The Pillars of Islam

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Salat

Allah ﷻ ordains, "Be steadfast in Salat for my remembrance". The Prophet ﷺ ordained, "The Salat is one of the pillars of the religion." It should well be understood that you talk to Allah ﷻ when you are offering your Salat. Therefore, you must think how you offer your Salat. As Allah ﷻ has ordained for ﴾אתامة الصلاة﴿ i.e. offering the Salat accurately which means to take full care of all the things relating to Salat and its relevant matters. Therefore, full care must be taken while offering the Salat, as is detailed below:

First: Before actually offering the Salat, keep in view to make ablution. It means that you must perform all the Sunnah and Mustahab acts and do recite the Dua or supplication which is mentioned in Ahadith and is fixed for washing a particular limb. Also take care that your garments and the water with which you are going to make ablution must be pure. But do not exaggerate in this connection which may lead to superstition because that would be satanic whim, and the Satan, often, wastes the time of the pious people during their worship by confusing them.

Before starting making ablution you must recite:
رب اعوذ بك من همزات الشيطان و اعوذ بك رب اني حضرعن

"O Allah! I seek Your refuge against Crossings of Satans and I take refuge against their Coming to me."

Then you recite (In the name of Allah, the most Gracious and the most Merciful).

While washing the hands you should recite:

اللہِ اني استلک البیمن و الپرهای و اعوذ بک من الشوم و الاهکة

"O Allah! I seek Your prosperity and blessing against bad luck and destruction."

Then gargle and recite:

اللہِ اني على تلاوًا كتابك و كنرة الذكر لك و الشكرلك

"O Allah! Help me in reciting Your Book and remembering You abundantly and thanks – giving to You."

Then put water into your nose and recite:

اللہِ ارجئني رائحة الجنة و انت عنی راضی

"O Allah! Cause us to smell the perfume of the Paradise and be pleased with me."

At the time of blowing the nose recite:
اللّهُمَّ اعوذُ بِكِ من رُؤْنَى النّارِ وَمِن سوءِ الدّارِ

"O Allah! I seek Your protection from the odour of Hell and from the bad dwelling."

While washing face recite:

اللّهُمَّ بِضُرِّ يُومٍ بِيضٍ وَجِهٍ تَبِيضٍ وَجِهٍ اَولَائِكَ وَلا تَسُودِ وَجِهٍ يُومٍ تَسُودٍ وَجِهٍ اَعْدَائِكَ

"O Allah! The day the faces of Yours friends are enlightened shine my face too. The day the faces of Your enemies are darkened, do not make my face black."

Then wash your right hand up to elbow recite:

اللّهُمَّ اعْطُني كِتَابَيْ بَيِّنَيْنِ وَحَاسبَيْنِي حَسَابَيْنِ بِيْسَيْرَا

"O Allah! Grant me my record of deeds in my right hand and take my account by an easy reckoning." and recite the following while washing the left hand.

اللّهُمَّ اعوذُ بِكِ ان تَطْبِّقَيْنِي كِتَابَيْنِ بَشْمَالِيَ أو مِن وَرَاءِ الْظَّهْرِ

"O Allah! I seek Your refuge against handing over my record of deeds in my left hand or from behind."

Then, you should wipe the head with wet palms of the hands and recite:

اللّهُمَّ اجْعَلْنِي مِن الَّذِينَ يَسْمَعُونَ الْقُولِ فِيْتَعَمِّرُنَّ اَحْسَنَهُمُ اللّهُ اسْمَعُنِي مَنَادِي

الجَحَّةَ مَعَ الْاَبْرَارِ

"O Allah! Make me among those who listen to the word and follow its best meaning and tell me the announcement for the Paradise of the righteous!"
While wiping the neck, you should recite:

اللَّهُمَّ فَكِ رَقِبِي مِنَ النَّارِ وَأَعْوذُ بِكَ مِن الصَّلاسِ وَالنَّاَكِل

"O Allah! Free me from the Fire and I seek your refuge from chains."

