**ABDULLAH  
P18-0013**

**SECTION-A**

**ISLAMIYAT ASSAIGNMENT #03**

**PILLARS OF ISLAM:**

Pillars of Islam consists of basic principles and actions which support the entire setup and bases of this religion.

The building of Islam has been raised upon five pillars. The evidence that only Allah Almighty is fit to worship and that Holy Prophet(SAW) is a creature of Allah Almighty and his last Prophet.

Following are the five basis and pillars of Islam.

* Observance of Salat.
* Payment of Zakat.
* Performance of Hajj.
* Keeping of Fasts in the month of Ramadan.

**KALIMA-E-SHAHADAT**

The most important organ of Islam is Kalma-e- Shahadat which is given as under:

**IMPORTANCE:**

KALIMA-E-SHAHADAT brings a revolution in the faith of a person. One becomes Muslim by uttering this. One also becomes clean and upright.

**Two Declarations:**

There are two declarations in it. One is the declaration of the Oneness of Allah Almighty and the second is the declaration of the Prophethood of Holy Prophet(SAW).

Without these two declarations, one cannot become a faithful Muslim.

**Declaration of the Oneness of Allah:**

The first part of Kalma Shahadat i.e.

***“I bear witness that there is no one fit to worship except Allah. He is one and has no partner.***

***Is a declaration and recognition of the belief in the Oneness of Allah.”***

**Declaration of The Prophethood of Muhammad :**

The second part of the Kalima-e-Shahadat i.e.

***“I also bear witness that Muhammad is the Servent and Messenger (of Allah)”.***

It has been testified that Holy Prophet (SAW) is a creature of Allah Almighty and His true Prophet, and that Din brought by him is true and valid.

Without declaration and affirmation of these two parts no one can become Muslim.

**CONCLUSION:**

A study of Islamic history shows that when the Muslims followed the beliefs in the Oneness of Allah Almighty and Prophethood of Muhammad in letter and spirit and fashioned their lives in accordance with the Islamic Shariah they reached the heights of greatness. But when they paid only lip service to these beliefs they were ruined and lost their prestige.

**NAMAZ:**

*Islam is a complete code of life which does not end with acceptance of certain beliefs by its followers but it lays down a system of prayers and obligations which consists of Namaz, Zakat, Fasting, and Hajjj. The first and foremost of these articles is Namaz****.***

**Meaning and Definition :**

Is an Arabic word which means "to pray" or "to be near". This is the physical

worship that is binding on the faithful at a certain time five times a day. This is the second pillar of Islam.

**The Emphasis on NAMAZ:**

Namaz is the most important part of religious training. Therefore, it has been made compulsory for every Ummah. All the Prophets preached the observance of

Namaz to their followers. It has been declared in the Holy Quran that observers of Namaz will attain welfare and success in their life and its shirkers will face disgrace and humiliations.

**ADVANTAGES:**

* **A Sense of Submission to the Will of Allah**

When a man presents himself before Allah Almighty five times a day to offers his prayers he remains conscious that he is believers of Allah Almighty. Regular prayers develop a sense of submission to will of Allah almighty in the heart of a Muslim. This enables him to lead his life in accordance with the commands of Allah Almighty.

* **Consciousness of Allah Presence**

During the prayers of five times a day a Muslim is convinced that Allah Almighty is always with him. He never feels himself alone.

* **Liberty from all kind of fears**

The consciousness of Allah Almighty presence makes him avoid sins and keeps his heart free of all kinds of fears and sorrows .

* **Physical and Spiritual Purgation**

The good effects of Namaz continue during the intervals between five Namaz. After offering his prayers if a man thinks of committing a sin, he at once remembers that he has just prayed to Allah Almighty to save him from sin. If he commits a sin how he would face Allah Almighty in the next prayers .This enables him to avoid evil deeds permanently.

* **Mutual Affection and Intimacy**

The people who meet one another five times a day during prayers develop mutual affection and intimacy which is beneficial for all.

* **A Sense of Collective Unity.**

Congregational prayers special Jumma and Eid Prayers develop a sense of collective unity among Muslims.

* **Practical Demonstration of Equality**

When the Muslims stand side by side in one row during salat there is feeling a equality among them. Everyone the rich the poor the leader and the worker all are equal near to Allah Almighty.

* **Reward for Congregational Prayers**

The effects of collective actions of a community have a greater impact as compared with individual actions. Therefore , the reward for congregational prayer is twenty seven times more than the Namaz of individual.

