those who obstruct the way of Islam. It should continue till the obstruction is removed. In one of the verses of the Holy Quran quoted above ***(Surah Al-Baqarah: 216),***

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> ***"Allah has ordained that though warfare may not be pleasant to you, still it should be carried on, for a thing hateful to you may be of the highest merits in Islam."***

The Holy Prophet (p.b.u.h) has also spoken hightly of Jihad. He (p.b.u.h) has said that,

> ***"The reward for a persons who carries on Jihad is greater than that earned with all the wealths of both the worlds".***

He (p.b.u.h) added that,

> ***"The reward for keeping the enemy at bay in Jihad carries more reward than carried by seventry prayers (Salat)".***