Then, you should wash your feet. While washing the right foot, you should recite:

اللَّهُمَّ ثَبِّتْ قَدْمِي عَلَى صَراطِكَ الْمُسْتَقِيمَ

"O Allah! Keep me steadfast on your right path."

While washing your left foot, you should recite:

اللَّهُمَّ انتِ اعْوَذُ بِكَ اِنْ تَزَالَ قَدْمِي عَلَى الصَّراطِ يَوْمَ تَزَالُ اقْدَامُ الْمُنَافِقِينَ فِي النَّارِ

"O Allah! I seek your refuge from staggering my feet on the extremely narrow bridge when the feet of the hypocrites will stagger and they will fall into the Fire.”

After making ablution, you should stand up and recite this *Dua* (supplication):

اشهَدُوا لِلَّهِ الَّذِي لا شَرِيكَ لَهُ وَاشهَدُوا مُحَمَّدًا بِعَلْمِهِمَا وَرَسُولَ اللَّهِ وَبِحَمْدِهِمَا لَا إِلَـهَ إِلَّا هُمَا اسْتَغْفَرَلَّكَ وَاتُوبْ إِلَيْكَ فَاغفِرْ لِي وَتَّبِ عِلْيٌ اَنَّكَ أَنتَ الْحَمْدُ لِلَّهِ الَّذِي أَجْعَلَنَّ الْمَطْهَرِينَ وَأَجْعَلَنَّ الْمُتَّقِينَ أَجَلَّ الْمُتَّقَينَ وَأَجْعَلَنَّ الْمُتَّقَينَ أَجَلَّ الْمُتَّقَينَ وَأَجْعَلَنَّ عَبْدَكَ عَبْدًا صَبِيرًا

شُكْرَأً ذَكْرُكَ ذَكْرًا كَثِيراً سَبِحْكَ بَكِرَةً وَاصِبَلاً

"I bear witness to the fact that none is deserving of worship except Allah. He is alone. He has no partner. And I bear witness to the fact that Muhammad ﷺ is His follower and His Messenger."
Prophet. All glory to You, O Allah! and Praise be to You. None is deserving of worship except You. I have committed evil and I am wrong. I seek Your forgiveness and I repent to You. So, pardon me and accept my repentance. Indeed You are Off-Returning, Most Merciful. O Allah! Make me one of those who turn to Him constantly and who make themselves pure and make me one of Your righteous servants and make a devotee, steadfast and grateful. I remember You very much gloring You day and night.

After it, you should recite Surah Al-Qadr thrice."

You must take precaution while making ablution that where the limbs are in pairs, the right one should be washed first and then, the left one. It must also be observed that you should start washing a limb before the previously washed one dries up. Also keep in mind that not even the smallest portion of a limb remains dry while it is being washed.

A wonderful wisdom in ablution and cleanliness of garments

One should know that the example of garment of one offering Salat is like that of the skin of a fruit and examples of ones body and heart is like those of the inner part and the kernel of the fruit respectively. It is quite clear that the aim of the fruit is always its kernel.

Similarly, this apparent cleanliness aims at cleanliness and enlightenment of heart. You may doubt how the heart becomes clean due to clean garments. You must know that Allah has maintained a relation between the ins and outs on the basis of which the outside cleanliness reaches inside. Thus, you can experience, whenever you wish, that there exists the cleanliness and manifestation after you make the ablution, which did not exist before the ablution.

Apparently, this is the effect of ablution which reaches the heart through the body.
Second: Salat is useful, though its secrets are not understood

Do perform all the ingredients of Salat whether they are Sunnah or Mustahab and remembrance of Allah ﷻ or sanctification of Allah ﷻ. All that should be done as required by law. Keep it in mind that the ingredients of Salat produce effect in heart as the manifest cleanliness of body causes the inward cleanliness of heart. It, rather, does more than that and causes brilliance. As the taking of medicine benefits the patient though he is ignorant of the effects of the ingredients of the medicine, the performance of the constituents will benefit you in the same way, even though you are not aware of its secrets and symbols.

The Essence and Body of Salat

You should know that Allah ﷻ has granted Salat also a body and soul like the animate creatures. Thus, the intention and sincerity of heart is the soul and standing and sitting is the body of the Salat. The bowing (ركوع) and prostrations (مجدود) can be considered as the head, hands and feet of the Salat. All the remembrances and glorifications are the eyes and the ears of Salat.