* **Lesson for Piety**

When Muslims come to Mosque to offers their prayers the defaulters also follows their suits and become regular in the observance of Namaz.

* **Discipline**

The appointment of an imam to lead the prayers ensures collective discipline .

* **Punctuality**

Observation of prayers at certain time teaches punctuality and one becomes aware of value of time.

**FASTING:**

Fasting is a fundamental pillar of Islam according to Holy Quran it was also made it compulsory for the previous Ummahs.

**Meaning:**

In Arabic Language the word soum is used for fasting .The word soum means to stop oneself from an action to abstain and or to control oneself.

**Definition:**

In religious terms Fasting means tostop oneself from eating , drinking and all other desires for the whole day (from day to dusk) throughout the month of Ramadan.

**PURPOSE:**

The main purpose of fasting is to learn the lesson of piety.

**BENEFITS OF FASTING**

When a man maintains a complete check over his desires for eating, drinking and worldly pleasures throughout the month of Ramadhan, and avoids other moral evils and spends most of his time in prayers and good deeds he develops a taste for goodness and repulsion for evil. Roza is not only training for a man to control his desires but is also an effective cure of his negative egoism.

**INDIVIDUAL BENEFITS:**

**Self Control:**

A person who keeps fasts for one month every year and completes an exercise to control his basic desires he attains such a power of self control which enables him to avert every persuasion of the evil (Satan).

**Piety:**

When a man finds himself incapable of eating and drinking despite extreme hunger and thirst he becomes conscious of his helplessness before Allah Almighty, and when this feeling becomes permanent it enables a man to avoid every action contrary to Shariah.

**Remission of Sins:**

The Holy sense of accountability ensures remission of all previous sins of the believer.

**Physical Health:**

Fasting for a period of one month and remaining hungry for the most part of the day is very much beneficial for physical health.

**The Collective Benefits of Fasting:**

Although Fasting is an individual act of WORSHIP, yet it has many collective benefits detailed as under:

**Feelings for the poor:**

When a man remains hungry and thirsty throughout the month of fasting he becomes conscious of the hunger and thirst of other people and develops sympathy for the poor.

**Passion for Sacrifice:**

A man becomes habitual to the use of less food and this develops qualities of contentment and sacrifice in a man. He becomes ready to help the needy.

**Sense of Unity**

The entire Muslim Ummah remains busy in fasting throughout the world. This creates Muslim understanding and unity. From this point of view the month of Ramadan is called the month of Sharing of Sorrows.

**INEFFECTUAL FASTING:**

Now a days our fasting does not produce the blessings and benefits indicated above. The reason is that we are indifferent to the real objective of fasting, i.e. self control. We do not observe the important condition of fasting as well as lack true faith and **sense** of accountability.

**CONCLUSION:**

In short, Fasting is a matchless Islamic institution which teaches man the principle of sincere love to Allah Almighty. Fasting teaches man a creative sense of hope, devotion, patience, unselfishness, moderation, willpower, wise saving, sound budgeting, mature adaptability, healthy survival, discipline, spirit of social belonging, unity and brotherhood.

**ZAKAT:**

The economic system is basic to the formation of human society. Therefore, Allah Almighty has laid down the best guideline to run an economic system as in the case of social system. Economic justice can be maintained following these guidelines: If these are ignored injustice takes roots which give rise to many other evils. Zakat is of primary importance in the economic system prescribed by Allah Almighty.

**Meaning:**

The Arabic word has been derived from which means "to purify". By giving Zakat, the giver's heart is purified from the love of wealth.

**Definition:**

The Holy Prophet described Zakat as wealth taken from the rich and given to the poor. Zakat, the backbone of the economic system of Islam, is also called poor-rate or poor-tax. It is really welfare tax.

**IMPORTANCE:**

**ZAKAT AND THE FIRST CALIPH OF ISLAM:**

In view of the importance of the Zakat Hazrat Abubaker Siddique (R.A) carried out Jihad against the defaulters of Zakat, although they were believers. Hazrat Abu Bakar (R.A) declared that he would ensure strict observance of Namaz and Zakat during his life time.

**MINIMUM LIMIT OF WEALTH FOR PAYMENT OF ZAKAT :**

The payment of Zakat is compulsory for people who are in possession of a certain quantity of gold, silver, money or trade goods, This specific quantity is called Nisab.

The Nisab of different articles is as under:

* Gold: 7½ Tolas
* Silver: 52½ Tolas
* Money or trade goods:

Equivalent to the value of Nisab prescribed in the case of gold or silver.