Understanding the meanings of remembrances and glorifications can be considered the vision and hearing power of eyes and ears.

The performance of all the ingredients of Salat with humbleness and satisfaction is the beauty of Salat i.e. being of the body well-shaped with good complexion. In short, in this way, by performing the ingredients and constituents of Salat with humbleness and sincerity, a beautiful and pretty shape of Salat comes into existence. Nearness to Allah ﷻ which the person offering the Salat gets is like presenting a beautiful slave-girl to the king by his devoted servant and, thus, getting access to Him. Therefore, if there is no sincerity in your Salat,
it will be like presenting a dead slave-girl to the king, which will clearly amount to committing rudeness to the king, resulting in death punishment without any doubt. And if the Salat lacks proper standing and sitting, it will amount to presenting to the king a lame and crippled slave-girl. If the Salat lacks remembrance and glorification, it will amount to presenting a slave-girl without eyes and ears. If the Salat embraces all the things but the meanings of the remembrance and glorification are not understood and it is offered unattentively, it will amount to a slave-girl having all the limbs with no movements. In other words, it means the slave girl having eye-loop but no sight, having ears but dumb, having hands and feet but paralysed. Thus, you can well understand whether a blind and deaf slave-girl can be acceptable to the king or not.

You may, perhaps, doubt, "When obligatory and necessary ingredients of Salat are performed, the Muslim scholars give verdict of such a Salat to be valid whether its meaning were understood or not; and when the Salat is valid, the object of the Salat is achieved. It means that understanding of the meaning of Salat is not essential." Therefore, take it that scholars are like physicians. If a slave-girl is lame, crippled and has other disabilities but it possesses soul, examining her, the physician will essentially certify that she is alive and not dead.

The Scholar's verdict regarding the validity of the Salat without presence of mind and soul and the reply to the doubt

Similarly, in the presence of the soul and chief organs of the body of Salat, the scholars will give the verdict that the Salat is valid. In such a situation, whatever the physician and scholar say according to their offices, is true; but the Salat is the condition of achieving the access to the king and you can well understand that the disabled slave-girl, though she is alive, cannot be presented as a gift to the king. It is rather rudeness and will entail punishment. Similarly, wishing access to Allah through the defective Salat will result in rejection and return of the Salat like a worn-out garment.
In short, as the aim of the Salat is reverence of Allah ﷻ as much negligence in the honour and reverence to Allah ﷻ will be counted as will be the deficiency of acts of Sunnah, Mustahab and compliments while offering the Salat.

Third: The Soul and Limbs of Salat

Take more care of the soul of the Salat i.e., maintain sincerity and attention in the Salat from the start till its end and produce in your heart the effect of the words you utter and the acts you perform. It means that when you bow, the heart must also get humble and meek. When you utter the word ﷻ (Allah is Great), you must also visualise that none is greater than Allah ﷻ. When you utter ﷽ (all praise is for Allah ﷻ), the heart must be fully thankful to Allah ﷻ for His blessings. When you utter the words اياك نعبد وياك نستعين (To You alone we worship and from You alone, we seek help or guidance), you must really consider and confess yourself humble, feeble and needy to Him i.e., you must realize that authority vests in none but Allah ﷻ.

Harmony of Tongue and Heart in Salat

All the remembrances and glorifications and all the ingredients and conditions must be in harmony with one another inwardly and outwardly. Take it that only that Salat will be counted valid in the record of deeds which is performed with understanding and awareness. The portion of the Salat which is not performed as such, will not be entered into the record of deeds.

Device for achieving the presence of mind and soul

Admittedly, it is true that you will experience great difficulty in the beginning in maintaining presence of mind and soul but, by and by, with the practice, it will become your habit.
Therefore, divert your attention in this regard and increase it gradually. For example, consider how much presence of mind you could maintain while performing four Rakaat (رکعت) Fard Salat. Suppose, you performed two with full attention and two Rakaat without attention. Now, do not consider the latter two Rakaat and perform two Rakaat Nafl Salat with full attention. In short, the more the Salat without attention the more Nafl Salat you perform until, if you achieve presence of mind of four Fard Rakaat Salat in ten Nafl (نفل) Salat, then hope from Allah ℏ that He will make up the deficiency of presence of mind with these ten Nafl (نفل) Salat with His grace.

**Philosophy of Zakat**

Allah ℏ says:

مثل الذين ينفقون اموالهم في سبيل الله كمثل حبة انبتت سبع سنابق في كل سبيل مائة حبة (البقرة 2:261)

(The parable of those who spend their Wealth in the way of Allah is that of a grain of corn, it grows seven ears, and each ear has a hundred grains.) (Al-Baqarah 2:261)

The Prophet ﷺ observed: "Only those people will get salvation from destruction who spend their wealth lavishly in the way of Allah ℏ."

As the Zakat and alms meet the needs of the people and eliminate their starvation, it is also one of the pillars of religion. It has a wisdom. As Allah ℏ loves His creatures and the Muslims claim to love Allah ℏ therefore, Allah ℏ has made spending wealth in His way as a criteria of His love and test for them so that their claim proves true or false; because it is a general principle that man scarifies all his dear and
favourite things for his beloved whom he loves more. Therefore, spending for Allah is a sign of increasing love for Allah and not spending for Allah is an indication of not having love with Him. In this connection, verse 92 of Surah Aal-e-Imran is very relevant.

By no means shall you attain righteousness unless you give freely for that which you love.

There are three kinds of the Muslims who offer Sadaqah and alms.

The Highest Degree of Alms-giving

There is a category of the people who spend whatever they have in the way of Allah and prove their claim of love with Him true. For example, Hazrat Abu Bakr Siddiq who brought to the Prophet whatever he had in his house. The Prophet questioned him, "What have you kept for yourself?" he submitted, "Allah and His Prophet." On the same occasion, Hazrat Umar Farooq also brought property to him by way of alms. The Prophet put him also this question, "O Umar! What have you kept for yourself?" he replied, "I have left in my house as much as I have brought to you." Then, the Prophet Observed, "The status of both of you is evident from your replies."

The Middle Degree of Alms-giving

In the second degree, those middle-standard people are included who neither spend all their property in the way of
Allah ﷻ nor they spend for their own sake beyond their need; rather they keep waiting for the needy people and whenever they find such people, they spend lavishly on them. These people not only restrict themselves to spend obligatory alms or Zakat but intend to spend all their property in the way of Allah ﷻ also. Their main object of withholding the property is to spend it in His way but they keep waiting for the proper situation to arrive.

The Lowest Degree of Alms-giving

In the third degree, those financially weak Muslims are included who think sufficient to pay Zakat only, if they do not spend more than it, they do not withhold from Zakat even a grain.

You can well imagine the difference of their status from their love with Allah ﷻ and spending their wealth. So, if you do not fall in the first or the second degree, you must strive for the second degree of the middle class of the Muslims by spending in the way of Allah ﷻ something more than the Zakat amount, even by giving a loaf of bread. Thus, so doing, you will fall in the class higher than the class of misers.

The Alms-giving by the Poor Muslims

If you are poor and moneyless, do not consider that alms-giving is possible from property only and you are unable to do it. No, it is not so; you can spend in the way of Allah ﷻ for whatever you possess e.g. your honour and respect, your facilities and comforts, your words and deeds etc. Similarly, visiting a patient, accompanying the funeral procession, helping the needy at the time of need, sharing the load of a labourer or giving support in his load, getting someone's work done by recommendation or effort, saying a good word, encouraging or solacing etc. etc. All these things are counted as alms-giving. All these alms are such as do not require monetary cover.
Five things must be observed in the matters of Zakat and alms-giving.