Ratio for deduction of Zakat is 2.5 % means 40th part.

* 4. Goats or Sheep: 40 in numbers
* 5. Cows or Buffalos: 30 in numbers
* 6. Camels: 05 in numbers

Zakat is due on the Nisab when it remains in the possession of the owner for one year.

**LEGITIMATE HEADS OF ZAKAT:**

* **THE DESTITUTE**
* **THE NEEDY**
* **ZAKAT COLLECTORS**
* **NEW MUSLIMS**
* **SLAVES AND PRISONERS**
* **THE INDIGENT**

**IN THE WAY OF ALLAH**

**THE DESTITUTE:**

The people who are totally poor, who have neither material possessions nor means of livelihood are called destitute.

**THE NEEDY:**

The people who are with insufficient means of livelihood to meet basic needs are called the needy.

**ZAKAT COLLECTORS:**

Payment of salaries to the staff who are appointed to collect Zakat.

**NEW MUSLIMS:**

Aid to the people who are newly convert to Islam to console them.

**SLAVES AND PRISONERS:**

To assist slaves and to meet the expenses to liberate the people who are undergoing imprisonment.

**THE INDIGENT:**

One who is in debt; for the clearance of loans of indigent people.

**IN THE WAY OF ALLAH:**

To meet the expenses of Jehad and assist the people who undertake the preaching of Islam.

**TRAVELERS:**

To aid the traveler who needs money during the journey although at home he is capable of paying Zakat. The payment of Zakat at collective level is compulsory in an Islamic State. However, if Muslims are living under an un-Islamic government the Zakat should be paid through organizations or other cooperative bodies.

**SOME PRINCIPLES OF PAYMENT OF ZAKAT:**

1. Zakat is payable only by the Muslims.

2. Members of the family who are dependents e.g. mother, father, son, daughter, wife etc, are not eligible to receive Zakat. However, Zakat may be

preferably distributed among the far relatives in preference to other.

3. Generally Zakat collected from a town should be distributed among the deserving inhabitants of that town, However, if there are no deserving recipients in that town or there exists any emergency condition e.g., flood, earthquake, famine etc. Zakat can be distributed outside that town.

4. The distribution of Zakat, should be made to the deserving after full satisfaction about there eligibility.

5. The requisite goods can also be purchased out of Zakat for distribution amongst the needy.

6. The deserving recipient need not be told that the money or goods given to him pertain to Zakat.

The blessing and benefits of Zakat can materialize only when the will of people keep in view the blessing and approval of Allah Almighty as their basic guideline. An effort should be made to perpetuate the collective system of recovery and distribution of Zakat for all times to come.

**CONCLUSION:**

Zakat has a deep humanitarian and social-political value; for example, it frees society from class warfare, from ill feelings and distrust and from corruption. Although Islam does not hinder private enterprise or condemn private possession, it does not tolerate selfish and greedy capitalism. Islam adopts a moderate but positive and effective course between individual and society, between the citizen and the state, between capitalism and socialism, between materialism

and spiritualism.

**HAJJ:**

Muslims from all walks of life, from every corner of the globe assemble in Makkah in response to the call of Allah Almighty. There is no royalty, but there is loyalty of

all to Allah Almighty, the Creator. It is to commemorate the Divine rituals observed by the Prophet Abraham and his son Ismael, who were the first

pilgrims to the house of Allah Almighty on earth: the Ka'abah. It is also to remember the great assembly of the Day of Judgement when people will stand equal before Allah Almighty.

**MEANING:**

The literal meaning of the word Hajj is the will and desire to visit.

**DEFINITION:**

***"In the terminology of Shariah, it means the will to visit the Holy Ka'abah which was the first structure built by Hazrat Adam (A.S) for the worship of Allah Almighty."***

Hajj is a pilgrimage to Makkah, at least once in a lifetime and it is obligatory upon every Muslim male and female who is mentally, physically and financially fit. It is

the largest annual convention of faith on earth.

**SIGNIFICANCE AND IMPORTANCE OF HAJJ:**

Hajj is one of the fundamental institutions of Islam. Its significance is as under:

**RITES OF HAJJ:**

The rites of Hajj centre on complete submission and devotion to Allah Almighty. At the same time, they serve as an example of total submission and obedience of Prophet Ibrahim, especially his willingness to sacrifice what he loved most in the world, his son Ismail, at Allah's Command.

The main RITES of Hajj are as follow:

**MEEQAAT:**

It is the place beyond where from no one can proceed to Makkah to perform Hajj and Umrah without putting on THE EHRAM otherwise he shall have to offer

sacrifice.