Policy in giving Sadaqah secretly-First

Whatever you give, give secretly and without the knowledge of the people. The Prophet said in this regard, "Giving alms secretly suppresses anger of Allah. The Muslim who gives alms secretly and without the knowledge of the people, will be with those seven kinds of people on the Resurrection day, whom Allah will provide shadow and when there will be no shadow except His shadow." The wisdom lying therein is that the object of alms-giving is to eradicate the evils of miserliness but it accompanies the dangerous disease of hypocrisy. Therefore, alms-giving secretly gets rid of hypocrisy. When a Muslim is buried in the grave, both hypocrisy and miserliness appear in the grave bearing the shapes of snake and scorpion respectively and tease the dead person. Thus, the person who evaded alms-giving and adopted miserliness caused scorpion in his grave and who made alms-giving but with the object of show and hypocrisy, he made, scorpion as food of snake. In this way, the person got rid of the scorpion but increased the poisonous power of the snake because if the object of miserliness is fulfilled, the power of the scorpion would increase and if the object of show and hypocrisy is fulfilled, the snake would be more strengthened.

The Test of Boasting of Favours - Second

Do not consider it a favour on persons whom you have given alms. Its indication is that you expect thankful-ness from the needy person whom you have given something by way of alms. Another example is that the person, whom you gave alms, misbehaved towards you or started loving your enemy and you felt it very unpleasant. If the same thing had happened before giving him the alms, it certainly would not have been so unpleasant for you. It is quite clear that you
boasted the needy person for favour. That is why you felt fit of passion against his misbehaviour.

**Remedy for showing Favour**

The remedy to show off favour is that you consider the needy as your benefactor who has enabled you to get absolved from the duty of Allah ﷺ by accepting alms from you and became, thus, the physician of your disease of miserliness, because you have already come to know that the aim of the Zakat and alms-giving is to get rid of miserliness. Therefore, Zakat stands for water in which miserliness has been washed.

That is why the Prophet ﷺ did not use the Zakat and alms property for himself and used to say: "It is the dirt of property. The Muslim who accepted the dirt of your property and made your property clear and pure, did you do some favour to him or he did some favour to you?" Think if some surgeon who opens your vein and extracts your defective blood free of cost which is harmful for your worldly life. Will you not consider him your benefactor? Similarly, the person who extracts the invalid matter of miserliness which is dangerous for the world Hereafter, from your heart free of cost, he should be considered your benefactor and well-wisher in a better way.

**Third** thing is that you must give the finest and purest property as alms because if you do not like a thing, how can it be proper to give the same in the way of Allah ﷺ? You have already heard that its object is the test of the claim for love of Allah ﷺ. So, the thing, good or bad, you spend in the way of Allah ﷺ, will itself betray how much love for Him you have.

**Fourth** thing is that whatever you have to spend, spend it happily and with smiling face because the Prophet ﷺ has observed that one Dirham excells one "lac Dirhams. It means that one Dirham which is spent happily and with good
intention is excelling those one lac Dirhams which are spent unwillingly.

The Fifth thing is that the proper situation should be sought for spending the alms. Give it to a pious scholar enabling him to achieve cooperation and strength in obeying to and attaining piety from Allah ﷻ by eating your property or give it to a pious family-men Muslim. If all these characteristics are not available in one person, then give it to the person who possesses even a single characteristic and that will be sufficient for purifying your property; however, a pious person must be preferred to all other qualities because the worldly property is provided for the human-beings only for their passing time enabling them to attain supplies for the world Hereafter, while living in this world for the numbered days. Thus, only and only those people should be the aim of spending your money who really live in this world preparing for the journey to the world Hereafter and consider this world a camping ground and waiting place for the passengers. Behold, the Prophet ﷺ has observed in this regard, "Feed the pious and provide your donation and good behaviour to only the honest."

**Fasting**

There is a Hadith that Allah ﷻ says, "The reward of every virtue is registered in the record of deeds from tenfold to seventy-fold but Fasting is specially for Me and I shall give reward for it Myself according to My wish." The Prophet ﷺ observed, "For everything, there is a gate and the gate for worships is Fasting."

There are two aspects to achieve better rewards for Fasting:

The first one is that Fasting is giving up of eating, drinking and sexual intercourse. It is such a hidden task that
nobody except Allah ﷺ knows it. All other worships except Fasting, Salat, recitation of the Holy Qur’an, Zakat, Hajj (pilgrimage) are such as other people can also be aware of them. Thus, Fasting will be observed only by that Muslim who is not keen to be known as worshipper and devout and who does not like hypocrisy.

The second thing is that Fasting dominates the enemy of Allah ﷺ namely the Satan because all the sensual wishes emerge when the stomach is filled and the Satan hunts the Muslims through these wishes. When a Muslim keeps hungry because of Fasting and all his wishes get weak, the Satan becomes helpless. Thus, the Prophet ﷺ observed, "During the month of Ramazan, the doors of the Paradise are opened and the Satan is put in chains. Voice from the heaven is raised: "O seekers of virtue! Advance with virtues and O sinful people! Stop from sins."

You must know that Fasting is of three types regarding its quality and three types regarding the quantity. The least requirement from a Muslim is that he should observe Fast every year in the month of Ramazan.

Excellence of Fasting of Hazrat Daud ﷺ

The higher degree of Fasting is the Fasting on alternate days like the Prophet Daud ﷺ. It is very much better than Fasting every day. The reason is that Fasting for every day makes one habitual of keeping hungry. The result will be that there will be no purity of heart and weakness in the sensual wishes whereas this very thing is the aim of Fasting. Behold! when a person is used to taking medicine, it no longer benefits the patient. That is why the Prophet ﷺ replied on questioning by Hazrat Abdullah Bin Amr ﷺ, "Observe Fast on
one day and do not fast the next day." He said, "O Prophet ﷺ, I want more excellence than it." One day he was informed that such and such person Fasts everyday. On that, the Prophet ﷺ remarked that Fasting as such is equal to non Fasting.

Philosophy for Fasting on Monday and Thursday

The middle degree of excellence of Fasting is that one third of age should be spent in Fasting. Thus, there will be Fasting for four months and four days per year. As Fasting on Eid-ul-Fitr, Eid-ul-Azha and Tashreeq Days (11th, 12th and 13th Zul Hijjah) is prohibited and it is possible that both the Eids fall on Monday or Thursday, and at least, one of the Tashreeq Days falls on Monday or Thursday, therefore, Fasting will be for four months and one day and it will be one day more than one third of twelve months. The calculation of that one third of the age can easily be understood. It is not proper to decrease the Fasting in number because it embraces convenience and more reward. There are three conditions which affect Fasting:

(a) The Fast which is invalidated by taking edible and sexual intercourse and other sins are committed.

(b) The second degree is that a limb of the body is used for some un-Islamic act. That is to say, the tongue is safe from back-biting and eye is safe from glancing non-Mahram.

(c) The third degree is special Fasting by special obedient persons whose heart is safe from all whims and worries along with the limbs of the body and nothing can pass through their hearts except the remembrance of Allah ﷻ. This is the degree of perfection. As everybody cannot have access to it, therefore, it must be kept in mind, at least, to break the fast with the food which is undoubtedly lawful and pure and that too, should be taken in such a quantity which does not overburden the stomach and does not make the body lazy resulting in deep sleep causing lapse of Tahajjud
Salat. That is to say that you should not take so much food that makes up the deficiency of lunch also at the time of breaking the Fast because such people do not get so much advantage of Fast as they undergo the loss due to indolence.

**Hajj or Pilgrimage**

Allah وَلَّهُ عَلَى الْنَّاسِ حَجَّ الْبَيْتِ مِنْ اسْتِطَاعَ الَّذِينَ سَبَيلًا (آل عمران 3:97)

Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey. (Aal-e-Imran 3:97)

The Prophet ﷺ observed: "The Muslim having the capacity, if dies without performing Hajj, dies the death of a Jew or a Christian."

**Rules of Journey to Hajj**

Hajj is also a pillar of the religion. As the manifest acts and ingredients of Hajj have already been described in the book 'Ihya-ul-Uloom', here our aim is to describe the symbols and rules of Hajj. It must be known that rules of Hajj are seven in number as given below:

1. Before the journey, arrange for the lawful provisions and a true companion because the lawful provisions will result in enlightening your heart and the true companion will stop you from sins and remind you good deeds.