**THE EHRAM:**

Ehram, two white sheets of unsewn cloth is the prescribed dress of Hajj.

**TAWAF:**

The literal meaning of the word TAWAF is to go round (to move round). The pilgrims walk seven times around the Ka'abah. This is called Tawaf. One circle

around Ka'abah during Tawaf is called Shaut .

There are three major types of Tawaf:

**Tawaf-e-Qadoom:**

It is Sunnat and is performed on entering Masjid-Haram.

**Tawaf-e-Ziarat:**

It is also called "Tawaf-e-Rukn". It is a Rukn or obligatory component of Hajj and must be performed between the dawn of 10th and 12th of Zil-Hajj.

**Tawaf-e-Widaa:**

This is performed at the time of departure and is WAJIB for all those performing Umrah.

**SAYI:**

Sayi is running seven times between the SAFA and MARWA . These two hills are close to the well of ZAM ZAM . It was between these two hills that Hazrat

Hajra , wife of Hazrat Ibrahim , ran in search of water for her infant son, Hazrat Ismail .

This ritual expresses respect for maternal love and gratitude to Allah Almighty Who made the sacred spring of ZAM ZAM appear.

**JOURNEY TO MINA:**

On the 8th Zil-Hajj the Pilgrims journey to Mina, a plain which lies between Arafat and Makkah.The Pilgrims must reach there before noon so that the Zuhr prayer may be performed there.

**WUQUF-e-ARAFAT:**

On the 9th of Zil-Hajj which is called Yaum-e-Arafah the pilgrims should leave Mina after the Fajr prayer and move on to the plain of Arafat. The stay in the

plain of Arafat is called WUQUF-e-ARAFAT (The Assembly at Arafat). This stay at Arafat is the supreme experience of Hajj and is also the most important

part of Hajj, without it Hajj would be incompete.

**RAMI OF JAMARAT:**

Rami is the symbolic ceremony of stoning the Satan held at Mina. Rami is performed on 10, 11 and 12 Zill-Hajj.

**SACRIFICE:**

On the 10th of Zil-Hajj at Mina the pilgrims offer a sacrifice in memory of Hazrat Ibrahim who was willing to sacrifice his son Hazrat Ismail at the command of Allah Almighty.

**HALQ (Head Shave):**

After the sacrifice, the male pilgrims should shave his head and a female pilgrim may clip a lock of hair only. After this the pilgrims are no longer in EHRAM.

**BENEFITS:**

The real benefit of Hajj is that one remembers Allah Almighty throughout the process of Hajj and comes nearer to Allah Almighty. Apart from this Hajj has many other social and moral benefits like other organs of Islam.

**1. PURIFICATION:**

On this occasion people coming from different regions all over the world are purified and chastised.

**2. REFORMATION OF SOCIETY:**

These people are inspired with the power of faith and piety and become a source of reforms and improvement of their respective community.

**3. GRANDEUR OF MUSLIM UMMAH:**

The grand congregation of Hajj reflects the glory and grandeur of the Muslim Ummah.

**4. SIMPLICITY AND EQUALITY:**

Muslims in pilgrimage meet in one place, Makkah, dressed in one uniform, worshipping Allah Almighty, the One God, and performing the same rites during the fixed period of Hajj. There is no discrimination between them since all are Allah's bondsmen. No white man has preference over a black man, neither the rich over the poor. The people who come from different parts of the world repeat the same Kalma irrespective of their colour, race, nation or country.

**5. DEVOTION TO THE CAUSE OF ISLAM:**

In this way, Muslims are acquainted with one another, cooperate one with the other, and they remember the day when they will be resurrected and gathered before Allah Almighty who will account them for their deeds. Thus, they prepare themselves for the Hereafter and do their best to obey Allah Almighty, their Lord. They are overwhelmed with a spirit of submission to Allah Almighty and appear to be an army of soldiers devoted to the causes of Islam.

**6. ECONOMIC GROWTH:**

Hajj has an important commercial and economic benefit. Pilgrims Hajj is coming from different countries exchange their goods and obtain profit.

**CONCLUSION:**

Hajj is one of the fundamental religious institutions of Islam. It is the greatest of all acts of worship. It is, in fact, the culmination of worship. It is an exhibition of

brotherhood, equality, punctuality and discipline. It provides an opportunity to Muslims from various countries of the world to become acquinted with one another and of discussing common problems facing the Muslim community. The chief importance lies in the fact that it strengthens one's faith in Islam.