2. Do not even think of doing business during this journey because the bent of mind towards business, will not let your intention keep pure and senseless in visiting the Harmain Al-Shareefain i.e., the Holy Kaabah in Makkah Mukarramah and the Holy Masjid ul Nabavi in Madinah Munawwarah.
3. On the way, make sufficiency in food, be polite, make happy your servants, tenants and companions in the journey and do not talk to anyone with harshness, rather complete the journey with courtesy.

4. Give up altogether vulgar talk, quarrels, useless and worldly conversation and being carefree from essential needs, keep yourself busy in reciting the Holy Qur'an and remembrance of Allah ﷻ.

5. Do not use the transport for show, rather use the common transport enabling you to present yourself in the covet of Allah ﷻ in disturbed, dusty, needy, disgraced and tired condition. Do not think of make-up and too much indolent in this journey.

6. Sometimes, walk on foot abstaining riding on the animal (in case you are travelling riding on some animal) so as to please the owner and cause comfort to the animal. Moreover, by walking on foot, your limbs will remain active and smart.

7. Keep happy even if you undergo some monetary loss or trouble in this journey or anything out of your provisions finishes; take it as a sign of the acceptance of your Hajj by Allah ﷻ and always hope for reward from Him.

There are many symbols and secrets in the worship of Hajj, but here we describe just two of them.

Philosophy of Legitimacy of Hajj

Firstly, Hajj is the substitute of monasticism which prevailed in the previous nations. Hajj has been made monasticism for the Muslims according to a Hadith (Tradition) of the Prophet ﷺ. The house built first of all was granted nobility by Allah ﷻ i.e., He attributed it to Himself and
remarked it as His House. Then, He approved its surrounding as sanctuary. He resolved the plain of Arafat as its courtyard and honoured it in this way that neither hunting over there is permitted nor cutting of trees is allowed. Thus, it is clear that He is independent of any house. He confines everything and nothing can confine Him. He attributed the Holy Kaabah to Himself and ordered the people to circumambulate it. The wisdom lying therein is the expression of slavery, servitude and test of His obedient servants and their intentional visit to the Holy Kaabah from far off places presenting themselves in groups to the Court of their Master with their dusty and dishevelled hair and they should look overawed with Royal Majesty, bareheaded and bare-footed and becoming embodiment of indigence and humility. With this wisdom, all the acts and ingredients which are necessitated in this type of worship, are to be acted upon thinking that it is the order of Allah ﷻ and no natural wish or rational factor be the basis of its obedience. Thus, the Prophet ﷺ observed on such an occasion, "O Allah! We are present here performing true worship or Hajj to express our helplessness and servitude."

The Second Secret of Legitimacy of the Ingredients of Hajj

Secondly, the style of the Hajj journey is like the journey to the next world. The object is that the Hujiyaj (the persons intending Hajj) must remember the time of death and events to happen after death by performing the acts of Hajj e.g. while leaving the family members.

Haji must remember leaving his family members during last gasps. While leaving the country, he must remember the time of leaving the world. While riding the transport, he must remember getting into the funeral cot. While putting on the white cloth as the pilgrim robe, he must remember the time of being clothed with shroud. While passing through plains and jungles till reaching the Hajj Meeqat (ميقات) (one of the four places in Arabia where pilgrims put on the prescribed robe), he must remember passing through difficult pass which starts
from leaving the world to the *Meeqat* of resurrection i.e., while keeping in the grave or in the purgatory, on the way to *Hajj*, fear of the dacoits must remind you the questioning of the Angles concerned in the grave and horror and terror. Wild animals must remind you of snakes, scorpions and insects in the grave. Keeping alone in the plain, aloof from all the relatives and dear ones must remind you of the loneliness and ferocity of the grave. Reciting *Talbiya* (تَلْبیْه) or saying لَبیک اللهُم لَبیک loudly must remind you to be alive again and coming out of the graves with the answer you will make in response to the call of Allah ﷺ in the plain of Doomsday. In short, there is no lesson and reminder of every matter of Doomsday in every act of *Hajj* from which every person can get awareness according to the capacity of need of purity of mind and heart and essentials of the religion.